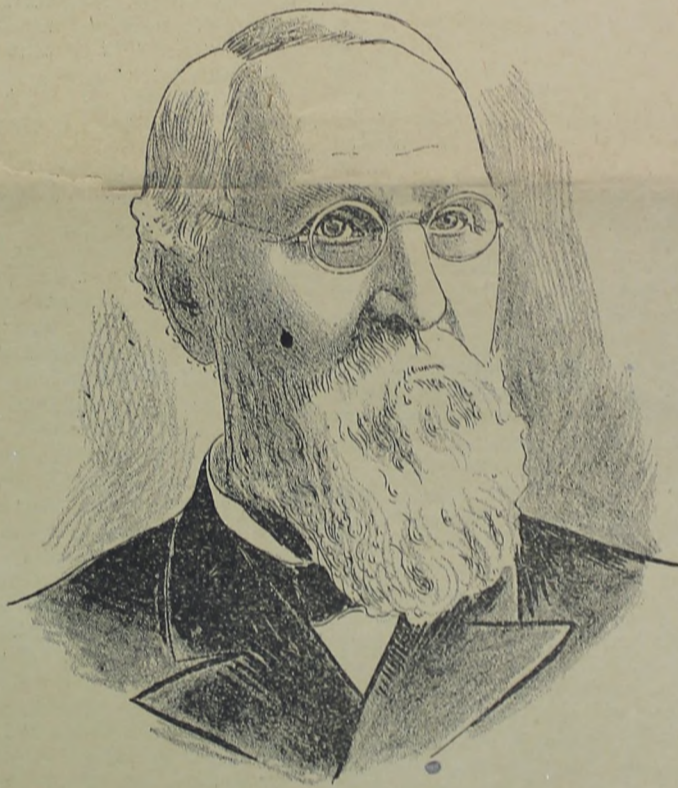


Light of Truth

Karl Spiritual Assn
600 Penna
1-23-98
BY S E

VOL. XXIV. MARCH 4, 1899. NO. 9.



W. P. McCORMACK.

An Exponent of the
Philosophy of Life.



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

eat-
in a
follow-
hav
o

IS WAR EVER JUSTIFIABLE?

BY A. J. WEAVER

NO. 1.

War is never justifiable unless it is for the best. Is war ever for the best? I do not ask if it ever results in good. It is easy to prove from history that it sometimes does thus result, and even if history did not show this to be a fact, it is easy to imagine a condition of affairs existing where war would accomplish a good result. I therefore admit, to begin with, that war may be beneficial at times.

But this does not make war justifiable any more than I would be justified in killing a man to save the life of a horse. A good result would be reached by the act, but no one would defend the means used. Neither am I necessarily justified in killing a horse to save the life of a man. Certainly I am not if I can save the man's life without the sacrifice of the horse.

It therefore misleads the public mind and perverts popular judgment to argue that a war is justifiable simply because it accomplishes a good end. A vast deal of mischief has been done by this. Many an unjust war has been waged simply on the ground that the end for which the war was inaugurated was a good one. There are other sides to be considered, and other points to be established, before war can be justified. Some wars have been waged for a bad purpose and resulted in a great good; others have been waged for a just cause and resulted in evil.

In deciding whether a war is just, therefore, it is not enough to show that the end is good. Another question, broader than this which must be settled, is, Can not the same good or even a greater good be reached by other means than war?

To prove that war is sometimes justified by its results certain great and decisive battles in the world's history are pointed out and the good which they have accomplished is set forth. I shall take up these battles and attempt to show that truth and human welfare would have been equally as well served or the good which resulted from them could have been reached quite as well, or even better, without them.

The first of these, and the one above all others which Christians use to justify war, is the great seven days' contest in the south of France, in the year 732, between the Christians under Charles Martel and the Mohammedans. Both these great religions originated in Asia and sought to spread west over Europe. The two armies met in battle and the Christians won the day. By this victory Mohammedanism was turned back into Asia and northern Africa, and Europe was taken possession of wholly by Christians.

It is assumed that this triumph was the greatest good to the west that could have happened, because the present civilization of Europe is the result of it. But is western civilization the result of Christianity? This assumption is the outgrowth of Christian prejudice and partizanship. The facts of history do not sustain it. In truth, the facts of history deny it. I invite my readers to a cool and unbiased examination of this matter in justice to the cause of truth. So far as they are able I wish they would rise out of their Christian environments and be honest to the facts of history.

Let us see if European civilization is the result of Christianity. This civilization is composed of three parts

—the intellectual, the moral and the material. The intellectual is largely the outgrowth of scientific and philosophic research. What was the attitude of Christianity toward science and philosophy and their methods of study from the time it took possession of Europe down to the beginning of the eighteenth century, a period of over a thousand years? Was it the friend of intellectual development? From its throne of supreme power it ruled the state and dictated the laws under which the people lived; it established the channels of thought and told the people what and how to think. But never, as an organized body, did it encourage real intellectual growth.

Instead of being a friend it was, during this whole period, the one uncompromising enemy of science and of the scientific method, and of all true learning. With its word of absolute authority it condemned astronomy, geology, botany, chemistry, physiology, anatomy, medicine, geography, biology, archaeology, anthropology, meteorology, ethnology, hygiene, philology, higher criticism and "all physical sciences" as "dangerous." It declared chemistry to be one of the "seven devilish arts" and medicine to be the work of Satan. It suppressed all attempts to study the laws of nature and the man who published a scientific book ran the risk of being brought under suspicion and excommunicated, perhaps imprisoned, and sometimes put to death.

Andrew D. White, one of America's best of scholars and most reliable of men, for many years U. S. minister to one of the chief courts of Europe, and formerly president of Cornell university, has enriched the pages of history by two large volumes of over 800 pages entitled, "The Warfare of Christian Theology With Science," filled to overflowing with facts which fully prove that this mighty religion which held Europe in its sovereign grasp for more than a thousand years used the whole of its tremendous power, which it claimed came from God, to keep Europe in intellectual darkness. Mr. White, speaking of the opposition of the church to science, says: "Roger Bacon was the first man in Europe to undertake the study of the laws of nature in a scientific way. On him, therefore, came the brunt of the battle; they fought him bitterly and steadily. His sin was not disbelief in Christianity nor in its church nor in suspicious novelties, one of which was that the rainbow is the result of natural laws. When he was about to perform a few experiments before a small audience we are told that it was believed Satan was about to be let loose, everywhere priests and monks rushed about, their garments flying in the wind, crying 'Down with the magician!'" The authorities threw him into prison, where he remained for 14 years, the popes declaring he was too dangerous to be at large, and he was only released at the age of eighty. His last sad words were, "Would that I had not given myself so much trouble for the love of science."

Bacon was followed by a long list of great thinkers. For the first time Europe began to have minds that loved truth and that began to understand the methods to attain it. But the opposition of the church confronted them at every step. If they made

some new discovery they scarcely dared to announce it, so bitter was the hostility. Newton was bitterly attacked for "dethroning Providence;" Kepler was accused of "throwing Christ's kingdom into confusion with his silly fancies"; Galileo was imprisoned and tortured and made to retract and promise to cease his scientific studies. Bruno was burned alive and Copernicus only escaped being put to death by not allowing his books to be published till he lay on his deathbed. His friends and relatives did not dare to erect a tombstone on his grave for 30 years, so fierce were the Christian threats that they would mutilate his dead body and vent their hatred on his bones. Mr. White has covered 800 pages with the details of the warfare which Christianity waged against the men of science. It lasted for 1,500 years.

But it may be said that this warfare on science was the work of Catholic Christianity and that Protestant religion was possessed of a different spirit. But this is not so. Mr. White says on page 168, Vol. 1: "Nothing is more unjust than to cast especial blame for all this resistance to science upon the Roman church. The Protestant church, though rarely able to be so severe, has been even more blameworthy. All branches of the Protestant church—Lutheran, Calvinist, Anglican—vied with each other in denouncing the Copernican doctrine as contrary to Scripture; and at a later period the Puritans showed the same tendency." Martin Luther, Melancthon Wesley and Calvin were as bitter in their opposition to the Copernican system as were any of the popes. Christianity of all kinds in every part of Europe was alike hostile to intellectual progress.

In reply to what I have stated and the truth of which is not denied, it may be asserted that, bad as Christianity was in its attitude toward science, it was not so bad and did not produce such a stagnant state of intellectual affairs as would have existed had Mohammedanism or Paganism prevailed in Europe.

But the facts in history deny this. Mr. White says: "Men have often asked how it was that the Arabians accomplished so much in scientific discovery in comparison with Christian investigators; but the answer is easy. The Arabians were less fettered by the letter of the Koran than the contemporary Christian scholars by the letter of the Bible; they were comparatively free from the theologic allurements which in Christian Europe flickered in the air on all sides, luring men into paths which lead nowhere." The epithet "Mohammedan" was applied to Roger Bacon in his day because of the interest Mohammedans were known to take in scientific research. Bacon learned his scientific methods from Arab writers, says the Britannica.

Weber, who is a Christian writer, in his Universal History says, page 128: "The arts and sciences flourished in all the countries inhabited by the Arabs. Mosques, palaces and gardens were to be met with in every Arabian town. Industry and commerce brought wealth, the source of refinement. Architecture, music and painting flourished in all the chief Arabian towns. The sciences were taught at Cordova, Calro, Bagdad, Salerno and many other cities; more particularly grammar, philosophy, mathematics, astronomy, astrology, chemistry and medicine." I need not state that by "Arabian" the historian means Mohammedan, for Mohammedanism was the only religion in Arabia, as Christianity was the only religion in Europe.

I will pass now from Mohammedanism and its friendship for science to

Paganism and its attitude toward science.

History gives even stronger testimony in favor of Paganism as compared with Christianity in its relation to intellectual development. Mr. White says on page 374, Vol. 1: "The impulse to human thought given by the great Pagan masters Plato and Aristotle was of inestimable value to our race; especially precious was the idea which they gave that a science of nature is possible, and that the highest occupation of man is the discovery of its laws. Still another gift from them was greatest of all, for they gave scientific freedom. They laid no interdict upon new paths; they interposed no barriers to the extension of knowledge; they threatened no doom in this life or in the next against investigators on new lines; they left the world free to seek any new methods and to follow any new paths which thinking men could find."

The great freedom of intellectual research allowed among the Pagans gave promise more than 2,000 years ago of most important scientific discoveries. Thales, Hipparchus, Aristarchus, Archimedes, Pythagoras and other Pagan thinkers, who lived before the beginning of the Christian era, laid the foundation of our present scientific knowledge. How to calculate eclipses, the size, shape and motions of the earth with the sun as the great center became known. One of the charges brought against the Copernican system by the church was that it was "Pythagorean" and heathen. Mr. White says: "Just before the Christian era the widespread freedom of scientific research and the belief in scientific pursuits had opened new paths in the great field of the inductive sciences. The germs of scientific knowledge were planted and there was an atmosphere in which such germs could grow and a period of fruitful observation seemed sure to begin."

Why did not scientific research go on? Why for 1,500 years was scientific progress stopped? Why did intellectual stagnation settle down upon Europe? Mr. White tells us. He says: "As Christianity took control of the world there came a great change. The attitude of the church toward geology and kindred sciences was indifferent and even contemptuous." The true scientific methods had been adopted at the school of Alexandria and the study of science was well started and promised rapid growth when Christianity was born. "Its establishment," says Mr. White, "arrested the normal development of the physical sciences for over 1,500 years." In another place he says for twelve centuries the warfare against science was vigilant and unceasing.

When we remember that Christianity was the supreme power to which even kings were compelled to bow, is it strange that all true intellectual progress ceased?

The truth of these statements, which I have drawn from history, are questioned by no scholars in the world. Even the most zealous and partisan Christian does not attempt to deny the facts which Mr. White and other historians have produced. Are not these facts unanswerable proof that that part of European civilization which rests on scientific research and on the discoveries made by the "scientific method" did not come into existence because of Christianity, but in spite of Christianity? The victory, therefore, won by Charles Martel, was a victory against intellectual progress, not for it. It therefore so far was an injury to European civilization and not a help.

In my next article I shall examine the material progress of Europe and the moral progress, to discover if these were the results of Christianity.

MISCELLANEOUS.

PEEBLES TO MOODY.

Both Hunting After Christians, and the Venerable Pilgrim Invites the Great Preacher to Tour the World for the Good of Mankind.

Rev. D. L. Moody has been hunting for Christians in San Diego, Cal., and Dr. Peebles being on the ground sent out the following characteristic letter to him:

To Rev. Dwight L. Moody, Brother in Christ:

Grace and mercy, peace and good will, be unto you.—Amen.

You and I are both evangelists, you giving especial attention to the soul and I to the body—the twain constitute the man. It gave me great pleasure to hear you say in your sermon the other evening that you "hoped you would not see a Presbyterian, or a Methodist, or a person from any other sect while in our city." That was good. You wanted to see "unity"—you wanted to see "Christians." To this, in my soul's silence, I said amen.

Three times in circumnavigating the globe I saw plenty of Methodists, Presbyterians, Baptists, Lutherans and church missionaries, but I saw no Christians. None that had sold what they had and given to the poor—none that went about like Jesus doing good—none that always returned good for evil—none that when smitten on the one cheek turned the other also—none that had the Bible-promised gifts of prophecy, the gift of tongues, the gift of healing, or that made the lame to walk or the blind to see. No—I saw no Christians! You want to see them, and so do I. And so our sympathies here blend like the most delicate rainbow hues.

You declared "faith" to be an element of prayer. True, you have faith, you believe that there is a future life, but faith is not absolute knowledge. The New Testament apostle expressly said: "Add to your faith * * * knowledge." Again, the apostle exclaimed: "For we know that if this earthly tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." Have you this knowledge? Peter and Paul, both, were trance mediums. Have you ever been entranced, my dear brother? Do any of the signs and spiritual gifts follow you that Jesus said should follow those who believed on him? If you were to take up a deadly serpent would it not sting you? Do you lay hands on the sick and heal them? Are you entranced, speaking in tongues? Why not, after a brief prayer, sit daily for trance development? If you could only become entranced and like the evangelists of Christ's time speak with tongues, I having the gift of inspiration and the gift of the interpretation of tongues (according to the scriptures), could interpret for you, and so we would become co-evangelists in evangelizing the world.

Inasmuch as you "walk by faith" rather than by sight, or knowledge of the deep things relating to the future, I would suggest, if it would not be asking too much, that you dismiss your meeting Friday evening, and, going over to Lafayette Hall, get through the mediumship of Mrs. Maud L. von Freitag (formerly a schoolgirl in this city, and a good woman), the positive knowledge of a future conscious life. Or would you prefer to invite Mr. Freitag over to the Methodist church, with the Rev. Mr. Pitner's consent, and so, while standing upon the platform with her, you might hear

through her mediumship telegraphic sounds from the silence—where you might receive clairvoyant messages and communications from your loved in heaven, thus enabling you to rejoice in the knowledge of a blissful immortality.

In your sermon "upon the spirit," and a double portion of the spirit, you said that we might have a pentecost right here and now. And yet, if a pentecost should come, as of old, with cloven tongues like fire, and if believers should begin to speak with other tongues, exhibiting signs and wonders, I fear that you would not only be "amazed," but in the fact of your sons and daughters prophesying, and of your young men seeing visions, as the scriptures teach, you would be among the first to cry out, "Satan! It is the work of the devil!" Jesus and the apostles were similarly accused. It was ever thus. The world slays its saviors and then thousands of years afterwards builds costly monuments over their tombs.

While remembering that "pure and undefiled religion" consists in visiting the widows and the fatherless in their afflictions, and keeping ourselves "unspotted from the world," I heartily join you in praying for a stirring, soul-awakening and life-enduring revival in San Diego of that religion which embodies honesty, morality, truthfulness, benevolence, veracity and a high moral integrity, with a special application to those pious hypocrites that say, "Lord, Lord," yet continue loaning money at 12 per cent and foreclosing mortgages, turning the poor into the streets to beg for bread.

Yes, my brother, with you I want to see a revival of religion, a return of pentecostal times, a return of that Christianity which gladdened and glorified the first three centuries after Christ. To be a Christian then meant something. Now Christianity is little more than sectarianism, creeds, ceremonies and social church club rooms. Why if that poor, long-haired, Syrian-clad, sandal-footed Jesus of old should come into any San Diego church edifice upon a Sunday morning and begin to repeat the sermon on the mount, and follow it, as was his custom, by laying hands on the sick and "healing all manners of diseases" among the people, he would be pronounced a fanatic, a crank, a fit subject for the madhouse.

You will pardon me for expressing sorrow at your saying in one of your sermons that "There is not a trouble but you can put it onto Jesus. You have not yet found that he bore your sins and will carry all your burdens." No, no, Brother Moody; I have not found that Jesus bore my sins before I was born—have not found that he bore my sins nearly two thousand years before I had sinned.

Why, if Jesus died, bore the penalty of my sins, and paid my debts, I could not look him in the face for shame, over there. No conscientious, self-respecting man could. Bankrupt laws do not pertain to the divine government.

This atonement theory, designed for drones and criminals, reminds me of an old Spanish book, entitled, "The Spanish Language Made Easy." This doctrine makes entrance into heaven quite too easy. Liars, libertines, thieves, murderers and multitudes of lazy, go-easy hypocrites would certainly take advantage of it, saying, "Lord, I believe—open to me the pearly gates." Such a doctrine is terribly demoralizing. I ask for no heaven that I do not earn—no honest man does. God is not to be mocked. God is just, and divine justice demands payment of the uttermost farthing. To forgive sin is one thing, to forgive punishment is quite another. The prodigal son was first punished,

then upon repenting and returning homeward, was forgiven.

Contemplating a fourth journey around the world, Brother Moody, I have thought since hearing of the many good things that you have publicly said in the pulpit, that, if we could make up a sort of pentecostal combination, you to preach (and, I hope, be entranced, having the gift of tongues), I to interpret the tongues and heal the sick, Mrs. Freitag to give ballot tests, clairvoyant tests, clairaudient tests and other spiritual manifestations, with Professor Towner to sing—what a power, what a mighty power, under the providence of God, we should be in evangelizing the world.

You and I would not differ in regard to the divinity of truth, though some of our opinions and conceptions concerning theological truth may be very unlike, yet they would be only a minimum compared to the living fountain of eternal truth that we might unseal, and to the pentecostal fires that we might kindle, so effectively kindle "in His name."

Finally, believing as I conscientiously do in God, who governs the universe by immutable law—believing in Christ, the living, uplifting Christ-spirit; believing in the Divine Comforter, I have written you in all sincerity; and, hoping that you may cultivate spiritual gifts, despise not prophesyings, and withal, remember that when Jesus sent the Twelve to preach the kingdom of God, He commanded them to "heal the sick." And now, dear brother in Christ, will you join me in such around-the-world missionary work? Yours very truly,

J. M. PEEBLES.

San Diego, Cal., Feb. 10, 1899.

REFORM IN DIET.

This is the age of reforms; people are thinking as never before on subjects that concern human well being, and each class of reformers usually thinks theirs the most needed. While I do not claim that reform in diet will make the world over and fashion it on a better plan, I do think it will go a great way toward elevating the race. Man has for ages abused his body and indirectly harmed his moral nature by wrong eating and drinking. A few here and there along the ages were wise enough to live aright in this direction and reaped the reward for so doing, but the majority of mankind went on eating and drinking that which their forefathers ate and drank without a thought as to its good or bad effects. On the subject of diet they reasoned not at all, but instead time and pains were devoted to the concocting of dishes to tempt the appetite and tickle the palate without regard to their effect upon the human system, and so the race has gone on eating and drinking unwisely until today. To die sometime of some kind of disease was a foregone conclusion, not stopping to consider that death by disease was as unnatural and quite as much out of order as death by accident. If proper attention was given to right living death would be a serene falling asleep and quite as

painless, and if men and women would expend half the thought on diet that they do on dress and money-getting, sick and feeble women would not be as numerous, and we would have fewer cases of heart failure and apoplexy among men.

One important step in right living is to abandon the use of flesh of every description as an article of food. Man was not originally a flesh eater, he may have acquired the habit at some dark period of the world's history when the earth was unable to produce the fruits, perhaps during and immediately after the glacial period; however that may be, there is certainly now no need of his continuing the practice. It is cruel and useless to kill animals for food when human can be sustained much better without it. This has been demonstrated over and over again in trials of endurance between vegetarians and flesh-eaters. The killing of animals is a habit of measure to our unthinkingly ing in the footsteps of those who gone before. We do not think for ourselves as a rule. Practice thinking. Let your thoughts go out in new and untried directions. It will pay you. To begin with the subject of living, your earnest thought, at the same time abstain from flesh eating, and you will soon reach the conclusion that you are much healthier and stronger without it. As far as my observation goes meat eaters are much more liable to diseases such as fevers, pneumonia and la grippe than are vegetarians. And this would naturally follow as animals are more or less diseased. Mother Nature supplies us most bountifully with everything in the line of food we can possibly need to sustain and prolong life in health and vigor. Let us trust to her and be satisfied with the good things she provides and turn our backs forever on the cruel practice of slaughtering animals for food. The reward will come in a greater measure of health, cleanliness and a sense of purity of the system that can not be ours when the stomach is made a receptacle for dead and decaying animals.

JANE D CHURCHILL.

Federal Point, Fla.

DON'TS.

Don't do wrong, and you won't be sick. Every effect has a cause.

Don't be selfish, and you will never be despondent or melancholy. Love leads to health and power.

Don't be hateful. It generates blood-poisoning in flesh wounds, and dyspepsia on a full stomach.

Don't be vain or conceited, for it disturbs your intuition, and causes blunders and mistakes in your daily walks of life.

Don't secrete vengeance. It will interfere with your own success. Nature is judge over all. No wrong goes unpunished.

Don't be envious. It creates insomnia because it checks the blood circulation at the heart, and keeps the brain agitated for want of its full quota,

THE MODERN **STOVE POLISH**



Enameline

Every Package Guaranteed.

J. L. PRESCOTT & CO., NEW YORK.

PASTE
CAKE OR
LIQUID.

THE LIGHT OF TRUTH.

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

Light of Truth

IS ISSUED EVERY SATURDAY BY
The Light of Truth Publishing Co
305 & 307 North Front St., Columbus, Ohio.
WILLARD J. HULL, - - - EDITOR.

VOL. XXIV, MARCH 4, 1899 NO. 9.

TERMS OF SUBSCRIPTION.

One year	\$1.00
Club of ten, (a copy to the one getting up the club),	7.50
Single copies	.05
England or Europe	1.50
India or Australia	2.00

* Ordinary notices of five lines inserted free; 10 cts. per line over that number.

Advertising Department. — Morrison & Somnerman, New York City, 500 Temple Court; Chicago, Boyce Building.

The Light of Truth can be found on sale at the following news dealers: Boston, Banner of Light; New York City, Brentano Bros., 31 Union Square, and F. P. Evans, 103 W. Forty-Second St.; Cincinnati, The Cincinnati News Co., 127-9 Shillito Place; Chicago, Char. McDonald & Co., 53 Washington Street.

If the life has not improved, Spiritualism no more than any other agency a man may assume, can benefit him. It is the life, not the profession, which counts before the bar of personal conscience. If Spiritualism has not spiritualized, humanized and made godlike individual, it has failed. That person was not ready for it. The seed which was sown was sown on a rock.

THE PROPOSED MEDIUMISTIC INQUIRY.

Light has taken up the proposed authorization of mediums, an echo of which scheme has reached this country, and we are gratified to see an agreement in sentiment between the Light of Truth and its scholarly English contemporary on the subject of licensing mediums by some official board or faculty or what not, as may be provided. After citing the desirability of a closer communion of students of the occult, exchange of ideas, etc., and suggestions for the establishment of homes for mediums, their training and development, Light says:

"The remaining suggestion is one which requires very careful consideration. We admit that, on the face of it, there is a case in favor of testing and endorsing mediums; but, like so many other things in this world, the view 'on the face of it' is not the view which remains after getting beneath the surface. We all want honest and creditable mediums, and we naturally feel that it would be a most excellent thing to separate between the sheep and the goats, and to put before the world only those that we know to be qualified. That has been the view of all the great ecclesiastical and some other corporations from the beginning. How has it worked? Let the honored parasites within the fold and the hated heroes in the open reply.

"Licensing bodies notoriously tend to repression or corruption, and to the one as much as the other. We are only human. The repression may be merely the result of error, and the corruption may be nothing worse than a natural backing of one's favorites or those who represent one's favorite methods; but there the evil is. To whom could we entrust the almost awful duty of saying who should be accredited and who should be practically damned? On the one hand, the accrediting a medium might lead to the discrediting of the accredited, and, on the other hand, the rejection of mediums might easily lead to the loss or degradation of useful gifts."

The above is the whole matter in a

nutshell, as outlined in these columns Jan. 28th. The only way we can deal with the fraud question is by publicity and condemnation, and even in this mistakes are liable to occur and innocent parties injured. Mediums, like all the rest of us, are very human—and the fellow in a glass house should not throw stones.

Manifest fraud and swindling such as is rampant amongst a class of traveling mountebanks who use Spiritualism and mediumship as a cloak are, of course, plainly within the purview of condemnation, but we know of no plan yet set forth, or conceived, by which a censorship can be successfully exercised over our mediums. They are in large part victims of their environment. They are handled about from pillar to post and constantly under the necessity of proving their virtues. A selfish, sodden and ignorant populace is all the while grinding them, and exacting from them, giving them nothing in return save kicks and cuffs. All this is the effect of commercialism in mediumship. The whole miserable system is wrong and must die. Mediums will be honest when there is probity in the public life and especially amongst the callous, unfeeling, slanderous, backbiting scurfs who call themselves Spiritualists.

HOLD UP HIS HANDS.

President McKinley's Boston address ought to put a quietus on the "Imperialism" craze. Speaking on this point he said: "No imperial designs lurk in the American mind. They are alien to American sentiment, thought and purpose. Our priceless principles undergo no change under a tropical sun. They go with the flag."

The pity is that this idea was not made plain to the Filipinos before their slaughter began by the military arm of the government, which knows no law save powder and shot. The president's speech was a noble effort and if this ghost of "Imperialism" is left to the people as he proposes, it will be laid forever. There is imperialism enough right here in our midst to tax the energies of the wisest men the country has produced during the last generation. We want no Imperialism of Arms. The military must not usurp the civil functions of government. Let the Philippine question go to the people. They will take care of it.

The president's speech is in line with his former utterances on this subject. He has not juggled with it as he did with the money question nor does he stand like a Colossus astride any gulf. His hands ought to be held up in this fight against the implacable Tories who are seeking the overthrow of the republic.

As a result of another crusade of investigation recently conducted by a large number of clergymen in Philadelphia the candidates for mayor have been asked to specifically define their attitude in reference to the enforcement of the laws for the suppression of places of ill-repute and illegal character. Over the signatures of thirty-nine ministers a statement has been issued, charging that Philadelphia is practically a "wide-open" town, in which unmentionable resorts flourish unhampered, and vice in many forms thrives unchecked, says the Record of that city. One of the "unmentionable resorts" which "flourish unhampered" is the Philadelphia Times editorial rooms, where undeveloped souls of the Megargee stripe concoct rials on mediums and law abiding citizens.

Read "The Commandments Analyzed," by W. H. Bach. For sale here. Price 25 cents.

NOTES AND COMMENTS.

An interesting episode illustrating the old saying that "man proposes, God disposes," occurred in the pathetic life of a young lady in Ann Arbor a few days ago. We do not believe that God disposes in these little affairs of earth life, but we do believe that watchful, spiritual beings, guardians, sometimes interpose in our plans for our good. The facts are as follows: The young lady in question, whom we will name Miss X, after long and arduous voice culture was to appear on the concert stage for the first time in Ann Arbor. She had practiced on a certain vocal selection for three weeks, considering to be her star song. The day before the concert she was unaccountably and forcefully impressed not to use the song, but to select another one, a song she had never heard but once, and sing that. So overpowering was the suggestion that she told her teacher of it, and the teacher acquiesced. The piece of music was procured and Miss X practiced on it the remainder of the day.

At the concert the following evening (she had to journey from Detroit) she sang the substitute piece and great applause and was encored. She then sang a popular ditty, whereupon a large number of the audience especially requested that Miss X repeat her first song, which she did, and carried off the greatest honors. Miss X is conscious of and acknowledges the mysterious guidance in the matter, to which she attributes the splendid success of her debut.

A Philadelphia paper says that 10,000 persons were forced by destitution to beg for food and fuel in that city by reason of the late blizzard. A dispatch from Carthage, Mo., states that Postmaster Tuttle has just received from the Federal government a draft for \$8.26 in payment of a debt that had been running since the civil war, but of which Tuttle knew nothing. It appears that in settling with Captain Tuttle for his services as a soldier one day's pay was overlooked, and also an allowance for overliving. It took Uncle Sam 34 years to discover the error. How many years will it take Uncle Sam to discover and rectify the error by which 10,000 people in a single city are made beggars by a snow storm?

"Between Caesar and Jesus" is the title of a new book by Professor Geo. D. Herron, of Iowa college, about to issue from the press of Crowell & Co. As this is merely a comment and not a review of the book, we have but a few remarks to make here concerning the causes which have produced and the leading topics dealt with in the book.

Last fall Professor Herron delivered eight lectures in the Chicago Monday lecture course under the auspices of the National Christian Citizenship league. At each lecture a vast hall was packed. The interest was most intense and many people were turned away. The public conscience was amazingly stirred, and the most extreme schools of thought were fused into the recognition of the economic teachings of Jesus as the only basis on which a better order of society may be built. The effect of the course was beyond all expectation, and the demand for its repetition was so unanimous that Professor Herron is soon to deliver the entire course for the second time in one of the largest halls in Chicago. A thing unprecedented in any course of lectures.

The topics of these lectures are as follows: "The Ethical Tragedy of the Economic Problem," "The Social Sacrifice of Conscience," "Public Resources and Spiritual Liberty," "Christian Doctrine and Private Property," "The

Conflict of Christ With Civilization," "The Conflict of Christ With Christianity," "Industrial Facts and Social Ideals," "The Victory of Failure."

Each chapter is complete in itself, yet all are related. Together they form one of the strongest presentations of the relations of the present social order to the kingdom of God on earth ever uttered. They greatly magnify the name and teachings of Jesus, and their publication in book form was at once demanded in the interest of all thinkers and public teachers. The book touches every present day question by revealing the foundation upon which the settlement of all these questions must rest. It contains the message which pre-eminently needs to be heard just now. It is of special value to all teachers, preachers, reformers and professional men and women.

"The State Medical Association," says a Texas paper, "has unanimously adopted a bill governing the practice of medicine, to be recommended to our next legislature for enactment, that is just and fair to all, and no reasonable person can take exceptions to it. It is a constitutional bill, and gives a diploma to every person who has received a good, modern medical education and passes a satisfactory examination." Stick a pin here. Also after the words "just and fair to all."

Every three months' trial subscriber gets a genuine horseshoe nail ring. Thousands of them worn.

W. P. McCORMACK AND WIFE.

The subject of this sketch is a rugged, upright and clear-headed thinker of Minneapolis. In early years he was churched, but drifted into agnosticism, but finally several years ago into the light of truth through his wife's mediumship, and is now a Spiritualist. Mr. McCormack is a wholesale commission merchant and enjoys the respect of a large circle of friends and acquaintances. His Spiritualism is of the home and fireside. In the midst of these sacred associations he was led to the light, and although he keeps his lamp burning, its rays are fed from the home. Both Mr. and Mrs. McCormack, whose portrait we give this week, are highly intellectual people, and well rounded out spiritually. They thoroughly enjoy the new life. They are both over 60, but youthful in spirit. Mrs. McCormack's gifts began to be revealed to her late in life. She is a rapping medium, sometimes entranced, and in her trances renders exquisite instrumental music. She is also a writing medium. Not only her husband, but scores of others have had indubitable proof of the spirit life through her instrumentality. She is not a public medium, exercising her gifts privately only.

The paid spotters of the Ohio medical trust are at work in this city ferreting out persons who have been prescribing mustard poultices and bone set tea without a permit from the trust. Those found so doing will be prosecuted, fined and imprisoned. Meanwhile the state pays over \$1000 for material and time to have the convicts in the penitentiary vaccinated. The medical trust, of course, gets a big rake off in this dirty job and the poor convicts carry the seeds of all manner of disease. The trust has worked up a big smallpox scare and raked off thousands of dollars vaccinating the frightened people, school children, etc. O tempora O mores.

Read "The Commandments Analyzed," by W. H. Bach. For sale here. Price 25 cents.

THE LIGHT OF TRUTH.

TRIBUTE TO MRS. RICHMOND.

To the Editor: The recent convention has emphasized a thought which has been in my mind for a long time and at the risk of having my motives misunderstood, I will attempt to express in some degree what I feel should deeply interest every Spiritualist and particularly those of Chicago.

Whose address at the recent convention, as at all others, stands out pre-eminently for its calm dignity, its pure rhetoric, its fervid eloquence, its consistent logic, its high moral reasoning, and above all, its overwhelming spirit of fraternal kindness and sweet tolerance. It is scarcely necessary to mention that I refer to Mrs. Cora L. V. Richmond's address on the "Spiritual Outlook," and in so doing, I do not wish to reflect in any sense upon the other fluent speakers who were on the program. There are many able and eloquent speakers in our ranks, but in all the qualities which combine to form the finished orator, the keen logician, the able debater and the forceful speaker, the palm must be conceded to Mrs. Richmond or rather to her inspirers.

The Illinois State Spiritualists' Association made no mistake in inviting Mrs. Richmond to address the convention, for the discourse referred to was by far the finest and best appreciated of the entire program. No one could listen to it without experiencing a sense of awe and admiration for the magnificent grasp of the subject and the beauty of its expression.

Again, when suddenly called upon to fill Moses Hull's place in his absence, the Guides gave through Mrs. Richmond, a most masterly presentation of profound ideas. It is safe to say that no loftier conceptions of Jesus and his mission have ever been held or more lucidly expressed than were displayed in this address.

Then for the third time in as many days, Mrs. Richmond spoke to a magnificent audience in Handel Hall last Sunday evening, and it is hoped that this discourse may reach every Spiritualist in America through some one or all of the leading papers. This was a concise, clean-cut outline of the existing relations among Spiritualists of different shades of thought and opinion, and indicated with no uncertain meaning, the attitude which all true Spiritualists should assume toward the known frauds and fakirs, while emphasizing the necessity for the broadest tolerance for ignorance and the greatest charity for weakness.

All this, Brother Editor, is but preparatory to what I wish to impress upon your readers, which is the fact that Mrs. Richmond is beyond all question, the finest instrument for Spiritual communication and instruction known to modern times. There should be universal recognition of this while she is yet in the flesh and not neglect it until she has passed to the other life, and then bewail her loss as a calamity to Spiritualism, which it most certainly will be. The day will come, Brother Editor, when you and I will be both proud and grateful that we have enjoyed the privilege of personal acquaintance with this most wonderful woman, whose whole life has been given to the cause of Spiritualism, and whose influence has been felt around the world for the maintenance of its moral spiritual tone.

All who have listened to her inspired discourses have been deeply impressed with the profundity and wisdom of the Guides, while pleased and charmed by the grace and simplicity of expression. Let us then generously set aside any slight differences of opinion we may hold as to doctrine or philosophy, and pay to Cora L. V. Richmond while in mortal life, that tribute of respect, esteem and admira-

tion which true greatness deserves. When she again returns to Chicago let us accord her that support and affiliation which is due to her as the foremost and greatest exponent of Modern Spiritualism, and as Chicagoans let us take a pride in retaining her with us permanently during the remainder of her mortal life. ERVIN A. RICE. Chicago, Feb. 22, 1899.

THE MICHIGAN CONVENTION.

AN UNQUALIFIED SUCCESS.

The midwinter convention of the Michigan State Spiritualist association has been eminently successful, as the Owosso society confidently expected when they secured the promise that the annual gathering would be held there. The local society expected to see excellent results work out of the meetings, and with much assurance they said that the influence of such men as H. D. Barrett and Dr. Spinney, and of such women as Miss Margaret Gaule and Mrs. Anna L. Robinson would be felt for a long time to come. The Owosso Spiritualists could not help but receive great encouragement in their work.

The meetings were like one long continuous meeting, dinner and lunch being served in the large dining room to those who cared to stay. Throughout each day excellent music was rendered in which Mrs. Nettie Allen and J. B. McIntosh took the most prominent part. The daily services were well attended.

At all the services Miss Gaule gave descriptions, bringing vividly before the audience the fact that spirits do return and have their influence on the living. Some of her descriptions were attended with the liveliest interest to Owosso people; some were particularly startling in their character.

Marion L. Carpenter of Detroit gave an address on "Spiritualism," and Mrs. Martha E. Root of Bay City, one of the foremost Spiritualists of the state, spoke on "Ye Are the Light of the World."

That saying, she said, was uttered centuries ago, because God's people had made a start toward a better condition. Today it is Spiritualism that marks the entering into a new condition that will culminate in a freedom that is a true freedom, which has yet to be satisfactorily experienced.

The speaker, continuing, said one cannot comprehend the fact of Spiritualism until he finds it within himself. We are all the manifestations of one eternal whole—Life. Acquaintance within oneself is all that is necessary for the power of enlightenment. Consciousness will be the agent of enlightenment.

At one session a collection of \$100 was asked for to assist in defeating the medical bill before the Michigan legislature. The bill has for its object the cutting off of all healers and doctors who have not a regular physician's diploma. It is a blow at Spiritualists, Christian Scientists, etc.

One of the principal addresses was made by H. D. Barrett. He spoke on "What is Spiritualism?" He prefaced his address with a recital of who the most famous Spiritualists have been, including among them Lincoln, Ralph Waldo Emerson, Elizabeth Barrett Browning, Susan B. Anthony, Ben Wade, Czar Nicholas III and many of the most famous public men of the time.

Spiritualism, Mr. Barrett said, is the opposite of materialism and stands for the real and permanent. Materialism annihilates the soul, believing that when the body drops away we disappear forever. Spiritualism predicates life, holding that in spirit we live forever. Between the two isms there is

CHOICE LITERATURE.

LIGHT OF TRUTH PUBLISHING CO., COLUMBUS, OHIO.

- A CLERGYMAN'S VICTIMS—By Mrs. J. V. Ball. 25 cents.
- SEX REVOLUTION—By Lois Walsbrooker. 25 cents.
- ANYTHING MORE, MY LORD—By Lois Walsbrooker. 10 cents.
- ADVANCEMENT OF SCIENCE—By Professor John Tyndall. 50 cents.
- A TALE OF A HALO—(Illustrated)—By Morgan A. Robertson. 50 cents.
- ANGEL WHISPERINGS—For the Searchers After Truth. By H. J. Ray-Curtis. Price \$1.50. Gilt.
- AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.
- A SPIRITUAL TOUR OF THE WORLD—In Search of the Line of Life's Evolution—By Otto A. De La Camp. 50 cents.
- BEYOND—By H. S. Hubbard. 25 cents.
- BUGLE PEALS—By Ehza A. Pittsinger. 50 cents.
- BABYLON UNVEILED, or THE TREASURER OF HUMAN LIFE—By James K. Moore. 50 cents.
- BURIAL SERVICE FOR THE USE OF SPIRITUALISTS—50 cents.
- BIBLE STORIES NO. 1—By James M. Young. 50 cents; postage, 2 cents.
- CHRISTIANITY A FICTION—By Dr. J. H. Mendenhall. 50 cents.
- CONVENT OF THE SACRED HEART—Hudson Tuttle. 50 cents.
- CHRISTIAN THEOSOPIHY—Dr. J. H. Dewey. A Handbook of New Testament Occultism. Price \$2.
- CHRIST, THE SOCIALIST—By the author of "Philip Meyers' Scheme." Arena print. 50 cents. 357 pages.
- DESIGN ARGUMENT FALLACIES—By Editor of the Truth Seeker. 15 cents.
- EVERLASTING GOSPEL—Compilation of Spiritual Lectures A valuable book. 488 pages. Price \$1.50.
- ECHOES FROM THE WORLD OF SONG—By C. Payson Longley. \$1. postage 15c.
- HEAVEN REVISED—A Narrative of Experience After Death. Mrs. E. B. Duffey. 15 cents.
- IDEALA—A Romance of Idealism. Charles Grissen. Price 25 cents.
- JAMES G. BLAINE ON THE MONEY QUESTION—25 cents.
- LIFE AND HEALING A SEGMENT OF SPIRITONOMY—By Holmes W. Merton. 25 cents.
- LYRIC OF LIFE—Philosophy in Rhyme, by Laura A. Sunderlin Nourse. Price \$1.
- LIGHT AND SHADOWS OF LIFE—Or the Story of a Southern Home. A. K. Ralson. \$1.50.
- LIGHT OF TRUTH ALBUM—Contains over 200 photographs of prominent Spiritualists and mediums. Price \$1.25.
- LIFE IN THE STONE AGE: A HISTORY OF ATHARAEI—An outline history of man written through the mediumship of U. G. Figley. 25 cents.
- MIND, THOUGHT AND CEREBRATION—By Alex Wilder.
- MY EXPERIENCE AS AN INVESTIGATOR OF SPIRITUALISM—By A. D. Swan. 10 cents.
- MARRIAGE SUPPER OF THE LAMB—B. F. French. Book of Revelation Explained. Cloth. 35 cents.
- OLD AND NEW TESTAMENT SCRIPTURES—By Dr. Mendenhall. 25 cents.
- POEMS—By Edith Willis Lynn. Price \$1.
- PLANETARY EVOLUTION, or A NEW COSMOGONY—50 cents.
- PSYCHIC PROBLEMS—By Lillian Whiting. 10 cents; 25, \$1.50; 50, \$3; 100, \$5.
- PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM—Crowell. Price \$1. Postage 15 cents.
- PRO AND CON OF SUPERNATURAL RELIGION—By E. E. Guld. 25 cents.
- ROPI'S COMMERCIAL CALCULATOR—50 cents.
- RELIGION OF HUMANITY—By M. Babcock. 15 cents.
- REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A Lecture by Fred L. H. Willis. Price 15 cents.
- SPIRITUAL SCRAPS—An Illustrated Book of experiences by scientists of Europe and America. 25 cents; postpaid.
- PSYCHIC WORLD—By Author of Higher Realms. Price 25 cents postpaid.
- STUDIES IN THEOSOPIHY—W. J. Colville. Price \$1; postage 10 cents.
- SPIRITUAL BODY REAL—By Giles B. Stebbins. 10 cents.
- SCIENCE OF THE SOUL—Lechren A. Sherman. \$1.25. Library volume.
- STORIES FOR OUR CHILDREN—By Hudson and Emma Tuttle. 25 cents.
- SWEPT AWAY—A Sermon on Some of the Sins of Our Lawmakers. By Rev. Moses Hull. 10 cents.
- SPIRITUALISM AS VIEWED BY REV. D. W. Moffatt, D. D., H. V. Sweringen, A. M., M. D., and L. O. Hull; 20 cents.
- THE CONTRAST—Evangelicalism and Spiritualism Compared. By Moses Hull. Cloth, 75 cents; postpaid.
- THE INFALLIBLE WORD AND HOW TO USE IT—By W. S. Ruland. 10 cents.
- THE CROSS AND THE STEEPLE—Their Origin and Significance. By Hudson Tuttle. 10 cents.
- THREE PLANS OF SALVATION—10 cts.
- THE INFLUENCE OF FOOD ON CHARACTER—By Reuben Perry. 10 cents.
- TWO LECTURES—By J. H. Randall. 10c.
- THE ESTEY FAMILY—By Sarah E. Harvey. Price \$1.25.
- THOMAS PAINE'S VINDICATION—By Robert G. Ingersoll. 15 cents.
- THE NEW TESTAMENT OCCULTISM—By J. H. Dewey, M. D. \$2.
- THE WATSEKA WONDER—A Case of Double Consciousness. 10 cents.
- THE BETTER WAY—An Occult Story, by H. McL. Shephard Wolff. 25 cents.
- THE INCOMING AND OUTGOING CHURCH—By Moses Hull. Tract. Price 5 cents.
- THOUGHT FROM THE SPIRIT WORLD—By Mrs. Yeatman Smith. 20 cents.
- THE LIVING TEMPLE OR THE HOUSE WE LIVE IN—By Dr. C. T. H. Benton. 10 cents.
- THE HIDDEN FAITH—An Occult Story of the Period. By Alwin M. Thurber. Price \$1.25.
- THE DEAD HAND OF AMERICA'S LIBERTIES UNMASKED—By Elsie Charlton. 10 cents.
- THE FALSE TEACHINGS OF THE CHRISTIAN CHURCH—By L. K. Washburn. 15 cents.
- THE USE OF WOMAN'S BEAUTY—By Miles M. Dawson. Price 5 cents; 25, \$1; 50, \$1.50; 100, \$2.50.
- THE REAL ISSUE—By Moses Hull. An argument on political and industrial economy. 25 cents.
- THE FOUNTAIN OF LIFE, or THE THREEFOLD POWER OF SEX—By Lois Walsbrooker. 50 cents.
- THE OTHER WORLD AND THIS—Compendium of Spiritual Laws; cloth, gold and white binding. Price \$1.50.
- THE REASON WHY—Or Spiritual Experiences. By Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.
- THE DRIFT OF OUR TIME—By Prof. Frank Parsors. From warfare and mastery to co-operation and brotherhood. Paper, 10 cents.
- WHAT IS SPIRITUALISM—By Hudson Tuttle. 3 cents.
- WAYSIDE JOTTINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price 50 cents; postage 10 cents.
- WILL THE COMING MAN WORSHIP GODS—By B. F. Underwood. 10 cents.
- WOMAN, A LECTURE DELIVERED TO LADIES ONLY—By Mrs. Dr. Hurlburt. 20 cents.

OUTLINE STUDIES

no middle ground.

At some length the speaker detailed the foundation principles. In a word the cornerstones of Spiritualism are: Life, Truth, Spirit, Soul and Eternal Progression of the Spirit. Between these and allied with them are what he calls the cement with the cornerstones—Liberty, Justice, Equality, Fraternity, Sympathy and Love.

A clear, temperate and useful disquisition on the Ten Commandments is W. H. Bach's new book, "The Ten Commandments Analyzed." For sale here. Price 25 cents.

Read "The Commandments Analyzed," by W. H. Bach. For sale here. Price 25 cents.

For clubs and classes. Courses of reading with suggestions for conversation. Paper, 10 cents each.

James Russell Lowell. By Mrs. S. B. Beals.

Holmes, Bryant and Whittier. By W. C. Gannett.

George Elliot's Novels. By Cella Parker Woolley.

History of Ireland. By Professor William F. Allen.

Dickens' Tale. Two Cities. By Emma E. Mearns.

History of Art. By Ellen D. Hale.

Religious History and Thought. By John C. Learned.

Studies of Holland. By Edwin D. Mead.

History of the Northwest. By Frederick J. Turner.

Lessing's Nathan the Wise (a study program).

For Sale by Light of Truth Publishing Company.

SPIRITUAL ESSAYS

THE PHILOSOPHY OF LIFE.

I am well aware that the idea will be new to most people that unselfishness in an abstract sense does not, and can not, exist; that it is selfish to keep anything for yourself that another desires; that in fact it is selfish to eat or breathe; that the very desire to exist is selfish, and that any proposed reform must be based on the selfishness of man in order to succeed; must be presented on a selfish basis, and every reformer, no matter how furiously he may denounce all selfishness, in practice recognizes this fact. They always say to those they appeal to, "Your happiness will be increased by adopting my plan." Almost always they go further than this, and tell their listeners that their possessions will be increased.

They appeal not only to selfishness, but to the same phase of selfishness that they denounce with the same breath; but the great trouble is, their appeals favor antagonisms and divisions instead of harmony and unity.

Take for instance the graduated income tax, intended to be made in such a way as to fetter financial giants and hold them level. Society has made certain rules and laws, circumscribing the activities of men, said rules and laws applying equally to every citizen. It is presumed that those who keep within these prescribed bounds are within the bounds of morality; or at least within the bounds of what the people who made them consider to be moral. And in fact, those who do not succeed in a financial way are as willing as any to go to the limit of permission to increase their worldly goods. And further, this class of reformers and the poor classes they are trying to improve in their finances cling as tenaciously to the general social and economic plan that has made these immense fortunes possible, as those who have utilized this plan to the best advantage.

Now I claim there is no principle of honor in keeping these avenues to great wealth open, an invitation for all to walk therein, and then crippling and fining those who show themselves financial adepts, and the fleetest in the race. If the competitive system bears corrupt fruit, then stop competition; if we must cling to the system, let us be consistent enough to like the fruit. If the method is right success in using the method can not be criminal. If we keep this fundamental law ever in view it will help over many difficulties.

There is another thing we should think of that is equally important. We must interest the successful class, that class that can get along very well with things as they are. First, they are in the majority, and the majority is going to rule in this country. Second, that class that can not get along with things as they are are weaklings in one form or another; and if the government were placed in their hands they would prove utterly incapable of making matters better. If they fail in conducting their own business because they are visionaries, their impracticable notions would find expression in governmental matters, and if the failures were because of bad habits, their influence on government would be even more to be dreaded. If

the government is ever bettered it will be through the influence of level-headed practical men, not of debauched and incompetents. And yet, the appeals for political change are very largely to this class of people, and the language used is directly designed to make laboring people hate their employers and the employed. I do not see success in following this road. My reason does not teach me that it promises anything good, and all history, so far as I have been able to read it, says at the end of such a course there comes a crash that leaves the laborers idle, as happened in 1873. The selfishness of the different classes

he had made a proposition to relieve the great majority of speculators from the larger share of their taxes. He never appeared to realize that every usurer and every kind of a speculator owes the unearned increment which he gathers to the presence of others who want the use of his money or his goods or his franchises just as much as the owner of the land does. In fact he never appeared to comprehend that there was any other kind of bloodsuckers except the owners of the land.

I am one who holds that the state has the prior claim on all property; that it has the full right to make rules concerning its acquisition and possession; and that the disposition of land comes under its general power. Having this right it may use it in the rental of land, yearly, for a term of years, or it may provide conditions that when fulfilled it may pass into private hands in fee simple. Civilized nations have for many centuries permitted private ownership in the absolute. The idea has become so ingrained in our habits of thought that it can not be easily eradicated; but if the single tax men can make the tillers



MRS. W. P. MCCORMACK.

must be combined and united, or their antagonisms will be ruinous to all concerned. The scheme of Henry George appeals to that class of people who have property to be taxed, but their investments are not in land to any great extent; such as traders and speculators, manufacturers, in every department of comfort and luxury, whether individual or corporate, except speculators in land. It takes in the oil and sugar trusts and bankers and gamblers in stocks, bonds and provisions—all the wealthy bloodsuckers who do not own much land and never want to, but want to escape every cent of tax that they can. It can have no support among farmers who have their homes clear of debt. Those who get their living directly from tilling the soil do not want to rent their holdings from another party, whether that party is an individual, a corporation or the general government. And Henry George never appeared to know that there was any inconsistency in his position. He always appeared to think that to make every one who uses land pay yearly its full rental value is to give every one free access to it. He never appeared to realize that

of the soil believe it will be better for them to all turn renters there will be no difficulty in making merchants, bankers, brokers and gamblers in bonds, stocks and provisions, etc., go into the deal to try the plan marked out by Henry George.

I do not see any utility in this plan. I think I do see a utility in limiting the amount of land one may possess, and also when one is holding for speculative purposes, when he offers it for sale, to compel him to take the price that he has valued it at to the assessor. This will prevent the land speculator from escaping with one-tenth of the taxes he ought to pay, and tend to prevent having to pay two prices when one wants land to use.

SAMUEL BLODGETT.

It happened at the club. "This telepathy or thought transference, or whatever it is, isn't such a wonderful thing, after all," he said. "I can sit here with you fellows and still be conscious of what my wife is thinking about, and just what she is saying to herself." "Undoubtedly," replied one of the others, "but you couldn't do it if you couldn't see the clock."

"THE WHITE MAN'S BURDEN."

(An Answer to Kipling.)

"Take up the white man's burden,"
Dear Rudyard, I think you are right,
But the burdens you and I think of
Are as different as darkness and light.
You urge your sons to deliver
From chains in heathendom wrought,
The ignorant Filipino,
The "fluttered, the foolish, untaught."

High are the motives that prompt you,
Of lofty ambition you sing;
For your theme is the dark slave's freedom,
That the white man in mercy should bring.

I, too, would speak of a burden,
In open speech, simple and plain,
For blessed with none of your talents,
I write with no hope of your gain.

You, Kipling, have credited Mammon,
The "White Man," whose conduct you cheer,
With motives whose star-like grandeur
He owns not; 'tis made to appear.
For up to the "White Man's" heaven
The heathen child's face turns in prayer,
Beseeching this new captor's mercy,
America's kindness and care.

When lo! the sword leaps from its scabbard,
The fire from the musket and shell,
The heathen, responding with arrows,
Borne down in a withering hell,
Out-matched he sinks in his weakness,
He faints in the terror of war;
The God of the patriot watch o'er him
And blot from our nation this scar.

The first of mankind that was wounded,
The first that has felt the edged blade,
When seeking the help of Columbia
To attain what our fathers hath made;
What new Declaration contains this?
Whence comes this new doctrine of laws?
Shall liberty drink this libation,
And weep at the death of her cause?

Then take up the "White Man's Burden,"
A burden far greater to bear
Than dwells on the heart of the heathen,
Or findeth a voice in his prayer.
For his conscience is clear 'fore his Maker,
And Kipling, I know it is true,
That he to the "White Man" is saying,
I am "weighing your God and You."

S. W. BENNETT.

I would take, not by force, but by the slow process of lawful acquisition through better legislation as the outcome of a wiser ballot in the hands of men and women, the entire plan of that we call civilization, all that has been achieved on this continent in the 400 years since Columbus wended his way hither and make it the common property of all the people, requiring all to work enough with their hands to give the finest physical development, but not enough to become burdensome in any case, and permitting all to share the advantages of education and refinement. I believe this to be perfectly practicable—indeed, that any other method is simply a relic of barbarism.

I believe with Frederick Maurice of England, that it is infidel for any to say that the law of supply and demand is as changeless as the law of gravitation, which means that competition must forever prevail.

I believe that competition is doomed. The trusts, whose sole object is to abolish competition, have proved that we are better without than with it the moment any corporation controls the supply of any product.

What the Socialist desires is that the corporation of humanity should control all production.

Beloved comrades, this is the frictionless way; it is the higher law; it eliminates the motives for a selfish life; it enacts into our everyday living the ethics of Christ's gospel. Nothing else will do it; nothing else can bring the glad day of universal brotherhood.—Extract from Miss Willard's address before the National Woman's Christian Temperance Union, at Buffalo, Oct. 29, 1897.

SUFFERERS FROM INDIGESTION
Try Digestos Dyspepsia Tablets, as they are an unfailing remedy in diseases of the stomach. Eat drink and be merry. 25c. a box; all drug'rs, or by mail. STANDARD PHARMACAL Co., Detroit, Mich.

GEORGE W. CLARK—THE LESSON
OF A GREAT EXPERIENCE.

By G. B. Stebbins.

Editor Light of Truth: Kept in the house for three weeks by la grippe, it was not possible to be at Owosso, Feb. 11th, at the state Spiritualist meeting. I regretted failing to meet and hear others. What I might have said is given below, in substance.

My old friend George W. Clark of this city passed to the more real life from the Battle Creek Sanitarium a month ago. Born in Bangor, Me., in 1812, his father brought him to Rochester, N. Y., in 1817, and soon left him fatherless, with a slender purse and a brave heart, rich in the lessons and examples of gifted and good parents. Thus life opened along paths leading up to a great experience forty years later.

When about sixteen years old he was "converted" under the preaching of that able revivalist, Charles G. Finney of Oberlin—a man who went beyond creedal dogmas to great truths.

Especially he impressed upon his young disciple how the "one thing needful" was a consecrated life, above selfish pride or degrading passion. Soon after he heard Theodore D. Weld, one of the great men among the pioneer abolitionists, speak on temperance, and put his soul into that work, adding to it the sacred baptism of the great anti-slavery reform.

A born lover of music, he tells how, in his childhood, the gift of an iron jewsharp opened the heavenly gates. In an early day the inspiration of wedding music to song possessed him, opening to wide travel and high influences.

He went out to his life work well equipped—a consecrated reformer ready for any good word or work, ready to join with others, of whatever creed.

For instance, he would give the help of his song to an anti-slavery talk of mine as readily as though I believed in the ugly "five points of Calvinism."

What was most attractive in Mr. Clark was his deep sincerity and earnestness—a sweet spirit that knew no malice or fear. His motto might well have been:

"He's true to God who's true to man,
Wherever wrong is done.
To the humblest and the weakest
Neath the all-beholding sun,
That wrong is also done to us,
And they are slaves most base
Whose love of right is for themselves
And not for all their race."

We find him a constant worker in these upward paths, teaching music in Canadian schools, meeting "Miss Elliot, a beautiful English girl," who became his wife, the mother of their eight children, and who is still on earth. In Ann Arbor he edited the first prohibition temperance journal in Michigan, and we soon find the family driven back to Rochester, N. Y., by malarial sickness, not to give up, but to find healthier ground for still larger work.

He greatly prized this gift of song, not merely for the applause and gain it brought him, but as a power to be devoted to the good of man. Later he wrote: "Under divine providence it has been my privilege to set to music the songs of Whittier, Pierpont, Longfellow and others; and to travel through twenty-four states, in Canada, and seventeen times through New England. For sixty years has this lasted, and my prayer is that the precious gift may be mine so long as I am on earth." His last audible words were in the music of a stanza full of spiritual help to him.

FEARFUL ACCIDENT—GREAT UPLIFTING EXPERIENCE.

From Mr. Clark and from his son

C. L. Clark, then a child, I had the facts given below:

In 1854 father and son were riding together near Egypt, a small village some twelve miles east of Rochester, and the horse ran away, flinging the father on a pile of stones by the road, breaking the hip bones, wrenching one leg at a right angle from the other, and tearing nerves and muscles fearfully.

The child slid down to the carriage floor, clung to the dashboard, and was safe. Men soon caught the horse, found the child and asked, "Where is your father?" "Naughty Billy," was the answer (the horse's name) "flung him on that pile of stones," where they found him senseless, improvised a stretcher and carried him to the home of Gideon and Hannah Ramsdell near by, a familiar place to me, a great old Quaker farmhouse where all possible helps and comforts were abundant, and hospitality free. Soon came the doctor, who said: "It is hardly possible for this man to live. Without an operation he surely can not, with the best surgery the chance is small." As he began his work the groans and screams of the patient drove most who were present into the distant pantry. Suddenly, to the surprise of all present, the groans ceased. "Stop, doctor," were the sufferer's words, and after a moment of silence his voice rang out, sweet and clear, even like a song of triumph, in this stanza of Tupper's:

"Never give up! It is wiser and better
Always to hope than once to despair,
Fling off the bond of doubt's cankering
fetter,
Break the dark spell of tyrannical
care.
Never give up, or the burden may
sink you,
Providence kindly mingles the cup;
And, in all troubles and trials bethink
you,
The watchword of life must be
Never give up! Never give up!"

At the close of the stanza the quiet patient said: "Now, doctor, go on," and no murmur or bodily struggle was manifest from the quiet sick bed to the close of the surgeon's work.

For the hour the spirit, the real spirit, subdued all bodily pain, the strong and concentrated will put aside all infirmities, the strength of heaven in his own soul conquered the weakness of earth. Angels helped him, wise and strong spirits saw that such a life was needed on earth. He was trying to save himself for future and better work here, and therefore they could better lend their mighty help. It is the brave and true whom they can best reach.

Elizabeth Doten wisely said:

"For 'tis better that souls should upward trend,
And strive for the victor's crown,
Than to ask the angels their help to lend,
And come to man's weakness down."

It seemed impossible that he could survive and recover. Among a circle of friends where that feeling was strong he said: "Death has no power over me. I shall come up and carry on my work for many years." And for over forty years his travels were kept up, and that persuasive voice was heard from the great cities on the Atlantic coast to the western prairies.

Calling at our place in Detroit on a winter's day a year ago, after a walk of a mile, old anti-slavery matters came up, calling out incidents of his friendship with Benjamin and Sarah D. Fish, at Rochester, Quaker parents of my wife, and others. Soon a song rang through the house, sweet and clear, then a brief rest and then another, and this for three hours' full of enjoyment.

My friend Clark was not a captain of men, on change, in politics or on bloody battlefields. He had his faults, as all have. He was not known as an art critic, but his power in song went above all art. It was from to the heart, and it conquered. So the fine influence of his life went far. A list of his friends would be an illustrious company of the wise reformers of our age. Whittier loved him greatly. The following is the last message of the poet to the singer:

Amesbury, Oct. 22, '77.

My Dear Friend—I am very glad to hear of my very dear old friend and fellow-laborer, Geo. W. Clark, thy good father.

In these lonely hours of my advanced age I often think of him and all the other dear friends with whom it was my happy privilege to labor. Pray kindly remember me to him and believe me. Truly thy friend.

JOHN G. WHITTIER.

He wrote that his Quaker poems would not be set to music, and Mr. Clark replied: "God made poetry and song allies."

One of the many great meetings where Mr. Clark sang was in Providence, where thousands filled a hall to welcome Jonathan Walker safely home from a southern prison. The singer stood on the platform, his hand on the head of the good sailor seated beside him, and gave, set to his own music, Whittier's "Branded Hand," with an effect not to be described.

At last came the close. At 86 years the burthen of clay was too heavy, and he went out to take up and use the spiritual body. Probably his last articulate speech was the sudden outpouring, again, like a song of triumph, of that stanza which seemed to banish bodily pain in 1854. Now it made death a fleeting phantom, and put life, real and abiding, in its place.

He could not articulate after its closing words, "Never give up," but his son told me that, as he expired in his arms a few hours later, his eyes beamed with their native sweetness and light, those "windows of the soul" revealing spiritual health within.

THE LEGEND OF ADAM'S FIRST WIFE.

Many of the readers of the Light of Truth will probably be surprised to learn that, according to the Hebrew legend, Eve was not the first wife bestowed on the unfortunate Adam. For more than a century, one hundred and thirty years to be exact, his companion was a beautiful female, probably a demon rather than woman, who was the mother of his two first-born sons. We say first-born sons because there are reasons, which we can not enter here, for believing them, according to the Jewish mythology, to have been twins. The word "Lillith" occurs in the thirty-fourth chapter of the book of Isaiah, where it is translated "night monster," and as Adam's first wife became, after their separation, the wife of Satan, it is only fair to presume that she was really a demon, by which we need not understand anything more than a spirit that has not been incarnated. Of course we are here following the line of thought in the mythology of the ancient Hebrews.

Lillith can not have been a good spirit, however, as she is said to have become the sworn foe of little children, whom she was wont to strangle with one of her splendid golden hairs. Probably this was in revenge for her place as Adam's consort, having been taken by Eve, who, as the mother of Seth was the ancestress of the human race.

The legend of Lillith may be made to have an important bearing on the

Bible story of the fall. If she was the mother of Cain and Abel, then Lillith must have been the woman of the garden of Eden, who played so important a part in the drama which ended in the expulsion of Adam from that paradise.

From the fact that she afterwards became the wife of Satan we may infer, moreover, that she was his willing agent in the temptation, and that she knew all the time what the consequence would be to Adam and his posterity. Although Eve was not, on the above hypothesis, a party to the tragedy, she could not escape partaking of its consequences.

The declaration of Adam, when he first saw "the woman" Eve, "this is now bone of my bone and flesh of my flesh," may be intended as a reflection on the demon Lillith, but it also explains why Eve should suffer with Adam and his offspring.

Anciently the wife was, among peoples tracing descent in the male line, included in her husband's family, and she had, as with the Romans, the status of a child. The early Hebrews, who much resembled the Romans in many respects, were in that social condition, and thus Eve in succeeding to Lillith could not escape from the death penalty exacted for the great transgression, which theologians tell us brought so dire a calamity on the whole human race.

As the wife of Satan, Lillith is said to have been the mother of the Jinns, the demons of the air who do such wonders in the stories of the "Arabian Nights" and who probably belong to Persian mythology. That notion suggests that the legend concerning Adam's first wife may have had a historical basis. The fair Persians regarded themselves as the children of light, and they were in constant conflict with neighboring peoples of a yellow, and possibly also of a black complexion, whom they termed children of darkness.

These dark peoples were the original occupants of Iran, where the ancestors of the Persians settled, and there is no wonder, therefore, that they became the hereditary foes of the latter, whom they would subsequently harass in every way, and especially by night raids. The Turans thus became identified in the Iranian mind with the night, with the darkness of which the color of their skins had already associated them, and they may well therefore have been referred to in legendary story as the children of Lillith the night-monster. The dwarfs and fairies of European mythology are also supposed to represent the early inhabitants of the countries which were overrun by the ancestors of the present Aryan peoples.

Such legends should be studied sympathetically, or from the standpoint of those who accepted them as well as from that of modern scientific thought, which eliminates all supernaturalism from ancient narratives.

B. F. UNDERWOOD.

Chang Yen Hoon, former minister from China at Washington, and an eminent Smithsonian scientist, were once discussing the advantages of China over the United States. Finally Mr. Chang said: "We have a larger population." "I can not see the advantage of that," the other responded, "if you can not feed them. Think, too, how such overcrowding breeds ill health. Why, you have the leprosy in China." "But you—you," returned the minister, jubilantly, "you have the newspapers in the United States."—Exchange.

The Coming Age, \$2.00.

The Light of Truth, \$1.00.

Both for two dollars a year. No...

THE LIGHT OF TRUTH.

The Author's Symposium

From the Nature Cure, by Marvin E. Conger, M. D.

Page 18, Chapter I.

THE OLD METHOD A FAILURE:—

The old methods have proved failures; disease has as rapidly increased as new fledged doctors; the more doctors, the more sickness. The time has come to face the facts and to demand a radical change. If humanity are determined to be doctored and drugged, is it not wisdom and good common sense to choose your physician and refuse to take deadly poison? There are a sufficient number of safe remedies if people will tetotally refuse dangerous ones. * * *

NOTE THIS POINT—After more than forty years of observation I have never known of one case helped in the slightest degree by drugs which failed to be cured by Nature's remedies and methods. I have known and read of thousands of cases given up by the regulars and their councils that were restored in a very short time by calling in a reformatory doctor, who often receives the significant name of quack, which in plain English denotes an honest, independent physician.

THE "REGULARS" ARE JEALOUS:—

The simon-pure orthodox regulars, who want to be regulators, are jealous of all these new fangled quack notions and methods of cure, and would, if they could, turn the world and the people upside down in order to suppress these cranks and cranky methods; they might as well try to turn the Mississippi river up stream, or command a blizzard or cyclone to cease. When this nation becomes really free, as it will in the good times coming compulsory vaccination and all similar schemes, dangerous and infamous, now encouraged will be abandoned, unscrupulous doctors, who have labeled themselves regulars, will be compelled to seek other fields for their efforts. In that good time people will choose the kind of treatment they desire, or have no treatment, which is often the best.

A MISTAKE—As no two human beings are alike physically, mentally or spiritually, it is a mistake to dose any two of them alike when sick. It is a notorious fact, however, that our drug friends, the regulars, those who think they have reached the ultimate, in seasons when epidemics or fevers prevail, will go from house to house in their round of calls and dole out the same drugs to all alike, only varying the size of the dose to suit age and condition of the patient. This is no doubt professional, but a grave mistake. A complete diagnosis would at once pronounce the course unscientific and dangerous. If these remedies were Nature's own such a course would be perfectly proper. Why? Because no harm could come from using any of the non-dangerous remedies. The twentieth century doctor will be wise, broad and honest enough to choose the best methods and remedies for each patient, who will not all be ground through one drug mill, the mill of one school. No special mills, medical, political or theological, will be necessary in the better time near at hand; the wise, gifted ones will become teachers; prevention by right living will take the place of all barbarous medical schemes now at full tide; light will dispel darkness; knowledge will take the place of ignorance; order will supersede neglect; health and harmony will be the rule, sickness the exception; babies will be born well, well born; when the ripeness of age comes sickness will not be a necessary cause for death; the second birth should be one of health. Let

me die as the golden ripe fruit drops from the tree, without pain or sickness.

(We have this elegant and useful book on sale in two bindings at \$1.50 and \$2.00 a volume. It should be in every household.—Ed.)

DISCUSSING IT.

Our editor has asked us to discuss his address delivered on Jan. 29, or, rather, to discuss the issues touched upon therein. Now, I believe that about the only place for talk is in delivering an address. If everywhere else we would condense a vast deal of thinking into a few meaty sentences, I believe we would make our meaning clearer and our words more weighty.

We realize that everything is not right with us, and the great unthinking mass catch at an idea of reform advanced by a thinker, catch at it, but do not grasp it, and then rant senselessly. Look at the hordes called socialists, whose only clear idea is that "the wealth should be taken from the rich and distributed equally." Do that in reality, and twenty years from now the rich would be rich and the poor just as poor as they are now. Wealth or poverty lies within the individual. Millions who are today cursing Rockefeller were just as rich as he was a few years ago. The remedy must come through a change of conditions.

As regards monopolies, it is absolutely true that they lay down at the doors of the consumers the articles they handle at a greatly reduced cost. These are, therefore, not unmixed evils, but is there not a better way?

Why do we not begin somewhere and work out one reform at a time. The poor man earns enough by hard labor to make his old age comfortable. He puts the money in a bank and still lives frugally. A thousand do this.

The bank president lives like a lord, eats and drinks and loses their money.

The old men go to the poorhouse and an atmosphere of gloom settles over them that withers and weakens their spirits up like empty paint tubes.

The bank president—goes to Europe. Why not begin with banks and put them all into government control? Our "Uncle Samuel" is not given to stealing. Why not begin right here? Work for it, push it, make it so. When this is done take up the telegraph and express business of the country and put it in government charge, as are the mails.

People say, "But the voters would make political pulls of it all." Disfranchise such employees. But all such are intelligent voters, and if they are cut off and the ignorant, low rabble let in, where would our "politics" go? Make a suffrage limit, exclude the rabble.

Our editor says: "The concrete element of socialism is the national investiture of land, labor and money."

Here we have worked out the problem for money and labor, but for land? That staggers me. I sprung from the soil, and it seems to me the bit of earth by which a man lives should be his. In what way could the problem be worked out for the farmer? Should the government own the land and tax the farmer for it? It taxes him now.

Land has in it an element that is unlike cash or business. I will quote a sentence in the address, which says, "Selfishness is the prime motive of action in material affairs."

The man who does not own a place, almost invariably does not care to improve or beautify it. Look at the rented farm, the rented house.

Who ever saw shade trees set out and shrubs and flowers for adornment bought and cultivated on land that was rented?

There is no other one thing on earth

so desirable as a beautiful, harmonious home.

If we let a man work for his home—some men—he will make one as perfect as possible. If we allow him simply to stay on a place for what he can get out of it, will not all that element of love of beauty, of tidiness, of home, die out of him?

Besides I do not see what could be gained by it. It may do in theory, but in practice, I know, we all know, that no one man can make more on a farm that he owns, than a fair, comfortable living, and perhaps educate his family.

If government ownership of the land gave him the use of the land as long as he lived free of cost, except the yearly tax on it, this would make it easier for the farmer, but would it not, as I have asked before, kill out all interest in any work except such as "would pay"?

Selfishness, in its bare, hideous skeleton is repulsive. Get the desire to make each a beautiful home, to live by while in health and strength, enough for old age. Those are not blame-worthy, but the reverse. I do not grasp the "land" question.

But give us, in round numbers, the profits, over and above all costs, of our railroads for 1898, to think over. And the same of our telegraphs and express companies. And then let the government buy up the monopolies.

And then let us get about a reform. You will have to do it without my vote, but I'll swing my hat when you "come in under the wire."

ROSE EVANGILENE ANGEL.

A PSYCHICAL EXPERIENCE.

My younger brother had just passed on to spirit life. My older brother, who is a physician in Norway, Me., was with him at the time of his death, and was returning to his home when a remarkable phenomenon occurred, as related by my brother, writes Mr. H. A. Bradbury in the World's Advance Thought. "All at once I was conscious that something was dripping down from the air above me, and, as it were, enveloping me with an influence or presence which caused a strange but exhilarating feeling. It commenced at my head and passed down over me. I felt it distinctly, definitely, positively; it was pleasant, agreeable, satisfying, and at the same instant my brother, Birney, whose dead body I had left 30 minutes before at his house, sat down upon the wagon seat by my side, at my left hand.

"I thought it wonderful! I was glad beyond measure. There was not the shadow of a doubt in my mind but that it was himself. I saw him perfectly, and said: 'Now I know that man exists after death; that the spirit lives on after the body dies.'

"I did not speak to him, neither did he speak to me; it was not necessary. He was at my side; he had given me proof of his continued existence and love, and with that I was content and fully satisfied.

"I can not say how long he remained at my side, but think my horse must have walked 30 rods before the form began to fade, or the powerful impression to leave me, and it was many minutes more before the form faded entirely away, and somewhat of the impression remained a long time."

By an arrangement with the manufacturer the Light of Truth offers a good luck finger ring to every three months' trial subscriber. These rings are made of genuine horseshoe nails highly nickel plated.

Read "The Commandments Analyzed," by W. H. Bach. For sale here. Price 25 cents.

WHAT IS TRUE POWER?

It has been proved by the lives of those who are truly inspired that all power is given to him who can greatly love, and divinely forgive, and patiently wait, that there is no other road to enduring power.

Power that is allied to injustice or cruelty, though it may shine like Lucifer in the sky, yet will it fall until it reaches its moral level.

"The laws to man made evident
By him who built the day,
The columns of the firmament
Not firmer based than they."

Yet Dr. Lyman Abbott has said in a recent sermon that while Jesus was perfect in love, he had less philosophy than Plato and less power than Nero.

An ancient tyrant seems greater and more romantic than a modern one. But the bloody Nero-dragon of war and of might over right, of the "big fish eat little fish" system, is still with us. Still, as of old, it fiddles over the misery of its victims, and it never was more opposed to the reign of the Prince of Peace.

On which side are the churches? On the side of him who said, "Ye can not serve God and Mammon?"

On the side of him who said, "Ye know not what spirit ye are of, for the Son of Man is not come to take life, but to save it?"

The man who could command 12 legions of angels and would not; is he inferior in power to those who would pour shot and shell into hordes of naked savages? Or the still more cruel Neroses of industrial slavery?

Apparently the church and the nation have a rudimentary conception of power, and one which greatly needs enlargement, since it is not founded on justice and equality.

Which needs enlargement so much, in fact, that it will have it, at any cost. Strength and opportunity belong to necessity. Truth is cheap at any price. And so we say:

"Well roars the storm to those that hear
A deeper voice across the storm,
Proclaiming social truth shall spread,
And Justice, ev'n tho' thrice again,
The red fool-fury of the Seine,
Should pile her barricades with dead."

FLORENCE M'GRAUGH.

AS TO CABINETS.

To the Editor: I would like to say a few words to the many readers of your valuable paper in relation to the size and material that should be used for a cabinet, for the higher phases of independent spirit materialization, as I have received it from my spirit sister, which has given entire satisfaction when it has been used. The frame can be of wood or gas pipe. Size, four feet three inches deep, or wider, five feet long and seven feet high. The top should be covered, the same as the sides, with Canton flannel or any other material of the same thickness. The color should be dark red or dark purple. One opening in the front, in the center, and one in each end. The curtains to be gathered so that all of the openings will close nicely as they hang by their own weight. There should be a fringe around the top of four or five inches wide, for a finish, so that it will look well and tidy. The cabinet should be in a room dedicated for that purpose and carpeted and fitted up as nice as a common parlor at least. We owe this to our spirit friends when they come to see us. The better we provide for them the stronger they can come.

CAPT. S. C. MILLS.

Monett, Mo.

THE LIGHT OF TRUTH.

CLEVELAND NOTES.

A fine audience greeted us last Sunday. The West Side Society is making a heroic effort to establish a building fund that shall secure a Spiritual Temple and make them in a way independent.

Mr. Figures, who gives platform tests for the society, is working for it, and proposes to give a benefit meeting Sunday evening, March 5, at the hall, the entire proceeds to go into the building fund. A new lyceum is about organizing in the Brooklyn branch, and Mr. Figures and the writer are to give a benefit to help them along Monday evening, February 27. These people are doing a practical work. In the past 40 years Spiritualists have squandered money enough in their suicidal ways of itinerancy, giving hundreds of thousands to railroads, hotels and other ways, to have built a good church, hall or temple in all the large cities and many smaller towns; and still the waste goes on with some modifications and some signs of improvement. Mr. Figures' tests appear to be as good as, if not better, than the average of star mediums.

I may remain a part of March with this society.

Thomas A. Black, who has been an active worker for the cause in Cleveland and at Lake Brady, has had a severe siege with la grippe, and is still weak and looks as if it would be months before he can rally to his normal standard.

Thomas Lees looks remarkably fresh and youthful. He and his sister have done much for the lyceum in Cleveland, and kept "the lower lights burning" when all others fell back and left them to carry the load.

Hudson Tuttle spoke here January 29 to good acceptance, and, of course, in an instructive and original way. I was told that he was very sick while here, and for a time thought his time had come for the great move out. How thankful we should all be that he did not go. But he has done many years of hard work and few men have accomplished so much. Some time, within the next 30 years, he will pass on, and who will fill his place? He and Emma have written, and spoken, and sung the gospel of science into the souls of hundreds of thousands—if not millions—giving a wholesome impetus, intellectual vigor and moral strength to the Spiritual movement that will extend through the centuries, and they will "be remembered by what they have done." Yea, more. They will be remembered for what they are, what they have thought, felt and breathed into the souls of the world. The impress of their character is deep and wide, and enduring, and will be as fruits of wisdom and love for the "healing of the nations."

Carrie E. S. Twing is a favorite here, as elsewhere, and is to serve this society in April. She not only talks sweet sentiments and common sense, but she draws the people to her with the magic of her generous spheres.

LYMAN C. HOWE.

23 Archwood Avenue, Cleveland.

A clear, temperate and useful disquisition on the Ten Commandments is W. H. Bach's new book, "The Ten Commandments Analyzed." For sale here. Price 25 cents.

PRESIDENT JOHN SMITH.

The Story of a Peaceful Revolution, by Frederick Upham Adams. Shows how the United States can guarantee every man the right to support his family in every comfort by his own labor. Cloth, 300 large pages, \$1.00; paper, 25 cents. For sale by Light of Truth Publishing Co.

The good luck finger ring is the newest thing. It is a winner.

INTERESTING NEW YORK LETTER.

To the Editor:

A rather interesting and remarkable event took place at the meeting of the First Society in Tuxedo Hall yesterday. Miss Margaret Gaule was the medium (and a good one she is for every test was clean cut and recognized by the large and intelligent audience present.) At the close of the meeting a smart looking sort of a man got up and said this was the first meeting of the kind he had ever attended in his life, and that he was deeply interested in the facts he had witnessed, and he should renounce the Methodist faith and devote his attention to Spiritualism in future, and he urged the starting of a fund for the building of a temple for worship at once, and he took the platform and began in a good old Methodist fashion to drag the dollars from their hiding place, and in a very few moments he got about \$50 in cash, and if he had only been possessed of the club which the Methodists always use in such work, his earnest efforts would have been more liberally rewarded. We certainly need a few hundred such men infused into our ranks, but I can never see the use of building any more churches, as there is an ample supply now on hand and they are only waiting for the sunlight of truth to permeate their congregations ere they are all Spiritualistic temples, and it seems to me that whatever money can be raised should be spent in spreading the gospel of Spiritualism by the aid of missionaries, who would be enabled to open up other meetings elsewhere about this great city. In my opinion every church that ever was built the fear of an angry God and hell fire and damnation were potent weapons which caused liberal contributions of money to pour in for their erection, and Spiritualism has no such terrorizing government upon the minds and pocketbooks of its adherents, and so the erection of temples for worship among them will always be slow. Many people would give money for missionary work who cannot see the good judgment of erecting temples. Among the vast audience was that good man who we all love so dearly, Rev. George H. Hepworth, and it was my privilege and pleasure to introduce him to many as a Spiritualistic preacher who had the largest Sunday audience of any Spiritualistic worker in the world. The New York Herald of Sunday has a tremendous circulation, and much of it can be traced directly to those beautiful Spiritualistic sermons of George H. Hepworth that have appeared every Sunday for so many years.

J. E. DARLING.

THE DOCTORS' PLOT IN MICHIGAN.

The so-called regular physicians of Michigan have as usual introduced their infamous medical bill. This is the third time they have made the effort. This time they have combined their strength with the veterinary practitioners, hoping thereby to surely win. This bill is for the purpose of forming a monopoly among physicians. It is class legislation. The friends of humanity, those that believe in liberty and protection for the people have again introduced their bill, the same that was the means of defeating the monopoly bill two years ago. Now we need and ask the support and assistance of every Spiritualist in the country. If you will give it to us we will try and kill this measure for all time by securing the passage of a bill that protects the people from all fraud, yet gives them the right to choose just whom they wish for medical advisors.

COMPLETE WORKS OF ANDREW JACKSON DAVIS.

Comprising Twenty-Nine Volumes, all Neatly Bound in Cloth.

Postage 7 per cent. Extra. If Sent by Express, the Charges Payable on Delivery

- Answers to Ever Recurring Questions From the People - \$1 00
- Approaching Crisis; or, Truth vs. Theology - 75
- Arabula; or, The Divine Guest - 1 00
- Beyond the Valley - 1 00
- Children's Progressive Lyceum, (12 copies for \$2.50), single - 25
- Death and the After Life, (paper 35 cts.), cloth, - 50
- Diakka and their Earthly Victims, (paper 20cts.), cloth, - 35
- Fountain; With Jets of New Meanings - 50
- Free Thoughts Concerning Religion, (paper 35c), cloth, - 50
- Genesis and Ethics of Conjugal Love, (paper 35c.), cloth, - 50
- Harbinger of Health - 1 00
- Harmonial Man; or, Thoughts for the Age, (paper 35c.), cloth, - 50
- History and Philosophy of Evil, (paper 35c), cloth, - 50
- Inner Life; or, Spirit Mysteries Explained - 1 00
- Magic Staff: An Autobiography of Andrew Jackson Davis - 1 25
- Memoranda of Persons, Places and Events - 1 00
- Penetralia: Containing Harmonial Answers - 1 25
- Philosophy of Special Providences, (paper 20c.), cloth, - 35
- Philosophy of Spiritual Intercourse - 80
- Principles of Nature: Her Divine Revelations - 2 50
- Stellar Key to the Summerland. (paper 35 cents), cloth, - 50
- The Physician, Vol. I., (Great Harmonia) - 1 00
- The Teacher, " II., " " - 1 00
- The Seer, " III., " " - 1 00
- The Reformer, " IV., " " - 1 00
- The Thinker, " V., " " - 1 00
- Tale of a Physician; or, The Seeds and Fruits of Crime - 75
- Temple: On Disease of the Brain and Nerves - 1 00
- Views of Our Heavenly Home, (paper 35 cents) cloth, - 50

Price of Complete Works of A. J. Davis, Bound in Cloth, \$20 00

LIGHT OF TRUTH PUBLISHING CO., Columbus, O.

We need money to pay printing expenses and to watch and push this matter. Please send in your contribution right away and help to save this state from the doom that exists in others.

Send us your aid and sympathy and send names and funds to

MRS. MAY AYERS.

121 River St., Lansing, Mich.

A. B. Spinney, M. D., Reed City, Michigan, chairman medical committee.

A clear, temperate and useful disquisition on the Ten Commandments is W. H. Bach's new book, "The Ten Commandments Analyzed." For sale here. Price 25 cents.

YEA OR NAY.

It is observable that for some time the critics have had much to say in either a good or ill humor of some of the contents of the Old Testament, but lately we observe some attacks on the veracity of the New. Sometimes the cars go so fast they jump the track. Arguments pro and con have been submitted as to whether Jesus was or was not a real person; this question of course is one of no small moment, and should be well and carefully considered. The argument I wish to offer is not prophetic, the astrological, or historic, but is, may I term it, the psychic argument. That is to say, all the spiritual manifestations in his life and ministry were always in perfect accord with the characteristic laws and conditions now observed. These conditions and laws of spirit control were not discovered, known, or understood; were not put on or borrowed, but always strictly observed. These facts surely go a long way to prove his real existence and personality.

C. F. SHORT.

Send your finger measure when you send your good luck ring subscription.

ONLY A POSTAL CARD

is needed to send for a sample copy of the . . .

ABLEST,
BRIGHTEST,
MOST PRACTICAL,
MOST PROGRESSIVE

Weekly Political Journal in the United States . . .

The American Nonconformist

Is 20 years old and has some of the ablest contributors to its columns. Among them are Hon. John Davis; ex-member of Congress from Kansas, B. O. Flower of Boston, F. J. Van Vorhis of Indiana, Eltweed Pomeroy of N. J. and others.

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.

The American Nonconformist,
629 S. 13th St., Omaha, Nebraska.

IMMORTALITY.

A NEW Quarterly Metaphysical Magazine, the exponent of Rosicrucianism, and edited by J. C. P. GRUMBINE, Author and Lecturer. A wonderful Magazine in all respects. Over 25 subscribers in the month of October. '98 Contributors: Annie Besant, Cora L. V. Richmond, W. J. Coirville, Jerome A. Anderson, Swami Saradanda. All articles written under the illumination June number exclusively devoted to "Immortality"; September number to "Clairvoyance"; December number to "Reincarnation"; March number to "Psychometry." Features are the Editor's Tripod, Academy and Special Lessons on Spiritual Unfoldment. Subscription \$1 per year; 25 cts. for single or sample copies. For sale at "Banner of Light," office of "The Mind," Fred P. Evans' Bookstore, New York City and "Philosophical Journal," San Francisco, Cal.; also address J. C. P. GRUMBINE, 2828 Lesley Avenue, Flat 4, Chicago.

DEAFNESS & HEAD NOISES CURED
Instantly. Our INVISIBLE TUBE Cures help when all else fails, as glasses help eyes, but adjusting. No Pain. Whispers heard. Send for FREE
1. Street Co., 244 1/2 Wab., N.Y., for Book and Treatise FREE

H. INGRAM LINDSAY, SPIRITUAL MEDIUM
Gives readings on Business, Medicaments and Social matters. Trial reading 10 cts.; Life Reading 50 cts. Enclose lock of hair and give name in full. Box 220, Boston, Mass.

Children's Department . . .

STORIES AND LESSONS FOR
THE LITTLE ONES

BY MRS. C. W. RISLEY.

Feb. 12, 1899.

I would like to tell the children a true story of a little girl who was a happy, loving child, who had a pure and generous heart, and lived with parents who loved her very dearly. Her home was a very pretty one, not large but cheerful and bright, having a great large yard in which she loved to romp and play, and at one side of the house was a wonderful old apple tree, the limbs of which touched the ground, forming a large umbrella. Here she had a playhouse where she used to spend many happy hours with her little brother and sister, having little play tea parties and making wreaths of leaves in which she used to decorate herself and them.

One day while swinging under the apple tree she quietly watched a robin building its nest in a bough just above her, and she noticed while watching it that it had but one leg. The little birdie seemed not to notice its lameness but busily chirruped and worked away. Little Mamie, for that is the little girl's name, watched the mother bird and her companion for several weeks until one day, while playing, she heard a great fluttering and climbed up in the tree, and there in the sneltering nest were several little birds with empty bills ready to be fed. She was very much pleased to find them and ran in to tell her mamma of the little family.

Day after day and the birdies grew so as to be able to help themselves, and she watched them day by day until they flew away. But the next year the same robin came again and made her nest in the same place, and one day when the little birdies were learning to fly she was sitting in the swing thinking how nice it would be to fly, and if she could fly she would ask the angels to let her fly up to heaven and visit them. And when the frost came and it was too cold to play out of doors she had her wish, for the angels came and took her to the dear spiritual home where chill and frost never come to blight the flowers or turn the leaves on the trees.

She is a happy, loving child yet, though she is almost a young lady, having been in spirit life almost nine years. She comes to us every day and brings messages of love and cheer, but is so happy in her spirit home that she should never care to come back to earth to live.

Little children, have you ever been told of the beautiful world so close to our own earth—a world that is an exact counterpart of our material world, but so much more beautiful and perfect that we can hardly compare them. There are some persons gifted with sight called clairvoyance, who can see this lovely world and the people who inhabit it. Is it not a great gift to be able to see the dear forms and faces that have gone from our normal sight and whom the world calls dead? Now we who can see the dear faces and forms of our loved ones know there is no such thing as death. It is hard for the little folks to understand the mystery called death, and you perhaps think of the dead as cold bodies buried away in the ground, but let us lift our minds to a different kind of death. Possibly some of you have had a bird or pet dog which you loved very dearly and it got sick or hurt and died. You

feel very keenly the loss of these pets, and wonder if you will ever see them again. Yes, dear children, the little bird to which you were so tender sings around you the day long. You may not hear it but it hovers near you just the same; and the little flower you watered and cherished during the long summer never dies, even though the frost comes and fades it away. It springs up and continues growing in the spirit world, and this is also true of our beautiful trees and shrubberies of all kinds. What a kind thing nature is to let these beautiful things she created live on and on to beautify other worlds besides our own.

It is very hard to understand how these things can be when we can not see them ourselves, but we know it is true for our spirit friends have come to us many times and told us of their happy spirit home. And children you may think this spirit world is far from us, but it is close by and all around us, so when our dear ones have to leave our sight and pass on to the other world they are still very near to us and can see all we do, yes, and read our very thoughts. How good, loving and true we should always be, so we may never offend the dear angels watching over us. My little daughter living in spirit life tells me that when she passed over the first thing she saw was ever so many beautiful rosebuds, and as she gazed at them, thinking how pretty they looked, each little bud turned to a sweet child's face, and they took her by the hand and welcomed her to her heavenly home. What a welcome, was it not?

I would be pleased in the near future to write a number of stories for the children of the readers of the Light of Truth, as I have a large band of little children who continually urge me to write something for them. Good-by for this time.

BOWLES' PAMPHLETS.

Carrie E. S. Twing, Medium.

No. 1.—Experiences of Samuel Bowles in Spirit Life, with Later Papers.

Price, 15 Cts., postage, 2 Cts.

Later Papers. Price, 6 Cts., postage, 1 Cts.

No. 2.—Contrasts in Spirit Life.

Price, 30 Cts., postage, 3 Cts.

No. 3.—Interviews With Spirits.

Price, 30 Cts., postage, 4 Cts.

No. 4.—Out of the Depths into the Light.

Price, 25 Cts., postage, 2 Cts.

... A NEW BOOK BY ...

SPRIT SAMUEL BOWLES.

Carrie E. S. Twing, Medium.

GOLDEN GLEAMS

FROM

HEAVENLY LIGHTS.

PRICE, 30 CENTS.

This is the fifth book from Spirit Samuel Bowles, written through the hand of Mrs. Carrie E. S. Twing.

It shows the same vigorous descriptive powers which characterized Mr. Bowles as a reporter when on earth. The scenes and life in the upper spheres is of intense interest, and the book will be eagerly sought by all admirers of Mr. Bowles' graphic pen pictures of life.

LIGHT OF TRUTH PUBLISHING CO.

RELIGIO-PHILOSOPHICAL JOURNAL

... AND THE ...

LIGHT OF TRUTH

Clubbed FOR \$1.75 PER YEAR

Send your Subscriptions to this Office.

STOMACH TROUBLES Of All Kinds

Are being cured daily by the famous Psychic and Physician known for years as the Celebrated Independent Slate writer,

DR. C. E. WATKINS.

In fact his success in curing Disease of the Stomach has given him the name in Boston as

THE STOMACH SPECIALIST.

He is constantly at work all day long, and often into the wee hours of night for the good of his patients; trusting no hired help but giving his own personal attention to the diagnosing of each case and the preparing and putting up of all medicine. He treats all

CHRONIC DISEASES With Equal Success.

Write him, sending your Age, Sex and Leading Symptom. His address 406 Massachusetts Ave., Boston, Mass.

After February 1, 1899, his Sanitarium at Ayer, Mass., will be open again to receive patients. Send all letters to

Dr. C. E. Watkins, 406 Massachusetts Ave., BOSTON, MASS.

J. C. F. GRUMBINE'S WORKS.

CLAIRVOYANCE:

A System of Philosophy, Concerning its Law, Nature and Unfoldment

It is a system of inspired teachings concerning Divinity, especially how to unfold the Clairvoyant vision, to pierce the veil of sense, see and converse with spirits, enter at will into the spirit world and become a seer and an adept in mystical science. To the student it will prove to be of priceless value. \$3.50.

PSYCHOMETRY:

Its Science and Law of Unfoldment:

The student of Occult, Mysticism, Spiritualism and Theosophy will receive a scientific exposition of the Science of Psychometry. Price 50 cents.

LIGHT OF TRUTH PUBLISHING CO.

LIGHT OF TRUTH ALBUM.

THIS WORK OF ART

CONTAINS OVER 200 PHOTOGRAPHS OF
OUR MOST PROMINENT WORKERS

It is Bound in Cloth With Embossed
Cover Handsomely Figured : : :

PRICE, \$1.00,
POSTAGE 25 CTS.

LIGHT OF TRUTH PUBLISHING COMPANY, COLUMBUS, OHIO.

AN ESSAY

— ON —

MEDIUMSHIP

— BY —

PROF. J. S. LOVELAND.

Price, 25 cts. Postage Paid.

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

For Sale at This Office.

Light of Truth Tract No. 2.

Sermon on Spiritualism

By Rev. Marion F. Ham,
of Chattanooga, Tenn.

— AND —

Testimonial to Mediumship

By Rev. Dr. Jos. Duryea,
of Brooklyn, N. Y.

PRICE 5 CENTS,
25, 50, 100, 250.

WOULD you like to see the influences or spirits that are ATTRACTED TO YOU?

If so send me a 2-cent stamp for my

SPECIAL CIRCULAR,

Which will interest you.

FRANK N. FOSTER,
305 Tompkins Avenue,
BROOKLYN, N. Y.

TESTIMONIAL.

Wheaton, Minn., Dec., 1898

Dear Mr. Foster:—Enclose 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 LEAH

HOW IS THIS? Send on leading symptom

By Spirit Power I diagnose your case and inform you how to become Healthy and Strong. Address

B. F. POOLE, Clinton, Iowa

NO MATTER What your trouble or disease I will diagnose it if you write me, enclosing four cents in stamps

IDA ANDRUS, CAMBRIDGE, VT.

FROM THE N. S. A.

Dear Mr. Editor and Readers of the Light of Truth: The great storm and cold wave of the past week has brought a deal of suffering to the people of Washington, and for a time traffic and business of various classes were threatened with suspension. Householders as well as storemen felt the effects of the blizzard, and for three days nothing but a world of white, with very few unbroken lines, met the eye that gazed outside the walls of home. The calls for aid for the destitute were many, and the responses noble and frequent, human sympathy and compassion were manifested on every hand in the most practical of ways, and here in passing allow me to remark that my heart was gladdened to observe in the printed list of names of the benefactors of the suffering poor, that of the worthy and generous treasurer of the N. S. A., whose soul is ever ready to respond to the cry of distress, and that the sum donated by him to this purpose was of the same denomination as that contributed by the president of the United States.

It is a pity, Mr. Editor, that conditions exist among human beings that make extreme suffering for the necessities of life possible; it is sad that in this world of plenty every human being can not have a just part of the comforts of life, but as there is need, and as it will yet be a long time before equality will be recognized and practiced as the rule of action among men, it is beautiful to observe the "touch of nature that makes the whole world kin," and to note how, at the call of a famine, or of other distress, the people rise to honor in their efforts to bless their suffering fellow men, each giving his dimes or dollars with ungrudging hand. In such a time as this many a person has most cheerfully given the money to help a fellow being, that he or she had before felt must be saved or used for some special purpose, and that must not be expended on self. Such is the beauty of human sympathy that sinks self in the larger duty and work of ministration to brotherly needs.

Here at the home office of the N. S. A. we are trying to defy the encroachments of winter and to keep the wheels of business moving. Our president is at present making a trip through the west in behalf of our association, and as he is a worker of fine ability and of enthusiasm, we expect that he will awaken many souls to the needs of our cause at large, of the spiritual press, Spiritualists generally and the N. S. A. Our attitude here is something like that of a small but resolute garrison that is holding the fort till reinforcements come. We are attending to the work and duties of each hour here as it appeals to us, and at the same time looking forward to a relay of helpfulness along financial and other lines from the good friends who are to come up to the aid of this organization in its hour of need. The debts of last year form the incubus that lays heavy upon the N. S. A. If they rested upon a church the management would engage some eloquent and hustling evangelist or "revivalist" to take hold of the matter and to raise money enough to discharge the incubus. But we seldom find any such move among Spiritualists, probably because our speakers find it almost a superhuman effort to arouse those who really have means to spare, and because they—the speakers—have about all they can do to earn their own daily bread. The church "revivalist" often frightens his hearers into giving to the Lord, or to the church, by holding up to them the threat of suffering after death, if they do not pay for their religion.

The Spiritualist speaker tells his

hearers that they owe it to the cause that has emancipated them from the evils of error and the fear of death, to help support societies and papers that promulgate Spiritualism, and he assures them that if they do not endeavor to do this to the best of their ability they will regret it when they have passed to the other life. But as they have not been threatened with eternal punishment and made to fear a devouring flame, they are willing to take the chances of experiencing the pangs of regret "over there," and to go on in their indifference to the fate of editors, papers, mediums, societies and movements of and in Spiritualism generally.

Still the cause lives, and still it will survive all shocks and difficulties, for it is founded upon the rock of Truth, that can not be swept away. And still the spiritual papers will live when many of those who oppose them, or who are indifferent to their welfare, are known no more, for they are fed by the elements of strength from faithful souls. And still, we hope and trust, the N. S. A. will live and prove a grand factor in the progress of human reform and of Spiritual culture, when they who have derided it and held it up to scorn will have been won over to see its usefulness and purpose, and to approve its course, for it has been endorsed by good and wise spirits of the higher life, who believe that it is needed, and that it has come to stay.

MARY T. LONGLEY,
Secretary N. S. A.

NEW YOUNG PEOPLE'S SOCIETY.

Rules and objects of the Young Peoples' Spiritualist association:

1. We believe that the present influx of investigation of angels from the spirit world is for the betterment of humanity, and bring about or hasten the universal brotherhood of man. Also knowing that under the present social condition it is impossible for man to develop his higher nature (spiritual man) we therefore find ourselves together adopting the name of the Young People's Spiritualist association.

2. We invite the co-operation of all Spiritualists, especially the N. S. A., for it is as a branch of that society we want to work.

3. The highest aim of our society is to bring about the co-operation of labor, that labor may reap the reward due it.

4. For this purpose we pledge ourselves, our lives and our inheritants; and when our number reaches 50,000, or any number less, if management deems it financially wise, it may call for means for the purpose of establishing co-operative societies on land purchased by our society.

5. For the above principles we pledge ourselves to do all we can while we live, and ere we die to set aside by will or otherwise a reasonable amount of our possessions.

MISS MYRTLE BALES.
MISS MINNIE BALES.

Dwight, Neb.

German science announces that everything needed to make a man weigh 150 pounds can be found in the whites and yolks of 1,200 hen's eggs. Reduced to a fluid the average man would yield 98 cubic meters of illuminating gas and hydrogen enough to fill a balloon capable of lifting 155 pounds. The normal human body has in it the iron needed to make seven large nails, the fat for 14 pounds of candles, the carbon for 65 gross of crayons and phosphorus enough for 820,000 matches. Out of it, besides, can be obtained 20 coffee spoons of salt, 50 lumps of sugar and 42 litres of water.

FREE TO MILLIONS OF SUFFERERS.

The New Cure for Kidney, Bladder and Uric Acid Troubles.

Almost everybody who reads the newspapers is sure to know of Swamp-Root.

It is the great medical triumph of the nineteenth century; discovered after years of untiring scientific research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful powers in curing kidney, liver, bladder and uric acid diseases.

Kidney trouble is responsible for more sickness and sudden deaths than any other disease, and is so deceptive that thousands have it without knowing it.

Your kidneys filter your blood and keep it pure, that's what they are there for. You are well when your kidneys are well.

Thousands owe their health and even life to Swamp-Root and thousands more can be made well who today think themselves beyond help if they will take Dr. Kilmer's Swamp-Root.

By special arrangement with the Light of Truth and to prove for yourself the wonderful and prompt curative powers of this great discovery every reader will be sent by mail, prepaid, a free sample bottle and with it a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from sufferers cured.

Please mention that you read this generous offer in the Columbus Light of Truth, and send your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can get the regular fifty-cent and one-dollar sizes at the drug stores or of medicine dealers. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

LADIES, If you have superfluous

HAIR ON THE FACE

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

Dr. Fellows,

Vineland, N. J.,
Is an able and learned physician of many years experience, and the most successful in curing all

Sexual Weaknesses of Men.

His new form of treatment is truly a wonderful discovery in medicine; it has brought him business not only from all parts of this country, but from foreign shores.

For further information see his Private Counsellor:-

A BOOK FOR MEN!



Sent sealed to any address for 10 cents, treating on that health-destroying and life-consuming weakness of men as the result of youthful errors and excesses. The book sets forth an infallible cure, which is a medicine to be applied externally (the only remedy of the kind in existence). You will feel improved the first day, benefited every day, until all signs of Early Decay, Weakness, Lost Manhood, etc., are fully restored. Address, R. PECK FELLOWS, M. D., Vineland, New Jersey, and say where you saw this advertisement.

As Dr. Fellows is one of us—a firm Spiritualist, the Friends of Progress all over the land should give him their patronage. His remedy can truly be called a spirit offering to afflicted man—LIGHT OF TRUTH.

COLLEGE OF PSYCHICAL SCIENCES.

To insure satisfactory, permanent unfoldment in Psychometry, Clairvoyance, Psychopathy, Inspiration, Illumination, send a stamped, addressed envelope for booklet, terms, percentage of Medial and Spiritual gifts to J. C. F. Grumbine, 3960 Langley Ave., "The Mexicana," Station M, Chicago. "Clairvoyance, Its Nature and Law of Unfoldment"; a work that teaches how to Pierce the Veil of Sense, to see spirit, and unfold adeptship. Price \$3.50. Address the author and lecturer as above. J. C. F. GRUMBINE.

Hymn Sheets.

A new Hymn Sheet with all the old songs and a number of new ones added just published by the Light of Truth Publishing Co.

This new hymn sheet contains 16 Pages some and appropriate title page.

Prices: \$2.00 per 100
1.50 for 50
1.00 for 25
.05 single copy

Postage 40 cents per 100 and proportionately.

Express charges vary according to distance.

Light of Truth Publishing Co.

The PSYCHOPOMP

DISCOVERY and DEVELOPMENT of Mediumship

Every Family Should have One for the Purpose of Testing the Mediumistic Powers of its Members.

Will be sent, postpaid, on receipt of a postoffice money order for . . . 60c

LIGHT OF TRUTH PUBLISHING CO.

CAMPBELL BROS.

:: SLATE WRITERS ::
:: SEANCES ::
LIFE-SIZED PORTRAITS

THE RELIGION OF Modern Spiritualism and Its Phenomena

COMPARED WITH THE Christian Religion and Its Miracles.

A Large 400-Page Book With Red and Gold Binding by Dr. Wm. Cleveland.

This book may now be had for TWENTY-FIVE cents. We offer it as an example of what an untrained mind, filled with a desire to write a book, can produce. In its way it is one of the greatest curiosities in Spiritualist literature and can be read with profit if the curious only is kept in view. Send order to this office.

MISS JUDSON'S BOOKS

A HAPPY YEAR; or, Fifty-Two Letters to The Banner of Light.

Letherette, scarlet and gold; 173 pages, 75c. WHY SHE BECAME A SPIRITUALIST Cloth, 264 pages, \$1.

FROM NIGHT TO MORN; or, An Appeal to the Baptist Church. Pamphlet, 32 pages. One copy 15 cts., 2 copies 25 cts., 10 copies to one address \$1.

THE BRIDGE BETWEEN TWO WORLDS.

217 pages. Cloth \$1; paper 75 cts. Each of the above contain a portrait of the author.

DEVELOPMENT OF MEDIUMSHIP BY TERRESTRIAL MAGNETISM. Cloth, 23 pages, 50 cts.

LIGHT OF TRUTH PUBLISHING CO.

ECHOES FROM THE WORLD OF SONG,

By C. Payson Longley.

A handsomely bound volume of music that should be in every home. . . .

PRICE, \$1, 15 CTS. POSTAGE.

LIGHT OF TRUTH PUBLISHING CO.

THE LIGHT OF TRUTH.

CORRESPONDENCE

THE FIELD AT A GLANCE.

Mrs. Mary Garrett is doing a grand work in Louisville, Ky.

Professor Brady is lecturing for the Columbus society with good effect.

Mrs. Sarah A. Byrnes of Dorchester lectured at Brocton, Mass., last Sunday.

Miss Lizzie Harlow addressed the First Spiritual society of Salem, Mass., last Sunday.

F. Cordon White will return from Fort Wayne to Bradford, Pa., for a month's engagement.

Mrs. J. De Bartholomew, who has been located of late in St. Louis, has removed to Buffalo, N. Y.

Mr. Frank Walker, it is reported, is being pushed to the wall. So far he has not been able to recoup on his jubilee deficit.

F. T. Ripley has been lecturing at Ottawa and Streator, Ill. He is now in Oxford, O., where he can be addressed.

It is announced that Mrs. C. L. V. Richmond will return to Chicago soon to take charge again of the Church of the Soul.

James N. Magoon, M. D., is at Kansas City, Mo., where he has established meetings. He can be addressed at 805 Locust street.

Dr. E. A. Smith of Brandon, Vt., president of the Queen City Park association, has been visiting Boston and making a few addresses.

The Sunday issue of the San Diego Vidette containing my letter to Rev. Moody caused such a run on the paper that they were obliged to republish it in the next issue.

J. W. Dennis of Buffalo writes: Mrs. Maggie Waite has been quite ill with la grippe for some time past, but is now able to resume her seances at the Connecticut parlors.

Mrs. Marion L. Carpenter of Detroit is a prime favorite of the Michigan Spiritualists. Her address at the recent convention at Owosso was among the finest and most practical.

Camp meeting associations wishing the services of A. E. Tisdale, the blind orator and singer, from July 22d to July 28th, inclusive, may address him at 547 Bank St., New London, Conn.

Lyman C. Howe will probably remain in Cleveland until the middle of March and possibly the whole month. He is free to engage for April and May and the fall and winter of 1899 and 1900. Address him at 23 Archwood avenue.

Miss Margaret Gaule's mediumship at the Michigan convention gave excellent satisfaction, frequently eliciting generous applause. She won her way into the hearts of the people, and held it by means of the power that is hers, as well as by her sunny disposition and vivacious manner.

Owing to the great amount of illness prevailing, the First Spiritualist church of Columbus, O., have been somewhat disappointed in test mediums. Platform mediums having open time for March, April or May are invited to correspond with the secretary, C. M. Wilson, 288 East Town street.

Mr. Geo. A. Letford, representing H. E. Bucklen & Co., made his annual visit to our town last week and renewed his contract with us for another year. Mr. Letford is a gentleman of easy approach and an affable talker. He is a spiritualist in faith and to listen to his exposition of his belief is very interesting. Sorry he could not stop over longer with us.—Fort Deposit Vindicator.

Dr. J. M. Peebles writes from San Diego: How does it happen that I, a peaceful man, am always in a fight? I have two general battles on my hands now—one with the Rev. Mr. Moody, the great revivalist, and the orthodox—and the other with the vaccinationists. Out of eighty-five doctors here in San Diego, I am the only one that fights compulsory vaccination. This I am doing on the platform and through the press. The anti-vaccination clubs here want me to take their petitions and present them to the state legislature now in session at Sacramento. It seems to me that the older I grow in years the more pressing work comes upon me in all these lines of reform.

Try a three months' subscription to Light of Truth and get a good luck finger ring.

The Forum is not an advocate of the Christian Science method of treating the sick. We do not believe a new pair of lungs or kidneys can be prayed into a dying human body, although the facts seem to prove that many kinds of diseases having their origin in derangement of the nervous system have been thus benefitted or cured after all other treatment had failed. At any rate it is hard to show why people shall be prevented from resorting to any school of healing they may choose, or why the practitioner of any system shall be prosecuted more than another for losing a patient. We permit people to drink themselves to death, smoke themselves to death and even eat themselves to death; teach them the morphine and cocaine habits and allow them to follow them up to their graves. Why not permit them to pray themselves to death if it be their choice? We see the patients of allopaths, homeopaths, eclectics and other schools of medicine dying by the thousands every year, and no arrests are made or criticism heard. Why prosecute the Christian Science healer and surviving relatives? It would seem that the gentle arts of demonstration and persuasion were the better arguments to use in breaking up the Christian Science abuse, if it be an abuse, rather than the stringent exercise of the law. There is a great deal of fanaticism and wrongdoing outside of Christian Science that needs correction which society seems to ignore or be ignorant of.—Bucyrus, O.

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.).

"An excellent magazine, diversified, practical, and reliable, with high aims and large promise."—The Congregationalist, Boston, Mass.

The Coming Age

A REVIEW OF CONSTRUCTIVE THOUGHT.

Under the Editorial Management of

B. O. FLOWER AND MRS. C. K. REIFSNIDER.

THE COMING AGE is a magazine with a mission, working for a nobler civilization. It appeals to heart and head, and teaches how to enjoy health through rational living, how to think broadly and live nobly, thus affording that triple culture so much demanded at the present time. There are scores of magazines which cater merely to the intellect, seeking to entertain, amuse, and incidentally instruct the reader. THE COMING AGE appeals pre-eminently to the spiritual or moral energies of the reader. It believes that the elevation and happiness of the nation can be best conserved by stimulating life on the higher planes of emotion. While ever keeping in view its high and definite mission, this magazine is bright, interesting and thoroughly up to date. It will interest every member of the home circle, each issue containing, in addition to the conversations and essays, biographical sketches, original fiction, and other popular features. No better guarantee of the exceptional value and interest of this magazine is needed than a glance over the following partial list of contributors:

- | | | |
|--------------------------|-------------------------|-------------------------|
| Edward Everett Hale, | Prof. Daniel Bachellor. | Prof. Geo. D. Herron. |
| D. D. | Rev. Philip S. Moxom. | Will Allen Dromgoole. |
| Rev. Geo. C. Lorimer. | Ernest H. Crosby. | Rev. R. A. Bisbee. |
| Wm. Ordway Partridge. | Prof. Frank Parsons. | Imogene C. Fales. |
| Mary A. Livermore. | Rev. Everett D. Burr. | James A. Herne. |
| Prof. A. E. Dolbear. | Henry Wood. | Rev. W. C. Bitting. |
| Hamlin Garland. | Lilian Whiting. | Ralph Waldo Trine. |
| W. D. McCrackan, A. M. | Charles Malloy. | E. P. Powell. |
| Prof. Jean du Buy, Ph D. | Rev. E. A. Horton. | Prof. Samuel T. Dutton. |
| Hon. Josiah Quincy. | Richard Hodgson, LL. D. | J. A. Edgerton. |
| Louise Chandler Moul- | Henry Ware Allen. | Rev. S. C. Eby. |
| ton. | Rev. Chas. A. Eaton. | Rev. J. H. Garrison. |

No magazine so truly reflects the best constructive thought of the age as THE COMING AGE. It is the cheapest great original review published in America. Subscription price only \$2 a year; single copies, 20 cents; no free copies.

OUR GREAT COMBINATION OFFER.

By special arrangement with the publishers we are enabled to offer, for a limited time, THE COMING AGE and the LIGHT OF TRUTH for the price of THE COMING AGE alone. Until further notice all persons who send to this office \$2 will receive THE COMING AGE and the LIGHT OF TRUTH for one year, postpaid. Address

LIGHT OF TRUTH PUBLISHING CO., Columbus, Ohio.

FRED P. EVANS,

THE NOTED MEDIUM FOR

Independent Slate - Writing, Etc.

Gives Seances Daily from 10 a. m. to 4 p. m.
Mr. Evans has opened in connection with his mediumship a well stocked Occult Book Store and will be pleased to supply his friends and the Public with Spiritual, Metaphysical, Theosophical and Occult Literature. Catalogues mailed on application. All books not listed can be procured at short notice. Mail orders filled promptly.
FRED. P. EVANS, the Occult Book Store,
103 W. 42d St., New York City.

DISEASES CURED . . .

HABITS CORRECTED
Diseases Cured, Habits Corrected and Latent Talents Developed by induced trances and suggestive Therapeutics. Address with stamp, 9 10

PROF. ELLA CAMPBELL,

2637 Western Ave. Cincinnati, Ohio.

FOR SALE A choice piece of hardwood timbered land near Hart, Oceana Co., Mich. Address with stamp, 9 10
P. O. Box 268, Spring Lake, Mich.

AFTER careful study of the Law of Psychological Forces, I can locate hidden treasures—such as minerals, gas and oil. Also diagnose diseases. Correspondence solicited. Terms reasonable. Address with stamp, M. L. Hake, 16 1/2 S. Park St., Mansfield, Ohio. eow 9 15

HOW to Become a Medium in Your Own Home. Will send a pamphlet giving instructions, delineate your phases of mediumship and give a spiritual song book. All for 25 cents. 19 Address Mrs. Jas. A. Bliss, San Diego, Cal.

PSYCHIC WORLD;

OR,
Experiences After Death.
An illustrated spiritual novel by the author of "Higher Realms" and "Psychometric Dictionary." Psychic World is a sequel to "Higher Realms."
Price, 25 Cts. Post Paid.

LIGHT OF TRUTH PUBLISHING CO.

Send twenty-five cents and get Light of Truth three months on trial and a good luck finger ring.

College of Fine Forces.

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

DR. J. S. LOUCKS

Is the oldest and most successful Clairvoyant Physician in practice; his cures are astonishing. Send him name, age, sex, lock of hair and 6 cents in stamps and get a correct diagnosis of your case and he will treat you for 42 a month. Cures are made after others have failed. He has a specific remedy that will make child-birth easy and safe; and a sure relief for morning sickness; also a safe sure cure for obesity. It will safely and speedily remove all superfluous flesh.
Address J. S. LOUCKS, M. D.
35 Warren St., Stoneham, Mass.

DR. EARLI.

El Dorado, - - - Kansas.

Do you want to learn how to cure all diseases by the 'laying on of hands,' or by the 'Absent Treatment Method' If so, send me your address for free paper. 6-9

MRS. JENNIE CROSBY, 25 years a public medium. Life reading 21 02, six questions 52 cts. Send date of birth. Disease a specialty. Address 71 Irving Place Brooklyn, N. Y.

AMERICAN HEALTH COLLEGE teaches Vitapathy! Universal Health Practice. Rooms, Batteries, Baths, Patents, Diplomas. Full equipments, legal everywhere. Add., Prof. John Bunyan Campbell, M. D. V. D., Fairmount, Cin., O.

PSYCHOMETRIC READINGS Send page of own hand writing with lock of hair and 50 cts MINNIE BHARRANT, 4 Miller St., Belfast, Me

PSYCHOMETRY. Send 35 cts, a page of own handwriting with full name, and receive a reading. Address ANGLIE B. LATHEROP, 4 Miller St., Belfast, Me

THE LIGHT OF TRUTH.

DOWN TO BED ROCK.

The rescue, care and education of unfortunate children is among the vital necessities of our time. A work of this character on lines broad enough to take in a large part of the country may be looked for, we confidently predict, in the near future. Thousands of these neglected and deprived little ones are in the eye and on the hand of every observing person. They are to form an important part of the future citizenship. There is no safe prospect of their number growing less. They are dropping into the world every day like clouds upon the eskets of buried love and hope. Nobody cares for them, not even enough to take in a large part of the tre by proper marriage regulation. Hence the condition confronting the real educator. At least they should be taken care of. The law says they shall not be destroyed and yet they are robbed and murdered before they gasp their first breath. Thousands of them are growing up around us, the mere spawn of an emervated materialism. By and by they will assume the functions and responsibilities of life, run for office and beget more of their kind.

To save them and make good citizens of them is a tremendous task, involving all the capabilities of the wisest men and women. Schools, homes, places of occupation, kind treatment and humane methods of culture are to come. This is one of the regenerative processes of Spiritualism. We can not have good men and women until we have an honest and intelligent birthright in children. To teach these castaways not to fall into the errors which propagated them is the vital work of the new education. Let it come. Let it be known. Let it be heralded and welcomed.

MONKEYS IN THE FIELD.

President Gompers, your ear! A Mississippi planter named Mangum has been experimenting with monkeys as cotton pickers, and during the entire fall of 1898 he had ten of these animals working in his fields. They were taught to perform the work by a New York animal trainer, and Mr. Mangum is so well pleased with the results that during the coming season he expects to put 120 monkeys at work on his plantation.

Here is a part of the Washington birthday celebration in New York that is not included in the flamboyant reports of the affair. It is taken from the New York Journal of February 22. There are a few texts for sermons in it which are respectfully referred to the clergy of the metropolis:

"The lighter Columbia, bearing 170 bodies of the pauper dead, broke through the ice pack that surrounds Hart's Island this morning, and the bodies were given in charge of the foreman of the Potter's Field.

For more than two weeks the city's tug have been unable to break through the ice, and so the number of unclaimed bodies in the morgue began to mount toward 200. As 200 is the capacity of the morgue, the authorities decided that a final effort must be made to reach Hart's Island. At 8 o'clock this morning the bodies were removed from the morgue to the lighter. Preceding the lighter were two strong harbor tugs, which cut the channel for it. The bodies will be interred today at the city's expense.

"An Old Subscriber" writes to say that the Light of Truth is getting to be too religious, and he is afraid we are going to drive the old timers away. Verily, there is no accounting for opinions.

THE GREATEST OF ALL WORKS—MAN.

Shakespeare makes Hamlet say: What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god! the beauty of the world! the paragon of animals!

Chaplin says: Man was sent into the world to be a growing and exhaustless force. The world was spread out around him to be seized and conquered. Realms of infinite truth burst open above him, inviting him to tread those shining coasts along which Newton dropped his plummet, and Herchel sailed, a Columbus of the skies!

And Theodore Parker: "The discoverer finds nothing so grand or full as himself, nothing so valuable to him. The greatest star is at the little end of the telescope—the star that is looking, not looked after nor looked at." And again: "Man is the Jewel of God, who has created this material world to keep his treasure in."

And the inspired Emerson: O rich and various man! thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain the geometry of the city of God; in thy heart the power of love and the realms of right and wrong. An individual man is a fruit which it cost all the foregoing ages to form and ripen. He is strong not to do, but to live; not in his arms, but in his heart; not as an agent, but as a fact.

Insel: What a chimera is man! What a singular phenomenon! What a chaos! What a scene of contrast! A Judge of all things, yet a feeble worm; the shrine of truth, yet a mass of doubt and uncertainty; at once the glory and the scorn of the universe. If he boasts, I lower him; if he lowers himself, I raise him; either way I contradict him, till he learns that he is a monstrous, incomprehensible mystery.

"Man perfected by society," says Aristotle, "is the best of all animals; he is the most terrible of all when he lives without law and without justice."

"Omit a few of the most abstruse sciences," says another observant thinker, "and mankind's study of man occupies nearly the whole field of literature. The burden of history is what man has been; of law, what he does; of physiology and the story of today, what he is; of ethics, what he ought to be; of revelation, what he shall be."

And Paul, writing to the Corinthians, says to them: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Reader, each of us has that skull upon which Hamlet ruminated. What are we doing with the tenant who inhabits it? The thought of immortality, that we are deathless and destined to form inconceivable parts of God's stupendous whole, is indeed a tremendous conception. We are the image of the divine, the apex of nature's boundless plan, the end of her forces. How, then, ought we to consider the potential energies bound up within us? How conduct ourselves that, first of all, the monitor within shall say, "Well done." If that verdict shall be rendered all else may well be turned aside. Conscience makes of us that which we really are.

B. O. Flowers new magazine, The Coming Age, is two dollars a year or twenty cents a copy. No free copies. The Light of Truth is one dollar a year. Both for one year for two dollars. Subscribe NOW.

SHORT STOPS.

Read Merrie England.
Suspicion always haunts a gully mind.

Divorcees, like charity, should always begin at home.

Duty is an understudy to love, and a poor one at that.

Some marriages are contracted more for reputation than for character.

The less a man amounts to the more he boasts of the deeds of his ancestors.

Eternal vigilance is the price of liberty, but in some cases it depends on the judge.

Absence of body is a good deal better than presence of mind when there is danger about.

The necessity of one man and the greed of another man lie at the base of the labor trouble.

They say truth lies at the bottom of a well. We know a few which persist in floating around on the surface.

There is nothing so cheap as men; nothing so precious as that which buys them and hustles them to the shambles.

There are some things a poor man doesn't trouble himself about; for instance, the troubles of the millionaires.

We are glad to learn that Mrs. Maggle Waite is recovering from a serious attack of la grippe and will shortly resume her great work in Buffalo.

There is no relief in the world except to the man who falls from a high building and, just as he is about to strike with the proverbial dull thud, wakes up.

Observations up to date incline us to the opinion that whisky is the only medicine doctors prescribe for other people which they are willing to use themselves.

Drop fruitless controversies over the has-beens of the present century and take up for discussion the far more live questions which the coming century is to witness.

Talmage, pere, stopped off in Columbus on day last week long enough to assure the newspapers that divine Providence has already solved the Philippine problem.

The real Spiritualist is always happy. He knows that troubles are fleeting and that contentment and tranquillity of mind are the natural elements of the soul and will come uppermost.

Be considerate of others' feelings. Don't bore men with your theories of how it all happened. Most likely they know all about it themselves. The most prolific noises are made by men who know the least.

It is said that the word "duty" is mentioned but five times in the Bible, the word "love" hundreds of times. Christianity is not duty. It is love. Behind the widow's mite there was no "duty," and her name does not appear.

The great wave of unexampled prosperity now blessing the country has begun to strike the drummers. It is estimated that by the combination of capital and consolidation of business at least 60,000 of them have been thrown out of employment.

H. O. Havemyer controls the output of seven-eighths of all the sugar used in this country, and one-third of the output for the world. By a mental operation and the stroke of his pen he fixes the price which 70,000,000 "sovereigns" shall pay for one of the necessities of life.

The secretary of agriculture believes that the United States could and ought to produce all the dates that are required for home consumption. Congress and the war board have been producing a pretty fair crop of dates lately, but they will tickle the memory more than the palate.

When Aladdin came into his possessions and married he thought his lamp was of no more use to him, so he hung it up and it soon rusted. You know what happened to Aladdin after that. Moral: Don't hang up your lamp. Keep it burnished, trimmed and moving about, no matter what your station in life may be.

Don't say too much about the virtues of vaccination until you know. Perhaps the Encyclopedia Britannica, Article Vaccination, might help you some in the direction of knowledge regarding the filthiest fraud ever practiced on ignorant humanity. A great many people defend the practice through sheer ignorance.

Sometimes papers are mutilated in the press and inadvertently find their way into the mails. We do not mean to send out a torn paper and the only way we can know of such cases is by notice from the subscriber. If all subscribers receiving their papers in any way mutilated will promptly notify this office another copy will be gladly sent to them.

A dear soul whose principal hobby is reincarnation writes in a chiding spirit to the effect that the Light of Truth should not be too harsh on Anthony Comstock because he is an incarnation of Robespierre and is living out his natural propensities.

This almost constrains us to accept the "re-potting" idea. There is a fitness about it that beats any tailor-made suit we ever owned.

A. J. Beveridge, the young United States senator from Indiana, declared at a Philadelphia banquet during the big storm there some days ago, when 10,000 persons were begging to keep from starving, that the civilization of the Philippines is a command from Providence to the young republic. He said that God did not make the American people the mightiest human force of all time simply to feed and die. Senator Beveridge is doing nicely.

Lax divorce laws cannot solve the marriage question. Neither can love—so called. Restrict marriage and confine it to those who know what they are about when they do marry and the first step in the solution of the question will have been taken. The best way to cure disease is to prevent it. The evils growing out of our marriage laws are due to the lax and frivolous provisions of the laws themselves. Prohibit fools from marrying and the divorce mills will shut down for want of grist.

REMEMBER

The Light of Truth-Coming Age offer is good for new and old subscribers. Anybody sending two dollars gets the two publications for a year. If your Light of Truth subscription expires in the near future extend it NOW and get the peerless Coming Age, B. O. Flower's new monthly magazine, with it. Hundreds are taking advantage of this unprecedented offer. YOU want to be one of them. NOW is the time.

THE PEOPLE OR THE POLITICIAN?

By R. L. Taylor. A book on Direct Legislation. Explains the Initiative, the Referendum and the Imperative Mandate, with reasons for their adoption. Paper, 60 pages, 10 cents.
For sale by the Light of Truth Publishing Company.

Spiritism

A PERTURBED SPIRIT WHO INSISTED ON MAKING RESTITUTION.

"Anxious soul, what seekest thou?
Is it peace and rest to find?
Balm for an unquiet mind?
Is it these thou seekest now?"

I will give the readers of the Light of Truth a veritable ghost story, which I obtained from a thoroughly reliable source.

In the year 1817, Miss Sells was living with her uncle in Shellsburg, Bedford county, Pennsylvania. At that time Miss Sells claimed that a spirit had made its appearance to her. Being a good Christian, and a member of the church, she very properly informed her preacher of the apparition. The reverend gentleman told her to ask the spirit what it wanted. At its next appearance she followed the directions of the preacher, and the spirit informed her that his name was Koontz; that he had during his lifetime on earth, among other sinful acts, been guilty of gambling; that he had played cards with a man named Jacob Haverstack, who then lived in his neighborhood, and that he had cheated him and won a dollar from Haverstack, and that he could not rest until he had made restitution, and refunded the dollar to its rightful owner. In other words, he was unhappy.

Miss Sells asked the spirit where the dollar was. He told her that the coin was hid in a large stump in a meadow in the neighborhood. She went to the place described and found a silver dollar as had been represented. Jacob Haverstack had, in the meantime, moved to the west, and had settled in the beautiful valley of the Tuscarawas. Miss Sells, fully believing that she had received a veritable "spirit communication," and being impressed with the importance of complying with its request, started for Ohio on horseback, (that being the customary mode of travel in the days of the early settlers) in company with her uncle, John Sells, in search of Jacob Haverstack. They came to New Philadelphia and found the whereabouts of Haverstack, who then lived on Stone creek, Tuscarawas county, Ohio.

John Knisely, Sr., and Abraham Knisely, two very respectable citizens of New Philadelphia and neighborhood, were informed of the matter, and at once consented to accompany Miss Sells and her uncle, John Sells, in search of Haverstack. When they got to his house and informed him of their mission, he and his family became much alarmed, and he positively denied all knowledge of the transaction, and refused to receive the dollar. Miss Sells laid the money down, saying that she had accomplished what she had promised the spirit to do.

Thereupon Mr. Abraham Knisely (who was a good Christian man and a member of the Lutheran church), said: "If you are all afraid of the dollar I will take it and abide the consequences," and he did so. What the consequences were have been detailed to me by Mr. David Knisely (a brother of Mr. Abraham Knisely), who had full confidence in his brother and believed that he spoke what his brother knew to be true.

Abraham Knisely had a clearing on his farm, a mile or two east of the village of New Philadelphia, and was

engaged busily at work, soon after the events I have narrated.

In those primitive days the farmers worked hard, early and late, clearing up the forests. It was about 10 o'clock at night when he left the clearing for his home. On his way he met what he supposed to be a man on horseback. As soon as he came up to him the apparition, for such it was, addressed him and said: "I want you to take that dollar and deliver it to Jake Haverstack." As soon as the expression was made the apparition vanished.

The next morning, before daylight, he went to his father, Mr. John Knisely, and requested him to go with him, as he had a warning the night before that he must deliver that dollar to Jake Haverstack. He told his father that people would probably disbelieve him, but added, "I know what I have seen and heard!"

The two started in company very early for Haverstack's house on Stone creek. They left the dollar with him, advising him to accept it, and buy some flour and give it to some needy family, and then left him.

These events, as they leaked out, naturally created some stir in this neighborhood, and particularly in the Lutheran church, of which Mr. John Knisely and his son were worthy members. Rev. Abraham Snyder, the Lutheran preacher of that day, of course disbelieved the whole story, and it was considered by some of the church members, the old settlers of that time, that the Kniselys ought to be prosecuted for starting and retelling such "silly stories." The affair naturally created some difficulty in the church, a large portion of which believed Mr. K.'s story, and the "believers" and "unbelievers" were about equally divided. Finally it was considered and agreed that the Kniselys were too good, and too influential to be "lost" to the church, merely because they had seen a ghost, and had the honesty to "tell the truth and shame the devil!" Thereupon their sins were condoned and they were graciously permitted to remain in full fellowship with the Lutheran church, upon their promising to say no more about "ghosts."

The descendants of the same families still reside here, and some of them are still good, paying members of the same church, and are among our most respectable and truth loving citizens. Several of them have become convinced, not only of the truth of their ancestors' "ghost story," but have been also convinced by evidence of the manifestations of Modern Spiritism, and do not hesitate to avow themselves as possessing a knowledge of its truthfulness.

It was from David Knisely, since deceased, that, in the year 1874, I obtained all of the foregoing facts. Some of the Kniselys still retain their membership in the Lutheran church, but they still believe that Abraham Knisely saw what he said he did, and believed to the day of his death.

The fact that disembodied spirits do return to earth, and do manifest themselves in various ways (now as in the olden times), is accepted as a great truth by the scientists at the present day; and the people who do so believe are numbered by the millions.

There are no new truths, so to speak; it is only our first perception of an old truth that makes it new to us. Truth is eternal!

The poet has beautifully expressed it:

"Truth crushed to earth shall rise again;

The eternal years of God are hers;
But error wounded writhes in pain,
And dies amid its worshippers."

C. H. MATTHEWS.
New Philadelphia, Ohio.

MR. BARRETT'S EXPERIENCE.

The Chicago Inter Ocean has an interview with Harrison D. Barrett wherein the president of the N. S. A. relates some of his own experiences in spiritual phenomena.

Mr. Barrett is a Boston man, says the Inter Ocean, who has been in Chicago the past week attending the annual meeting of the National Spiritualists' association. He tells a number of curious stories that have come under his observation in the seven-year years that he has been lecturing and traveling.

AN EXPERIENCE IN TEXAS.

"Three years ago I was on a trip through Southern Texas," said Mr. Barrett, "and I visited an old friend, a medium, who, however, has not practiced professionally for years.

"Would you like a slate-writing?" asked Mrs. Fink.

"Certainly," I replied; "nothing better. But do you think the spirits will come?"

"Oh, yes, I know they will," said the old lady. She then gave me a thin board table about two feet square. Well, it was hardly a table, just a thin board. On this board were several slates. I took the slates and examined them thoroughly, even running my knife around the edge to make sure they were not covered with rubber. Then I washed them clean and dried them in the sun. I did that because if there is any chemical writing on a slate, invisible under certain conditions, the sunlight is likely to destroy it. I examined the board to see that it was not double, and had no secret receptacle of any kind. Then the medium held the slate under the table with the left hand, while I placed my left hand on top of hers. I held her right hand on top of the table. Mrs. Fink said:

"Should you not like to see the spirits write?"

"Oh, but if I look they will quit."

"Try it."

"So I raised the thin tablecloth and looked under. I saw a manifestation which I have never seen or heard of before. Of course no one else saw it, and it rests on my word alone. The medium lowered her hand so that there was a wide space between the slate and the table.

"What looked like a beam of light shone through the window, tapering to a point between the slate and the table. As I looked this revolved rapidly, turning over and over and tapering to a smaller point. Finally this took definite shape as a pencil and began to move across the slate. As the pencil moved a fluid diffused itself over the slate in waves. When the message was finished I found the slate was covered with moisture, and I dried it in the sun. Then I could not read the message. Mrs. Fink gave me a small mirror, and holding it up before the slate I was able to read the writing very well. It was a communication from a young woman who had been dead several years, and in whose family I boarded when a student at an academy in Pennsylvania. It was signed, and mentioned incidents which convinced me that the communication was genuine. Besides, I know the Texas woman had never heard of her. But the strangest part of it all was this: The pencil that I had seen form

remained, a real pencil that I could handle. It looked like pumice stone, and did not resemble the ordinary slate pencil.

"I shall keep this," I said, wrapping it up in a bit of paper.

"That won't last long," said the medium.

"I held that paper tightly clenched in my hand for probably five minutes. When I opened my hand the pencil was gone."

A LITTLE CHILD'S QUEER PENCIL.

"About three weeks ago," said Mr. Barrett, "I was called to attend the funeral of an old friend in Western New York, and his daughter told me this story. Her little daughter, the grandchild of the dead man, had a playmate called Tomboy. This playmate was never seen by the rest of the family, although little Mary talked and visited and played dolls with Tomboy by the hour. Mary is a shy and delicate child, with a face like an angel. On the Wednesday before her grandfather died she said, 'Tomboy told me today that Grandpa Hill is coming to live with her. She says he is going to leave at 4 o'clock Saturday morning.' 'Goodby, grandpa, Tomboy says you are going away,' remarked the child to her grandfather when next she saw him. On Saturday morning at 4 o'clock precisely the grandfather died."

Mr. Barrett relates another incident which happened in his own family. His uncle, for whom he was named, said one day to a favorite niece: "Now, when I die, if I can come back I will." And a signal was arranged between uncle and niece.

The uncle agreed that he would put his hand on the back of the niece's neck and push her head forward with ghostly fingers. A few years afterward, the niece, one day as she sat sewing, felt the touch of an icy hand on her neck, and her head was pushed down on her breast. She wrote and found that her uncle had died not long before.

A MARYLAND MYSTERY.

How a Man Can Control Horses and Even Boys and Women.

The Mail told of a queer method used by old John Reinicke for curing a kicking horse by passing his hands over it. Many curious tales are told of him.

One day he caught some boys stealing apples. Mr. Reinicke simply circled the tree with a short walk and left. The boys stayed in the magic circle long hours, pleading for release. He undid the charm later.

Another time a lady came driving down the pike, who for some grievance had not spoken to Mr. Reinicke for years. He said: "Boys, watch her. Today she will come in and speak to me, saying 'Good morning, Mr. Reinicke.'" The men at the barn were amazed to see the lady turn her horse into the Reinicke lane, drive to the barn, get out and say, "Good morning, Mr. Reinicke." Then she drove away, yet always afterward declared she was not at the barn and never spoke to Mr. Reinicke. The latter is a modest man and says nothing of his power.—Hagerstown (Md.) Mail.

Ambassador Choate is credited with saying many pleasant and clever things. Once at a dinner party he was asked whom he would like to be if he could not be himself. He paused a few seconds, as if thinking over the list of the world's celebrities, and then his eyes rested upon his wife. "If," he answered, "I could not be myself, I should like to be Mrs. Choate's second husband."

HUMOR OF THE LITTLE FOLKS.

TWO BAD ONES.

Teacher: "They tell me you are a bad boy, Thomas." Pupil: "Huh! You ought to hear my pa and ma talk about you!"

AN ALABI.

"Who led the children of Israel out of the wilderness?" asked the Sunday school superintendent, as his eyes rested on a new scholar. "Twasn't me," replied the boy; "my folks just moved out here from Missouri last week."

SQUARING UP.

Freddie's Papa—What do you intend to do with the hole in that doughnut when you get all the cake eaten from around it?

Freddie (after serious thought)—I guess I'll give it to little sister to pay for the bite she gimme out of her apple.—Chicago News.

CAREFUL JANE.

"Yes, dear children," said the teacher, "we must throw away our naughty faults. They are like wormy chestnuts. Now what do you do with a wormy chestnut when you find one? Jane may answer."

"Please, ma'am, I give it to me little brother Petie."—Cleveland Plain Dealer.

A GREAT INCENTIVE.

"I am really delighted at the interest my boy Tommy is taking in his writing," said Mrs. Hickleby. "He spends two hours a day at it."

"Really? How strange! How did you get him to do it?"

"I told him to write me out a list of everything he wanted for his birthday, and he's still at it."—Exchange.

COULD TELL AFTERWARDS.

A short bout between a school inspector and a scholar is thus related: Inspector (hesitatingly and swellishly)—What part of speech is the word egg?

Boy (relieved)—Noun, sir.

Inspector What is its gender?

Boy (perplexed)—Can't say, sir.

Inspector (getting confused)—Is it masculine, feminine, or neuter?

Boy (looking sharp)—Can't say, sir, till it's hatched.

APOSTROPHE TO TRUTH.

O Truth, thy radiant glories shine Through the vast etheric ocean; Thou showest us the life divine In every form of motion.

Thou comest not, at beck or call Of priest of any nation— But breathest forth thy power in all That live in all creation.

Whenever men have sought thy throne Through any Christ or Savior, Not by words he made thee known— But by divine behavior.

In life divine, with spirit free, Thy holy power is given; All of God is found in thee— Love, Wisdom, God and Heaven.

Thy gracious person is made known In nature's perfect plan; In everything of life is shown From amoeba to man.

That person was in pain begot By Love's divining rod— But thou, O Truth, hath suffered not; For thou art Spirit—God.

—By the Immortal Teachers of J. Marlon Gale.

The proud or stubborn must be led on to reason as we do the imbecile or monomaniac, if we wish to gain our point; for pride is mostly a disease of the mental order which resists its own if not circumvented by that higher impulse or influence, reason—pride being unreason.

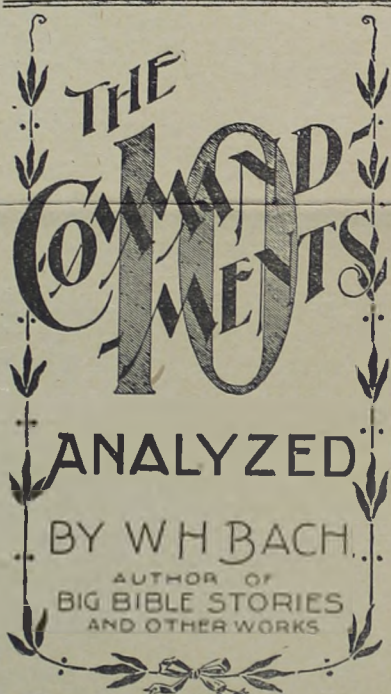
DR. MANSFIELD'S

FAMOUS

Homeopathic Medicines

Cure where others fail. Send name, age, sex and leading symptom for Free Diagnosis. H. D. Barratt, Prest. N.S.A., Moses Hull endorse

W. A. MANSFIELD, M. D., 176 Euclid Ave., - - - CLEVELAND, OHIO.



Advertisement for 'ASTROLOGY' by B. VALE, including text about lessons and price.

Advertisement for 'COMMON SENSE?' with text about a free copy and address.

Advertisement for 'SPIRITUAL SCRAPS' with text about an illustrated book and price.

HAVE YOU TEN FRIENDS?

WE will mail 10 Sample Copies of the LIGHT OF TRUTH to any ten addresses forwarded as per blank below on receipt of 10c. in silver. Cut out the blank form, fill in the names and forward with the amount named, which will cover postage and clerical expense, and we will promptly forward the papers.

A table with two columns: NAMES and ADDRESSES, with 10 numbered rows for entries and a 'Name of Sender' field at the bottom.

WORKS OF E. D. BABBITT, M. D. LL.D.

THE PRINCIPLES OF LIGHT AND COLOR.

Superbly issued, royal 8vo, with over 200 engravings and colored plates. Price \$5 or \$5.32 with postage or expressage. Price in massive half-Russia binding, 75 cents extra.

"An imposing volume of nearly 600 pages. Shows a great amount of research on the part of the author. Will prove a great acquisition to Scientific Libraries."—N. Y. Herald.

HUMAN CULTURE AND CURE.

In six parts, four parts being already issued. Price for each, postpaid, 75 cents.

PART I. The Philosophy of Cure, including Methods and Instruments.

"The 'Principles of Light and Color' is in every respect masterly, and 'Human Culture and Cure' appears to be no less remarkable."—Dr. Pascal, 12 Rue Pleot, Toulon, France.

PART II. Marriage, Sexual Development and Social Upbuilding.

"The usual heavy volumes issued by medical authors do not contain a tithe of the practical information that is included in Dr. Babbitt's work."—J. O. Underhill, Chicago.

PART III and IV in one volume, postpaid at \$1.50.

Covers wonderful ground, including Mental Science, Phreno-Physiognomy, Psychometry, Hypnotism, (explained for the first time), Clairvoyance, Nervous Force, Insanity, etc.

HEALTH AND POWER.

"Worth its weight in diamonds." Price 25 cents.

Religion as Revealed by the Material and Spiritual Universe.

378 pp., illustrated; postpaid, cloth, 82c.; paper, 58 cents.

"It proclaims a most beautiful and glorious gospel. If all could be lead to believe in such a gospel, the world would be almost infinitely better than now."—Dr. O. O. Stoddard, Philadelphia.

LIGHT OF TRUTH PUBLISHING COMPANY.

GILES B. STEBBINS' WORKS.

Poems of the Life Beyond and Within.—

Voices From Many Lands and Centuries, saying, "Man, thou shalt never die. Fourth edition. Price \$1. Postage 12 cts.

The Spiritual Body Real,

Views of Paul, Wesley and Other Valuable Testimonies of Modern Clairvoyants. 10 cts.

Man and the Microcosm.—

His Infinite and Divine Relations—Intuitions—The Light Within. 10c.

Light of Truth Publishing Company.

THE LIGHT OF TRUTH.

NEWS OF THE WEEK

M. Loubet was elected president of France to succeed M. Faure.

The Havana newspaper La Lucha is now printed partly in English.

The Georgia fruit crop has been killed by the recent cold weather.

Admiral Dewey cabled for the battleship Oregon to be hurried to Manila.

Gen. Maximo Gomez was given an unparalleled reception in Havana on the 24th ult.

The Columbus, Hocking Valley and Toledo railroad was sold at auction for \$4,000,000.

The long overdue Hamburg-American liner Bulgaria steamed into Ponta del Gada, Azores, on the 24th ult.

Mrs. Anna E. George, under indictment for killing Geo. Saxton at Canton, will be placed on trial Saturday.

The Detroit city council has adopted a resolution urging the taxing of all church property in excess of a valuation of \$10,000.

Expert Haskins thinks Havana can bear a debt of \$25,000,000. The present debt is about half that amount and bears interest at six per cent.

General Merritt believes that if Aguinardo should be captured by the Americans the Filipinos would still have a cabin constructed of the materials of capable leader in Pio del Pilar, who is extremely hostile to the United States, and is not of the sort to be conciliated.

The bodies of three men found in a balloon, in North Siberia, are supposed to be the remains of Professor Andree and his companions, who left Dane's island, Sweden, in July, 1897, in an attempt to reach the North Pole by balloon.

A bill has been introduced in the Massachusetts legislature to provide a penalty for wagon drivers who trespass on bicycle paths. The measure was drafted because of the fact that Boston, under the careful direction of Massachusetts avenue, and before bicycles had a chance to use it the track was ruined by teamsters.

The various mechanical contrivances have been removed from Mr. Keely's workshop in Philadelphia to Boston built a path for wheelmen on the attorney for his estate, and there Mr. Kinraide, who probably knows more about Mr. Keely's idea and plans than any living person, will endeavor to find out what there is of practical value in them.

An amusing incident is reported from St. Petersburg. A copy of The London Daily News delivered there had several columns of the principal page blacked out by the censor. The recipient, curious to know what this lengthy forbidden topic might be, procured a copy privately from London. The expurgated portion proved to be William T. Stead's long, enthusiastic tribute to the czar after the famous interview.

The National Colonization Aid Society of America, which has been organized by influential colored men of Chattanooga, Tenn., will ask congress to set apart a large tract of land in the west for the exclusive use of negroes, where they may set up an independent government of their own, subject to the general supervision of congress. Many influential white men are interested in the project and are lending it their moral support.

A recent letter by the pope published in a Rome newspaper especially improves opinions concerning relaxation of discipline and nonobservance of doctrinal points as a pretext for at-

tracting dissenters to Catholicism in America, the direction of souls by inspiration of the Holy Ghost independent of priestly control, the diversion of virtue into active or passive criticisms of the old religious orders, and concerning unusual methods of preaching Catholicism to dissenters.

THE POOR MAN'S BEQUEST.

Call not Bald Eagle king of birds
Nor Lion king of beasts;
Call not bequests of millionaires
Royal Passover Feasts.

Condescend my friends, to Cash's cold
Blood-stained and rashly dug;
By sweat of brow the toll-worn hands
O'er brambles the bowlders lug.

No matter how heavy the burdens be,
Ill fed, or ill clothed, or scanty their
store,

When calamities come Cash tightens his
grip
And hoards for himself a few shekels
more.

Cash holds the reins, and spurs the steed,
Recklessly onward he forces his way;
Only one object he seeks to achieve—
O'er earth's treasures to hold full sway.

Greed boasts of what his broad palm
grasps,
No matter how or where
He scorns the pleading voice of Want,
Of Hunger, and grim Despair.

Humility, crushed beneath her load,
Sends forth a piteous, doleful note.
Contentment's voice can not be heard
When Oppression's hand is on her
throat.

They who sit in Luxury's lap
And eat the bread hard toil has earned,
When Mother Earth demands her own
May awake to find the tables turned.

Bobolink, Bald Eagle may devour; but
earth's bereavement tells the tale of true
worth's martyrdom. Beasts may be prey
for the lion; but the gnat can make aim
howl. So blessings may be concealed from
mortal ken. But crash can make Sapphire's
casket deep-hidden treasures reveal. Man
crushed beneath the Spanish colors may
bear semblance of body beneath Capital's
bowlders of oppression. M. G. T.

ASTHMA
CURED
BY THE

Kola Plant-
FREE, and posi-
tive cure for Asthma

has been found in the Kola Plant, a rare botanic product of West African origin. So great are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the Hospitals of Europe and America for the cure of every form of Asthma. The cures wrought by it are really marvelous. Among others, Rev. L. L. Combs, of Martinsburg, W. Va., was cured of Asthma of thirty years' standing, and Mr. Alfred Lewis, the editor of the Farmers' Magazine, of Washington, D. C., testifies that after eight years continuous suffering, especially in Hay-fever season, the Kola Plant completely cured him. He was so bad that he could not lay down night or day, for fear of choking. After fifteen years' suffering from the worst form of Asthma, Mrs. A. McDonald, of Victor, Iowa, writes that Kola Plant cured her in two weeks. Rev. S. H. Eisenberg, Centre Hall, Pa.; Rev. John L. Moore, Alice, S. C.; Mr. Frank C. Newall, of the Market National Bank, Boston, and many others give similar testimony of their cure of Asthma, after five to twenty years suffering, by this wonderful new remedy. If you suffer from Asthma in any form, in order to prove the power of this new botanic discovery, we will send you one Large Case by mail entirely free. All that we request in return is that when cured yourself you will tell your neighbors about it. It costs you absolutely nothing. Send your address to THE KOLA IMPORTING CO., 1168 BROADWAY, NEW YORK CITY.



The Kola Plant.

GUARANTEED TO CURE

The Most Obstinate Diseases.

A MOST REMARKABLE INVENTION.



Open Cabinet
Step in or out.

FOLDED.

purifying and invigorating effects of the famous Turkish, Russian, Hot Air, Sulphur or medicated baths with no possible danger of taking cold or weakening the system.

Dr. E. L. Eaton, M. D., of Topeka, Kan., was so astonished at the wonderful cures made by this treatment, that he gave up his practice, and has already sold over 600 of these cabinets. Rev. R. E. Fent, D. D., U. S. C., recommends them highly. J. A. Hagan, afflicted 15 years with rheumatism was cured in 24 days. L. B. Westbrook, Newton, Ia., afflicted 45 years, was cured in three weeks of catarrh asthma, rheumatism heart and kidney troubles. A lady in Mayaville, Mo. Mrs. I. Coen, was cured of Woman's Troubles, and recommends it as a God send to all suffering ladies.

Thousands of others testify to marvelous cures by this Thermal treatment.

LADIES are enthusiastic over our HEAD AND COMPLEXION STEAMER attachment in which the head, face and neck are given the same vapor treatment as the body, drawing out all impurities, leaving the skin brilliantly clear, soft as velvet. REMOVES PIMPLES, BLACKHEADS, ERUPTIONS and is a SURE CURE FOR ECZEMA, SALT-RHEUM, ALL SKIN DISEASES, BRONCHITIS, etc.

HOW TO GET ONE. Every reader who wants to regain GOOD HEALTH, PREVENT DISEASE and enjoy the most luxurious bath known should have one of these remarkable Cabinets. The price is wonderfully low, only \$5 for a cabinet complete with active, valuable formulae for medicated baths and allments and plain directions. Head and Face Steaming Attach. \$1.00 extra.

WRITE TO-DAY for Valuable Descriptive Book and Testimonials from thousands of users, or better still order a Cabinet. Don't wait. You won't be disappointed for we guarantee every Cabinet and cheerfully refund your money if not just as represented. We are reliable and responsible. Capital \$100,000. Largest manufacturers of Bath Cabinets in the world, and ship immediately upon receipt of your order. Don't fail to send for booklet as it will prove interesting. SPECIAL INDUCEMENTS TO AGENTS, BOTH MEN AND WOMEN. Address

World Mfg. Co. 17 World Bldg., Cincinnati, Ohio.

DR. W. M. FORSTER,
1059 MARKET ST.,
San Francisco, California,
STILL CONTINUES TO GIVE
FREE Diagnosis and
FREE Consultation.
YOU are invited to WRITE
Send Postage Stamp for Reply.

A 3 Months' Trial Subscription
And This For 25c.
THE above is an engraving of the newest thing in rings. All sizes, fit all fingers.
Send 25 Cents
to this office for a trial subscription to the LIGHT OF TRUTH and secure one of these rings. Made of genuine horse shoe nail; highly polished and nickled.

"LICHSTRAHLEN."
(RAYS OF LIGHT.)
Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint woechentlich. Prebenummern gern versandt. Zum Abonnement ladet freudlichst ein.
Max. Gentzke, West Point, Neb.

RUPTURE Sure Cure at home; as small cost. No operation, danger or detention from work. No return of Rupture or further use for Trusses. A complete, radical cure to all (old or young) easy to use, thousands cured, book free (sealed).
DR. W. S. RICE, Box 749, ADAMS, N. Y.

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

HEAVEN REVISED—A Narrative of Experience After Death. Mrs. E. B. Duffey. 15 cents.

An Astonishing Offer!
Send three 2-cent stamps, lock of hair age, name and the leading symptom and your disease will be diagnosed free by spirit power.
Mrs. Dr. Dobson-Barker,
Box 182, East...

Eclectic and Magnetic
SANITARIUM
ROCKY MOUNT HEIGHTS
POST OFFICE, SHELTON, CONN.
G. C. Beckwith Ewell, M. D.
Sara L. Hard, M. D.

Send lock of hair, age, sex and leading symptom for clairvoyant diagnosis. All remedies purely vegetable.

PSYCHOMETRY.
For full reading through natural clairvoyance and psychometry send full name and date of birth to MRS. JOSEPHINE CONRAD, 2427 Michigan Ave., Chicago, a student of the College of Psychical Sciences. Fee \$1.

"The Scientific Skeleton."
Reader, did it ever occur to you that it is unreasonable to suppose the sun, moon, planets and all the stars, start and are now on their rounds simply because they are heavy—that it is only their weight that makes them swing gracefully through illimitable space. It will cost but 25 cents to get "The Scientific Skeleton," which gives a more rational view. Address:

SAMUEL BLODGETT,
GRAFTON, NORTH DAKOTA.

Dr. J. Swanson, Psychopathist,
1728 Clinton Ave., Minneapolis, Minn.
And his Spirit Band treat all diseases, physical and mental, at any distance without medicine, curing many cases where medicine has failed. Testimonials from all parts of the United States.
J. C. F. Grumbine and Willard J. Hull recommend him. Send stamp for circulars, terms, etc.