

Light of Truth

Natl Spiritual Assn 1-23-98
600 Penna av S E

VOL. XXV.

AUGUST 26, 1899.

NO. 8.



MRS. ALICE GEHRING.

An Exponent of the
Philosophy of Life.

HARPER ILLS SYN COLS OIL

CLAIRVOYANCE. What It Is and What It's Not.

A. J. Davis on the Philosophy of "Second Sight," the Means to Adopt to Attain It—An Unselfish Motive the True "Magnetizer."

THE ANCIENT SEERS—APOLLONIUS OF TYANA, OR THE "PAGAN CHRIST."

Marvellous Similarity to the Life of Jesus of Nazareth.—The Tyanian's Great Mission of Healing and Teaching; Possess the True Idea of God Incarnate in Humanity; His Mighty Works and Wonderful Insight.—Vision of the Tyrant Emperor's Death.—The True View of the Christ Idea; it is Not a Person, but the Soul of Humanity.

"Dependence on individual personalities has been the rule hitherto; dependence on general ideas and organic laws, dependence on discovered fact and intelligent conclusion, will be the reliance hereafter. As for the demands of the heart, which must have persons to cling to, they will adjust themselves to the new science, and will satisfy themselves in the future as they have done in the past."—O. B. Frothingham.

"For man is one,
And he hath one great heart. Tis thus we feel,
With a gigantic throb across the sea,
Each other's rights and wrongs: thus are we man!"

Hegel said that beauty is a shining of the Idea through matter. This definition is lucid and simple; it conveys as much to the mind as the many ponderous volumes which have been written on beauty, and leaves little or nothing of a fundamental character to be added, for beauty, like truth, does not admit of exact definition. That it exists we know. It exists in nature as well as in the spirit of man, but unless the outward faculties for its perception are fairly unfolded its recognition will be faint. So of all other powers. In referring more especially to supersensuous perception the great Swedenborg used a phrase full of pregnant meaning, viz., the "opening of the spiritual degrees." The higher "degrees," when fully opened, give the indescribable evidence of interior illumination—a shining of the divine spirit through all physical investitures. It is this state alluded to by Wordsworth when he speaks of

"Seeing into the heart of things."

Thus this high order of clairvoyance unfolds truth, not grounded on mere external authorities, but upon the internal powers of the soul, enabling us to ascend to the well-springs of intelligence and draw inspiration from the Divine Fountain whence seers of former times derived their wondrous grandeur of thought and their almost unequalled sublimity of conception.

The most noted ancient seers are Jesus of Nazareth, Buddha, Pythagoras, Paracelsus, Apollonius of Tyana, Socrates, Plato and many others, while the most prominent in modern times are Behmen, Swedenborg, William Blake, Wordsworth, T. L. Harris, E. Babbitt, A. J. Davis, etc. Brother Harris discriminates the true spirit sight from other varieties of vision and pseudo-vision, and says it is not to be confounded with mere ghost sight or the faculty of calling forth subjective images from memory and casting them upon the disk of imagination. On the contrary it is such "as a man might have in nature who could at once see bodies and emotions, the trunk of the

tree and its hidden sap—the flowers and their diffused aromas. It is a perception of realities within all semblances; of qualities within all objects, yet including form and semblance, quality and object. The real spirit sight is not impeded by magnetic robes and structures; it sees the real spirit within, both historically and consciously, and morally, as he is, and knows him thus, both as to quality and form." These sentences show that Mr. Harris understands the subject, and penetrates to the root of it.

Dr. Buchanan, Dr. Babbitt, Dr. Britton, Hudson Tuttle and many English Spiritualist authors have written ably on clairvoyance, but I specially recommend the student to read the lectures on magnetic and clairvoyant states by Dr. A. J. Davis. These form volume three of his "Great Harmonia," entitled "The Seer."

One of the grandest truths which Mesmerism has unfolded to us is this, that the Seer is a natural phenomenon, and not a preternatural manifestation; that his powers are educed, not communicated; developments from within, not adjuncts from without. But the extraordinary power of supersensuous vision, which otherwise would have apparently remained dormant, may be evoked into activity, in some cases, by quiet meditation or solitude on the mountains or elsewhere. There is also the lucidity which supervenes by the inhalation of gases, by the use of unguents, and by mesmeric applications. The Pythia at Delphi are said to have prepared for their responses by the first, the mediums, or "witches" of the middle ages, by the second, and our modern clairvoyants for their feats of introspection by the third. All these methods prevailed among the Hellenic, Egyptian and Oriental priesthoods generally.

When practicing Mesmerism about 30 years ago I was very successful in inducing the clairvoyant state in my subjects. In a previous article in *Light of Truth* I referred to an instance of a young man who had often been mesmerized by me in order to gain second-sight—entering spontaneously the clairvoyant state while in the act of making passes on a lady suffering from epilepsy. He saw the whole brain and nervous system and the flow of the magnetic currents. I may mention that I have on several occasions myself experienced what seems to be clairvoyance, but always felt previous to its induction a magnetism play on the perceptive faculties from unseen sources. Perhaps an interesting case is this: A young man had been condemned to death, and although a strong effort had been made to secure a reprieve, it failed. I had been deeply interested in the matter, and on the night previous to the execution I had discussed with a

very able literary and practical phrenologist the unfortunate man's cranial formation, which we both agreed was one not calculated to give full expression to his normal powers. We both regretted that the home secretary, who had been petitioned, had not seen his way to exercise clemency. After I had retired to rest and was still thinking of the unhappy culprit I felt a powerful spiritual influence, and suddenly my vision seemed actually to be projected into the condemned's cell. There I saw the victim carelessly turning over the leaves of an album. He seemed to be thinking of nothing in particular, but was apparently calm and resigned. On perusing a leading journal the day following the execution I was surprised to read that the convict's last act before lying down, was to take up an album and heedlessly turn over its pages.

I believe the best "magnetizer" to induce the "superior condition" is an unselfish motive. When one really desires to perform a useful mission the mind becomes positive to organism and physical surroundings, and sees not by the external senses, but by the internal powers of perception. Explaining the clairvoyant state Dr. A. J. Davis, in his "Great Harmonia," says: "In consequence of the departure of the element of sensation from the surface of the body, the latter is left in a death-like, senseless, profound slumber, and in proportion as the body is darkened the mind is enlivened. When the forehead is illuminated it is perfectly transparent. It appears like a window from which the soul looks out upon the fields of creation. All the upper portions of the face, including the bodily eyes, are also illuminated. Good clairvoyants, however, are generally not illuminated in the highest regions of the brain, but only in the base of the cerebrum, extending from the center of the forehead to either side and downward to the top of the cheek bones. This is the source or locality of the mental perceptions. Clairvoyance implies the clear perception of things beyond the powers of the bodily vision, but it does not imply understanding all the things observed. The organs of perception are particularly excited by the flow of the sensational medium into them. The vision extends in straight lines when distance is subjected to contemplation, and yet as with the bodily eyes, the interior perceptions harmonize very readily with the rays of light and electricity, which play abroad in nature, so that the vision usually comprehends fully half of a very large disc."

I have been frequently requested by aspirants for Seership to aid them by Mesmerism, but in nearly all cases I have seen that it was wise to recommend them first to tone up their mental and physical health. There is not much prospect of nervous, irritable people under the dominance of the organ of "wonder" ever becoming useful Seers. A vague, inadequate, wandering, inconstant habit of mind is not calculated to throw credit on the "prophetic office." Let us develop first sight before seeking "second." Mr. Davis has truly observed that clairvoyance does not imply comprehension. Without illumination in the organ of "causality" the "seer" will teach "re-potting," or "reincarnation," and other equally stupid notions. To be of use to the world as a clairvoyant the intellect must be trained and developed. The faculty of generalizing, by means of similarities and of drawing clear lines of separation where there are differences to be noted, is a mental habit which must be daily practiced. If this is done the capacity of classifying, separating, drawing conclusions and tracing conse-

quences becomes fixed by the force of repetition. Thus the young Spiritualist must be trained, not to look merely at one side of a question, not to decide upon partial and insufficient evidence, but to consider well every representation, to note its practical bearings and to follow up its consequences. Irrespective of the present enjoyment which it may hold out, Intellectual habits of this kind can only be formed by the multiplication of intellectual efforts. Without such habits our mediums can neither fully comprehend the spiritual philosophy nor put it intelligently forth. The cultivation of the will, too, is of vast importance. To enter the abstract state requires a strong, steady will. Weak souls—who are governed by impulse and not reflection—should never think of cultivating clairvoyance. If they do they will be apt to go wrong in their heads, and thus disqualify themselves for the real duties of life. Physiology teaches us that the physical or animal life must form the basis of man's higher life. The body is the house in which the mental and spiritual dwell, and our first duty is to establish and strengthen the tabernacle of the soul as much as possible, so that the spirit may embody and cull out its highest aspirations and attainments. Perfection should be our object, both body and soul—matter and mind.

The ancient seers were strongly imbued with this idea of perfection. The disciples of Pythagoras had to pass through a period of probation. The mode of life was regulated to the minutest details. Flesh eating was prohibited and temperance generally was strictly enjoined. Although Pythagoras outwardly conformed to the religion of his day, there is every reason to believe that in secret he taught a purer faith. That he was wonderfully advanced is evident from the fact that he introduced a practice unknown to other sages of the ancient world—the admission of women to his lectures and teaching.

His most distinguished disciple was Apollonius of Tyana, who had a high ideal of life and of his mission. The whole of his teaching is founded on the idea that all men are called to receive and practice truth. He had the great inspiration that all men are incarnations of God. All the accounts handed down to us show that he was chaste and temperate and actuated by the noble desire to know, and the still nobler desire to communicate his knowledge to mankind. He is ingenious, learned, and, generally speaking, there is something at once lively and original in his language—a something which is admirably suited to the character of a great reformer.

He was born in Tyana, a Green city of Cappadocia, but it is not certain in what year. From several coincidences, however, in his work, it is concluded by eminent critics that the time of his birth was nearly identical with Jesus of Nazareth. It is recorded that during the period preceding his birth his mother was favored with an angel message that her son would be distinguished for his labors for humanity. When the child was born "a chorus of swans, the messenger birds of Apollo, celebrated his birth, and a thunderbolt, after falling from heaven, was seen to reascend. This was understood to signify a salutation offered by the gods to the newly-born infant."

Endowed with marvelous precocity, and with a beauty which attracted the attention of everyone, Apollonius carried on his studies in the first instance at Tarsus, the birthplace of St. Paul, under the guidance of a learned tutor, but the dissolute morals of the place compelled him to remove, and thence

he went to Egai, where he became a warm admirer of Aesculapius and an ardent follower of Pythagoras. He submitted to all the strictest tests of the severe novitiate and the old spiritual exercises, which the philosopher of Samos imposed rigidly upon all his disciples. The ideas of Apollonius on the uselessness, or, rather, the sinfulness, of bloody sacrifices; his remarks, which were characterized by a wisdom far above his years; the excellent advice he gave to those who came to consult Aesculapius—all contributed to strike the priests of that god with astonishment, and the general admiration in which he was held was only heightened when, at the age of 20, he gave up his patrimony for the benefit of his family and took a vow of perpetual chastity.

After a lapse of five years, which, according to Pythagorean rule, he spent in absolute silence, he began to travel about in Asia Minor, beginning his journey at Antioch. In every place the subjects of his teaching were the precepts of true wisdom, the respect due to the gods, and the true mode of worshipping them. Disciples were already following him in every place. Meanwhile, however, he did not consider himself sufficiently advanced, and desiring, as he did, to attain to higher degrees of wisdom than had been reached by Pythagoras and Plato, he left for India, intending there, amongst the Brahmins, to drink deeply of the pre-eminently pure and divine science. Passing through Babylon he visited the magicians. It was during this voyage that he was joined by his most enthusiastic disciple from Nineveh, Damis. Delighted to entertain such a guest, the king of Babylon kept Apollonius under his roof and listened to his teaching with the most profound attention for a period of eight months.

It is related by the biographers of Apollonius, Philostratus, that in India our sage came in contact with the great seers of that land and that "their prodigious wisdom overwhelmed even Apollonius, who was not frequently astonished." These seers were said to be "in possession of absolute science; they know at once the past history of every one they see; they can answer all questions. When asked 'Who are you?' they answer, 'We are gods.' 'Why?' 'Because we are virtuous.'"

The conversations with the wise men of India are constantly interrupted by the most marvelous spiritual manifestations. At one time tripods are seen to move of their own accord; at another vessels of brass containing a refreshing beverage present themselves to the lips of the thirsty; a cup is wonderfully replenished the moment it has been emptied; there is a magnetic stone, too, which attracts all others to itself; and all this to illustrate the faith of Apollonius that nature is vital—male and female in itself—or, as the "Harmonial Philosophy" would say, "positive and negative," all under the government of one supreme god, who is aided by a number of subordinate gods, who form part of the one great whole."

It would occupy too much space to give in detail all the travels of this great seer and saviour, but it may be said that Ephesus, a city notorious for its frivolity and effeminacy, was brought back to the practice of virtue. A plague there, too, was stopped by the application of Suggestion. He occasionally induced clairvoyance in his disciples. In Corinth one of them was ardently attached to a woman, who to all appearance was most beautiful and wealthy, but on Apollonius "opening his eyes" he was shocked to behold sensuality and inward deformity of the love fac-

ulties. After passing into Crete he went to Rome. Nero was emperor at this time. After delivering orations Apollonius was arrested, but was afterwards set at liberty. Coming out of prison he "restored to life a young girl who had been dead for some time." He performed continually the most marvelous cures.

The fact that he united clairvoyant and operator in one person will go far to explain both the rapidity and certainty of his cures. He thus knew both the seat and nature of the disease and could not fail in the right application of the remedy; while he was at the same time saved the mortification of failure by his intuition of impossibility in hopeless cases. Of course the girl mentioned above could not have been absolutely dead—only in a deathlike trance. A similar case of restoring the "dead" is recorded of the Nazarene.

On a second visit to Rome Apollonius was again arrested by order of Domitian, the emperor, who was a second

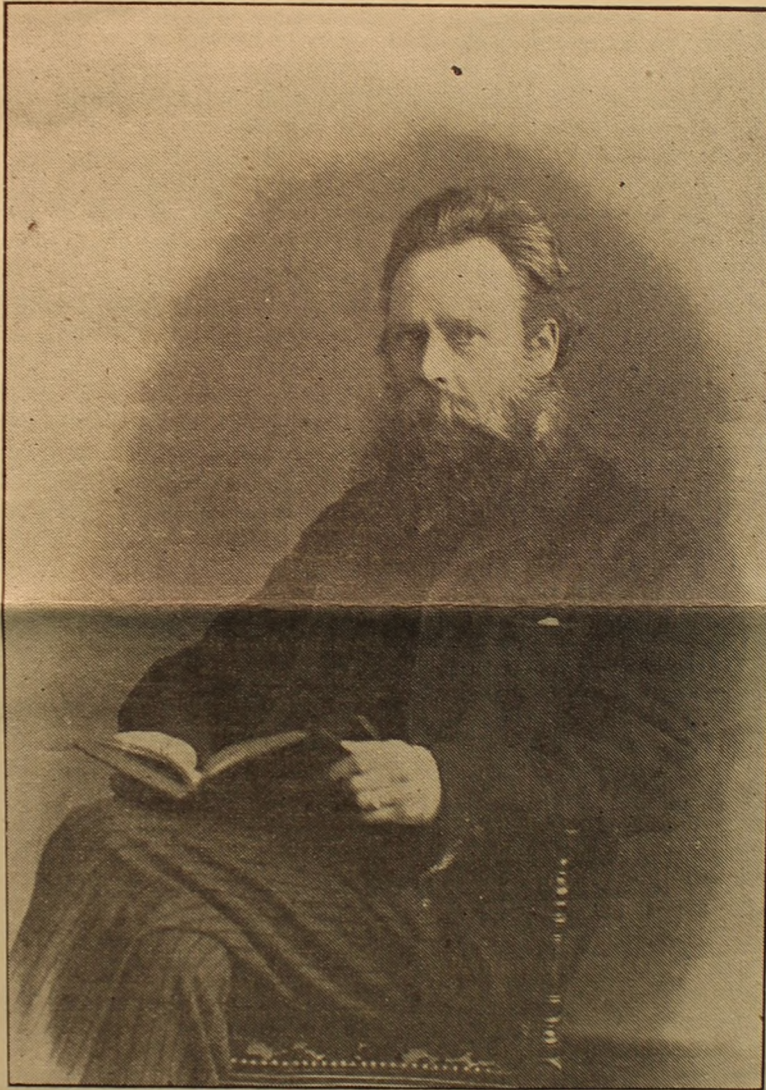
death. It seems he was discoursing at Ephesus one day when he paused abruptly, and the train of thought had been suddenly interrupted, or as when one is at a loss for a word. After a moment's hesitation he exclaimed: "Strike! Strike the tyrant!" This eccentric conduct surprised the people and excited no little curiosity, whereupon Apollonius explained by saying, in substance: "Courage, my friends, for this very day—nay, at the very moment I stopped speaking, the tyrant was slain." As soon as intelligence could be received from Rome this statement was confirmed, Domitian, the reigning tyrant, having been assassinated at that hour.

Apollonius died in Asia Minor. He was then between 80 and 90 years old, and some say more than 100. It is said that some few years after his spirit suddenly appeared to a young unbeliever who had ridiculed his views, and who fell to the ground awestruck by the vision, in the greatest conster-

vorite disciples, amongst whom, however, disaffection, discouragement and even treachery make their appearance. When the hour of danger is at hand, in spite of the prudent advice of his friends, he goes straight to Rome, where Domitian is seeking to kill him, just as Jesus went up to Jerusalem and to certain death. Before that he had been the victim of the murderous jealousy of Nero, as Jesus had been exposed to the machinations of Herod Antipas. Like Jesus, he is accused of working his miracles of mercy by the aid of magic and unlawful arts, whereas he can only succeed in working them because he is the friend of the gods and worthy to be esteemed as such. Like Jesus, on the road to Damascus, he fills an avowed enemy with wondering dismay by a triumphant apparition several years after his ascension.

One very remarkable circumstance in a Greek work, written in a Greek spirit, is the great number of cases in which "evil spirits" are driven out at the bidding of Apollonius. He speaks to them, as it is said the inspired Carpenter did, with authority. The young man who was possessed at Athens, through whom the devil utters cries of fear and rage, and who cannot face the look of Apollonius, reminds the attentive reader of the gospel narrative of the demoniac of Gadara. Neither is cured until some outward visible circumstance has taken place which gives the people reason to believe that the "devil" has really gone out. In the one case the herd of swine rush down into the lake; in the other a statue falls, overthrown by the violence of the "evil spirit" as he departed out of the young man. Again, another case of possession is singularly like the one of the epileptic child in the three first gospels. In Rome Apollonius restores a young girl to life under circumstances which immediately remind us of the return to life of the daughter of Jairus. We read that the lame, the halt and the blind came in crowds to be healed by the laying on of hands of Iarchas, the chief of the Indian sages, from whom Apollonius derived his knowledge of healing magnetism. Apollonius is not only like Jesus, but he combines in his own person many of the characteristics of the Apostles. Like Paul he travels up and down the world from east to west, and like him, too, he is the victim of Nero's tyranny.

All accounts agree that the organization of Apollonius was of the highest type of refined temperament and powerful cerebral structure. His energies were never wasted in profligacy, his ideas never dissipated in folly. His whole life was one long edification. His every act was one of beneficence, and his every thought a portion of that exalted train of meditation by which his entire being was gradually sanctified and spiritualized. That such a grand personality would possess seership in a very high degree is what might be expected—his extraordinary faculties of insight and vaticination being such as an acquaintance with Mesmerism would lead us to anticipate. His emanation could not fail to partake of the angelic purity of his character, the delicacy of his structure, and the intensity of his inner life. They were the aura of a being who, both in quality and power, far transcended the ordinary range of humanity, and who could not fail, therefore, to produce results impossible to the inferior operator. The mean jealousy that we would unjustly derogate from his merits, and the fear that would tremble at his rivalry, need have no place in our estimate of his character. It is therefore clear from his life that God attained



JOHN RUTHERFORD.

Nero. While in prison he showed his disciple, Damis, that it depends entirely upon himself and his own will whether he shall shake off his chains or remain fettered by them. And Damis understood then that Apollonius was a god, and by nature more than man! From that time forth he no longer offers any objection to his masters wishes. The latter bid him leave Rome, join his friend Demetrius at Puteoli and there wait for him. Meanwhile he is summoned once more to the presence of Domitian and is questioned as to his knowledge of philosophy, his powers of divination and his mode of life. To all these questions he gives replies which are so pertinent that the emperor is almost inclined to release him, when "all at once Apollonius disappeared from the sight of all present." On the evening of the day when this miracle took place Demetrius and Damis were conversing together at Puteoli, 150 miles from Rome.

It was afterwards given him to witness, by clairvoyance, this emperor's

nation and most penitent alarm. After his death the city of Tyana paid him divine honors, and the universal respect in which he was held by the whole of the eastern world testified to the deep impression which his life and teaching had left, an impression which caused one of his contemporaries to exclaim: "We have a god living amongst us."

The life of Apollonius is marvellously similar to that of the Seer and Healer of Nazareth. Apollonius is born in a mysterious way about the same time as Jesus. Like Him he went through a period of preparation, during which he displayed wonderful precocity in religious matters; then came a season of public and positive activity; then a kind of resurrection and an ascension. The messengers of Apollo sang at his birth as the angels did at that of Jesus. He is exposed to the attacks of enemies, though always engaged in doing good. He goes about from place to place whilst carrying out his work of reform; he is accompanied by his fa-

wonderful expressions through Apollonius as He did in an equally wonderful way through Jesus; both were manifestations of the Christ. This "Christ" however is not the theological Christ but the Christ of humanity. "The Christ of Christendom is a great assembly of powers personified in a single man. The Christ of humanity is a single power distributed among a multitude of men." This truly Spiritual view is finely set forth by Octavius B. Frothingham in his great works, "The Cradle of the Christ" and the "Religion of Humanity" (Putnam's). This charming writer says: "Nothing less than all the humanity there is in the race meets the condition of a doctrine of incarnation. A perfected humanity would not more than express the Absolute compromising a world of loving men and women regenerate and happy; and surely nothing less than all the completed humanity there is will furnish anything approaching to a relatively adequate expression of it. The attempt to put Jesus and the Christ together has been made with distinguished ability and desperate persistency, but it never succeeded. By keeping the weak points of argument out of sight, by breaking down the destructions between the gospels and assuming the genuineness of the gospel of John; by misreading and misinterpreting texts; by accepting as true all the wonderful things reported and making them look more wonderful than they are in the narrative; by surrounding with an atmosphere of mystery points in themselves obvious; by carrying over to the historic Jesus the impressions that theology had formed of Him, and reading His life by the light of pure speculation—in a word by assuming their whole case proved and merely reforming it while seeming to demonstrate it, men like Dr. Bushnell and de Pretense construct a very powerful argument which crumbles to pieces on the first intelligent perusal of the New Testament. The Christ of the Christian theology is not the Jesus of the gospels, but a purely ideal person, a conception, an imagination, an intellectual vision, a splendid spiritual dream. The Christ of Paul, who started the conception, was not a man, but the man, nor man only, but the ideal man, the possible man, the Spiritual man, that is, the soul of humanity. This Christ is at once visible and invisible; visible in actual form of living men; invisible in the shadowy recesses of antiquity which once throbbed with life as intensely as our present does."

It is thus nonsense of the "orthodox" charging the admirers of Apollonius of "attempting to rob them of the Christ." The Christ is the Supreme in all. God endows all souls alike with his spirit; he pervades all and governs all, and constitutes the healing power and seership in all. Both Jesus and Apollonius were the most gifted sons of men. The latter indeed lacked but one element of the highest greatness—he was not sorrow crowned. The thorns of care had never penetrated his lofty brow, and agony of the deepest had never pierced his bleeding heart. He was, in personal experience, comparatively a stranger to suffering. His path through life was on the sunny slopes, the terrible sublimities of the valley of the shadow being unknown to him, apparently, even by report. Hence there were depths in our nature which he had never sounded, requirements of which he had never heard, susceptibilities of which he was ignorant, and possibilities to which, with all his might and acquirements he was an utter stranger. He was great but not the greatest; wise but not the wisest—one whom we may regard not with fear

or jealousy but with immense love and admiration. Apollonius takes a conspicuous place in the pantheon of progress. JOHN RUTHERFORD.

CALLS A HALT.

Editor Light of Truth—You will please allow me the privilege of your columns to say that, after considerable forbearance, I am inclined to think that this incessant controversy on the subject of fraud, which, week after week, is going on in certain Spiritual journals, is beginning to become insipid, if not disgusting. I am in the habit of remailing my Spiritual papers to friends, whom I am trying to convince of the facts of a better and a higher life than this below, but I am ashamed to send the papers any more, preferring to wait until the tempest subsides, feeling sure that they will do more harm than good to the plastic mind of a new beginner in spiritual philosophy.

Although an old Spiritualist myself of over 40 years' standing, I must say that I never before witnessed so much fretting and fuming over the hideous question of fraud, fraud that is constantly harped into one's ears.

It is evidently casting a glamour over our precious cause and journalistic success, whose readers are not more desirous or anxious to hear so much about fakes and frauds than they are to read better and more entertaining subjects, which they pay for.

I will engage that there are ten to one Spiritualists, who utterly abhor this fraud tirade.

I am convinced that this clamor will have no good results and make no readers or subscribers, and we can reasonably look for no less willful fraud, cheating and hypocrisy in the spiritual than in the orthodox ranks, where Sunday school superintendents and others are periodically detected as forgers, defaulters and moonshiners, and in those cases there is no weekly tirade against them in the churches, as they are conceded to be commonplace occurrences, and the less said about them the quicker mended.

Is it not best to leave all such cases in the hands of an inevitable retribution made terrible even in its conception?

We hurt our cause more by stirring up corruption than what left to itself will do in the end. It is always very hard to tell who are fraudulent mediums and who are not.

I have spent over 40 years among all the best and most popular mediums of the day, and they have all more or less been exposed, persecuted and slandered, and some of the very ones that have been the greatest blessing to me in the way of spiritual communion and knowledge, but relentless hate and religious intolerance spare none, and discriminates not between the just and the unjust.

A. A. WOOD.

Northport, N. Y.

SPECIAL AGENTS.

Special agents of the Light of Truth at the camps thus far appointed: Clinton, Ia., Prof. Leroy Berrier; Lake Brady, O., Mrs. Mary McCaslin; Lily Dale, N. Y., Asbel G. Smith; Onset Bay, Mass., J. B. Hatch, Jr.; Lake Pleasant, C. R. Bennett; Chesterfield, Ind., Mrs. W. C. Jessup; Lake Sunapee, N. H., W. H. Wilkins; Lincoln, Neb., W. E. Bonney.

These persons are fully empowered to solicit and receive subscriptions and all other money due this company.

Happiness is a rare cosmetic.—G. J. W. Melville.

SOME QUESTIONS.

Editor Light of Truth—It is seldom that I write anything for publication, there being so many writers who know so much more than I assume to know, but I am impelled to propound a few questions to Brother A. K. Venning, whose article on suicide appeared in the Light of Truth the 12th inst. In speaking of a man as a spirit entity, he said: "The environment and circumstances in which he may be at any time are chiefly of his own creation, consciously or unconsciously, or are induced by the higher powers that have control of each one's destiny." Again he says: "A life ended prematurely is a loss in any case." Does a spirit create any of its environments, and if so, to what extent?

Does the higher power control the destiny of a spirit, and if so, to what extent?

Did man ever create anything, and if so, what did he create?

Has man the power to take out one link in the eternal chain of cause and effect?

Can a jackass so change its environments as to be able to have the speed of a Nancy Hanks?

If a man can change one circumstance in his life, why can he not change all?

If a man is too tall, or too short, why don't he change to the proper length?

Why don't a red-headed woman get hair that is more admired?

Can man change his heredity or earthly or spiritual environments?

Is there such thing as premature death?

What is meant by the term "premature death?" Does it mean that a spirit has left the body in too short a time?

How many years must a spirit stay in the body so that it cannot be said that he died prematurely?

Is there not a God, or essence of love, that planned and created the universe? Is not that God infinite in knowledge, and did he not know the end from the beginning? Was there ever such thing as true prophecy? If it ever existed, does it not still exist?

Does not the Allwise know when we will pass to the higher life? If He knows, can we go before, or live longer than He knows we will?

If God knows the end of all, can there be such thing as what he calls "self-robbing" by suicide?

"If God knows all things from the first, and likewise planned the same, a man strictly follows out that plan. Then who is to blame?"

This is written in a spirit of kindness and for information. Yours sincerely, LEVI MOCK.

Blufton, Ind.

OBITUARY.

Anna Seeds, aged seven years and three months, second daughter of Guy and Sylphia Seeds of Salem, O., died July 30. The funeral was held at the parents' home August 2. Willard J. Hull officiating.

Colonel William D. Crockett, past president of Onset Bay Grove association, and one of the directors of the Boston Spiritual Temple, of Boston, Mass., passed to higher life Saturday, August 5. A very beautiful service was held at his home in Roxbury, Monday afternoon, August 7. Mrs. Sarah A. Byrnes and Dr. W. A. Hale were the speakers. The Herbert Johnson Male quartette furnished some beautiful music.

What is justice? To give every man his own.—Aristotle.

THIS IN NOT IN RUSSIA.

Assistant Telegraph Editor H. H. Smith, of the Cincinnati Post, whose newspaper work in Butte, Mont., some time ago, made him familiar with the mining situation in the Couer d' Alene district, was sent to investigate the situation fully and to report early what he found. This he has done. The first of his letters follows:

Briefly stated, the history of the Couer d' Alene trouble is this: The standard daily wage of the Couer d' Alene miner has been \$3.50 a day. The Standard Oil trust acquired the Bunker Hill and Sullivan Mining company's works, and promptly cut wages to \$2.50 a day. It refused to employ union men and discharged every man it suspected of belonging to the Miners' union.

The men demanded a \$3.50 wage April 24. The company maintained the lower wage for three years.

The contractor of the works was destroyed by an explosion on April 29. The Standard Oil company demanded of Governor Steunenberg that he send Federal troops. Three days later the administration sent the troops. They have been there ever since.

Seven hundred miners were arrested and put in a bullpen, charged with belonging to the Miners' union. One hundred and ninety men are still in the bullpen charged with that crime. Prisoners are not allowed to see their wives or children, or to consult counsel.

The threat of Governor Steunenberg is that he will not allow the troops to withdraw until the last miners' union in Idaho has been crushed.

The Burke Miners' union, it is charged, had \$1,200 in its safe. It is charged that this was seized by the troops, and that despite the fact that many miners' families are in need they have been left to beg or starve.

Meantime the Standard Oil company is working its mines with non-union men at reduced scale.

FOOD AND WEATHER.

Temperature Increased or Reduced by Food.

The old army ration for the tropics has been very sharply criticised for the reason that it consists of articles of food that any person even slightly acquainted with the elements of food knows is not adapted to the needs of the human system in hot weather. Nature shows forth in the selection of food by inhabitants of various countries; for instance, the Esquimaux in a cold climate selects heavy, carbonaceous foods, tallow, bacon and such, while the Hindoo and inhabitants of hot countries turn to the cereals for sustenance.

We should follow this hint of nature, and particularly in hot weather should avoid much butter, meat or any of that class of food. Perhaps a little meat once a day is not amiss, even in hot weather, but the breakfast and lunch should be made of fruit, one or two slices of entire wheat bread and some Grape-Nuts and cream. Grape-Nuts are mentioned because they furnish the ideal cereal food in a most palatable and delicious form, in addition to which they are ready cooked and require no attention whatever from the cook.

A person can pass through weather that may be intensely hot, in a comfortable manner, if the food be properly selected, and the above suggestions can be put into practice with most excellent results.—Adv.

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

SHAKER PSYCHIC EXPERIENCES

ELDER F. W. EVANS—1835-1846.

(By G. B. Stebbins.)

In August, 1878, I was a guest, for two days, at the home of Fox Holden, at Watkin's Glen, N. Y., and there met Elder F. W. Evans, and heard from him the true story of the psychical experiences in the Shaker Family at Lebanon, N. Y.

He was an eminent member of that family, a wise and weighty man, held in reverent esteem, and having withal a keen wit and shrewd sagacity that lent a charm to his personality. He had been a successful New York business man, but left "the world" which he knew well to cast his lot with the disciples of mother Ann Lee.

His worldly wisdom and the Shaker mysticism were finely blended in his life, the better parts of each helping the other, as the life of the senses and the deeper spiritual life within always do when both are brought into wise harmony.

Then come larger wisdom, wiser love and diviner daily usefulness.

But to hear the Shaker experiences from a fit narrator of which I took notes at the time was what led goodly company into the pleasant parlor of our host that August evening 21 years ago. For years Elder Evans had watched this strange matter at Lebanon with wise vigilance and could say, "All of this I saw, part of it I was." He had become clearly convinced that it had a genuine and divine meaning and intent.

Others of the best women and men in the society had like convictions. He spoke in substance as follows:

In 1835, eleven years before the "Hydesville raps," trance speaking, spirit writing and like phenomena, partial materialization included, surprised the Lebanon family.

Not that these things were unknown elsewhere among them. The older Shakers were all Spiritualists. Some said they lived in the spirit world as much as in this. Of Ann Lee it was said that she heard four persons out of their mortal bodies to one in the form. They had "the gift of healing" also. Shakers were earnest seekers for "the things of the spirit" and earned what they sought.

The younger Lebanon members (with the outer senses more alive) wanted to see manifestations; the older (more ripe in spirit) prayed for them to check "outwardness of life." Tests came to remove doubts and call all back to spiritual life within. The social and affectional ties to their spirit friends grew very strong. Lights were seen, each by its aspect known as that of some spirit person. After these came ministrations, preaching by mediums, religious convictions, self-examinations, mediums told secret thoughts and deeds, good and bad of members, when needed to help or correct, to humble or warn. These things were confessed, the self-righteous were rebuked. They expelled several, some reformed. It was searching work, a day of judgment, and will assume that phase in the world.

Their mediums, from 12 to 25 years

of age, would meet in number 20 to 30, personate Indians, negroes, etc., dress in costume, use strange language, sound the war-whoop, etc., apart and together—all very striking and in all the families but little known outside, as we had no wish to be sent to insane asylums.

The state legislature, hearing of practices of bad moral tendency, sent three members as a committee to investigate. They came, stayed in the Lebanon family as guests, saw and heard all they wished, and were asked to examine freely. They were curious but civil and went to Albany to report seeing and hearing much that was strange but nothing vulgar or vicious in tendency.

One night, after four years of these experiences, they were told in their hall that "the spirits would leave the Shakers, go out into the world to every cottage and hamlet and return again, bringing noble men and women." Tears were shed so that the floor was wet, they so regretted to part with their spirit friends. This was the end. They met again several times, but with no sign.

Four years later, at Watervliet, he heard of rappings at Hydesville and said at once: "The work has begun in the world." He, with other Shakers, went to see the Fox girls in New York, and Margaretta said: "Who are you? No one else knows the spirits as you do." Others who sat at the table with them were left at seances, and all raps, etc., came to them. Joyful messages from familiar friends (Shakers) who used to come at Lebanon.

He went to the home of the Eddy family at Chittenden, Vt., and saw his brother George H. Evans materialized very perfectly. He asked if spirits would come to Lebanon with the Eddys and "yes" was the answer, by raps. William and Horatio Eddy went. They carefully examined their baggage and clothing; fed and lodged them in the Shaker home; made a cabinet for them and in their hall, 200 met with William Eddy, seated in it a half hour, and 24 forms were seen. At other seances men and women and Indians were seen, some with gay ribbons such as were not known among them, and many spirit persons were recognized and their own voices heard in conversation with them. Melissa, a Shaker with a finger lost, was especially noted. All were seen in a light subdued but good, and lights often seen in the cabinet.

Elder Evans said decidedly: "Spirits are yet to come in judgment to search, to reveal and to purify us all."

With other Shakers, he told of visiting Rev. Eliakim Phelps, D. D., at Stratford, Ct., where, in a seance, "Saints Are Rejoicing"—a Shaker song—was asked for by spirits.

He heard the sound of feet on the floor, felt it shaking, and, with eyes shut, would have said, "Shakers are surely dancing," as is their religious custom. Answers had elsewhere been given to certain questions and these came correctly again.

At table a peach was laid on each plate by invisible hands.

Dr. Phelps told how a score of clergymen, his brethren in the orthodox Congregational church, came to his

house and sat around the room, each with a Bible in lap, as though to exorcise the spirits by Holy Scripture and prayer. Just as they were to begin a Bible flew from the lap of one at the head of another, and for 20 minutes all were busy dodging Bibles flung about by unseen hands. No one hurt, but nothing done, and the baffled brethren all gone!

Dr. Phelps was an eminent clergyman whom his brethren held in such personal respect that they never cast him out as a heretic, and of such courage that he never hid his convictions, but preached to the last, in orthodox pulpits, known as a believer in the great truth of real spirit presence.

COMMENT AND SUGGESTION.

The seeing of the hand of the Shaker woman Melissa—a spirit form amidst other like forms—by so clear and careful an observer as Elder Evans, is a critical test of peculiar value. Personally known she had not been seen on earth for years. But that tell-tale hand, with a lost finger, takes all back to that woman only—not possibly to any other.

That deep religious sense felt by him and others of spiritual depth and culture, of the "searching work," the "self-examination," the "day of judgment," when "we shall know as we are known, never more to walk alone," was precious indeed.

Having mentioned the Eddy brothers' seances with the Shakers, I ought to say that one day, years ago, I saw things wonderful and genuine, and the next day things strange enough, but which myself and others could not feel to be genuine in their presence. Every seance must rest on its own merit. Elder Evans was a close watcher. In their higher moods the Eddys are wonderful and true. They vary.

NOT WHAT WE BELIEVE BUT WHAT WE KNOW.

We know there is no death. We know that what is called death is simply being born again into a higher life. We know that what is called death is the true resurrection of the spiritual body up out of the earthly body.

This day shalt thou be with me in paradise (heaven) proves this knowledge. Jesus being the true witness.

We know that though we are dead to earth we are more alive than when in earth life and can return to earth and make ourselves known to our friends when we have made proper conditions. We know that all natural laws are controlled by conditions both in earth and in the spheres, and that those laws are God's laws there are none to dispute. Faith may be wrong. But knowledge, proven knowledge, never. Yours in haste,

W. F. BAILL, A. M., M.D.,
Mantua, O.

LETTER FROM JUDGE MOCK.

I was convinced of the phenomena of Spiritualism over 40 years ago, have taken several Spiritualistic papers and devoted much time to the study of the philosophy of Spiritualism, and I must say that the Light of Truth is up to as high a standard of excellence as any paper I ever read. May it ever wave!

Yours sincerely,
LEVI MOCK.
Bluffton, Ind.

W. F. BAILL, A. M., M. D.

Dr. Baill is one of the best known men in northeastern Ohio. He has been identified with reforms for years, is an old and ardent Spiritualist and a genial gentleman.

SPECIAL

Premium Offer

FOR

Renewals and New Subscribers to the
Light of Truth.

This Company has made some premium offers heretofore in the way of books and pamphlets, but it has remained for this time and place to make an offer which partakes of the nature of an irresistible inducement.

Remember we have been selling most of the pamphlets we now give away.

LOOK AT THIS.

We will give to every person renewing their subscription for one year, and to every person sending us a new subscription for one year the following books bound in paper:

SPIRITUAL SCRAPS,

A compendium of Scientific Research and Experiences by prominent writers. Illustrated. 112 pp.

GOATS, FOXES

AND CONIES;

Or, the Coming Armageddon—A Dream.

By John Bunyan, Jr.

Sir John Franklyn—The Mysterious Revelations of a Child—An Arctic Scene—Point Victory—Victoria Channel—Lady Franklyn's Letter.—By A. O. Hoyt.

SERMON ON
SPIRITUALISM.

By Rev. Marion F. Ham.

AND

Testimonial to Mediumship,
By Rev. Dr. Jos. Duryea.

THE USES OF
WOMAN'S BEAUTY,

By Miles M. Dawson.

GOD,

The Constitution and the National Reform Association.

One of Willard J. Hull's greatest speeches.

QUESTIONS & ANSWERS

A Miniature Library of Practical Information.

REMEMBER

All of the above works mailed absolutely FREE to any address to any person renewing or beginning a subscription to the LIGHT OF TRUTH for one year.

The LIGHT OF TRUTH, acknowledged by the advanced thinkers of the land to be the best Spiritualist paper in the world, together with this list of books ALL for ONE DOLLAR.

* "Samantha at Saratoga" and *
* the Light of Truth one year, \$1. *

VOICE OF THE PEOPLE

THOUGHTS AIMED WHEREVER THEY FIT.

To the Editor—All Spiritualists are lovers and worshippers of truth, knowing that truth and love are the saviors of humanity. And this is my only apology for uttering these trenchant thoughts. Recently in looking over the columns of a reform magazine which has a psychic department, I read in substance as follows: "Those who have believed or accepted through faith alone are called superstitious or Spiritualists. Charlatanism has cast an odium upon the terms. When such men as Rev. Lyman Abbott, Rev. Heber Newton, Professor Newbold, Rev. Minot J. Savage speak out plainly, the weak ones find courage in the hope of such leaders. We look for scientific men to remove the odium from the name or give us some other name for our faith in these manifestations, and united with such religionists as those above named, help us to give a reason for the faith that is in us." To call Rev. Lyman Abbott a leader in psychic phenomena or spirit communion is almost too ludicrous to provoke an answer. It is 51 years since the first raps at Hydesville, and Rev. Abbott now presumes to say "There are hints of evidence of life beyond the tomb." After men like A. J. Davis, Judge Edmunds, N. P. Talmage, S. J. Finney, Lyman C. Howe, Moses Hull, and hundreds of others, and such women as Maria King, Emma E. Britten, Cora L. V. Richmond, Mrs. E. Watson, Mrs. Lillie, Ada Foy, and scores of others have for several decades proclaimed the grand truths of Spiritualism, these people deftly ignore them all and place Rev. Abbott at the front of psychic demonstration. It is thus that those who make loud professions of working for the enlightenment of the masses and showing the road to divine love, are assisting in driving the nails into the hands and feet of those who are the servants of crucified humanity. And some day these seekers for popular favor will reap the reward of their proud selfishness; justice is the constant companion of unselfish love; where justice is absent there can be no pure love. Rev. Abbott said merely "There are hints of proofs of life beyond the tomb." Thousands of others have labored from ten to fifty years to prove immortality and prove therefor a bare living, while Rev. Abbott has all his life time received a sumptuous salary. What a travesty on justice such things are! We, of course, welcome all eleventh hour recruits, yea, and if they come unboastingly and unhaltingly and repentant we will "kill the fatted calf" and rejoice over the lost sheep that is found; but it is quite different when eleventh hour workers try to prove that the all day workers have done nothing. But we may be thankful that the Peters and Judases are so few, the grand ship of Spiritualism will outride every storm, the apostle of Jesus did not seek a new name because of a Simon Magus; a million forgeries have no effect on genuine gold coin. Jesus did not wince or deny when accused of consorting with publicans and sinners. If we expect to reform the world we must come in touch with it, if our hearts are clean there is no danger from contact with impurity. Some of the newcomers feign to feed us altogether on dream and vision stories, forgetting that these are but the outer court of present psychic truth, and fearing evidently to present the higher facts of slate writing, photogra-

phy, materialization, spirit voices and spirit painting of departed loved ones. I wonder if they know there is such a thing as giving meat in due season, that the Israelites in the wilderness were forbidden to eat of yesterdays' manna? Giving stale food might for a while favorably effect a subscription list, but in the end would have a reverse effect. Spiritualists above all others are not superstitious. In fact, science and Spiritualism are synonymous terms. A few over-credulous, though well-meaning people, and a few fakers do not constitute the mass of Spiritualists; fakes and hypocrites abound in the churches.

Pure religion was never popular and will not be for centuries to come. Some of our adherents say "Let us go to the churches." Why don't they go? Why seek to persuade others to go? If they "hunger for the leeks and onions of Egypt" they are of little use to the cause of truth and freedom; thousands of Spiritualists have been driven from the churches. Why return to feed on husks? The fearful should read the seventh chapter of Judges. Of 32,000 men only 300 were chosen to destroy the Midianites. Far better is one true, fearless soul than a hundred faint hearts who sigh and moan for the ease of a home fireside and a downy couch on which to rest. If every Spiritualist in our country should pass from earth in one day, in five years' time the hosts of heaven would raise up an army of workers mightier than the one we have today. Dear brothers and sisters, have you no faith in the hosts of heaven? It is not in the quantity, but the quality of our membership which will count in the issues before us. Truth and one true soul can conquer the world.

B. F. FRENCH.

Crown King, Ariz.

THOUGHT INDICATOR.

The nearest approach yet made to an apparatus for recording thought and feeling, or states of mind, is the pletysmograph of Hallion and Courtier, the French physiologists. We all know that some emotions cause the heart to beat faster, the limbs to tremble, and the face to flush or pale. Quickening of the circulation also increases the bulk of the members. Few of us are aware, however, that states of the mind, emotions which do not manifest themselves by any outward changes, have an influence on the circulation, and consequently on the size of the members. This has been illustrated by the size of the pletysmograph in the hands of M. Binet and others. Thus, fear of going to the dentist made the pulse of a child to sink away; fear of having his flesh pricked made the pulse of a grown man do the same, although he laughed at himself for it; fear of having to administer a reproof to a student diminished the pulse of a professor, who was outwardly quite calm. The joy of receiving presents had a contrary effect on the pulse of a child, making it swell rather than sink. Music, of any kind, but especially gay music, quickens the beating of the heart and stimulates the circulation. The stronger the emotion felt the stronger is its effect upon the pulse.

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

"WHAT HAS IT DONE?"

My Dear Light: Will you allow me to answer the above question in my own rough and ready way? Herculean blows from the strong arm of Spiritualism have broken the flaming sword that the Lord God placed at the gates of Paradise to keep the way of the Tree of Life. Yes, broken it all to smithereens and even demolished the gate and cleared away the rubbish that the common people, those in the humbler walks of life may pass leisurely into that historic truck patch and march boldly up to the tree of knowledge (provided they can find it) and help themselves to the fruit, and eat "and become as one of us."

Blows from the same source have so fallen on the pinnacle of the temple of Jerusalem as to beat and batter and flatten it so that if some festive Devil should come along and take an honest carpenter or any other laboring man and set him on said pinnacle it would not be such an uncomfortable seat as it might have been nineteen hundred years ago.

Again, Spiritualism has so revised and modified Nature's code of laws that no Lieutenant General Joshua could compel the sun to stand still in mid-heaven while its burning rays poured down on the backs of harvest hands these hot July days to give him time to more effectually put in his work of human butchery.

And again, Spiritualism teaches men lessons of thankfulness and gratitude for favors bestowed. I doubt if there is one of your readers who has had the unpleasant experience of solitary confinement for three days and nights in a whale's belly, but what would feel his heart glow with the spirit of gratitude on finding himself spewed out upon dry land.

Again, Spiritualism has knocked the bottom out of the orthodox hell. But hold! I am too fast. Its loving and doting father, the orthodox church, on the morning of its birth christened it "the bottomless pit." How could the bottom be knocked out of a vessel that had no bottom? Jonathan Edwards, a divine of a century ago, gave it as his solemn belief that there are infants in hell not a span long. Now Jonathan Edwards either believed that or he lied when he said he believed it. Which horn of that dilemma shall we take? It matters little. There are no infants there now. Spiritualism applied the sledge hammer of reason and the battering ram of science so effectually to the old bottomless thing that it was completely demolished. Not a vestige of it remains. Its warmest friends and greatest admirers would not undertake to say where it was located. If some of them would go with me, I should like to institute a search for it. Let us first satisfy ourselves that its location was not on this mundane sphere. Then let us proceed through the boundless realms of space to other worlds. Let us steer our course to the farthest fixed star that astronomy has any knowledge of it. We find it not. Then we must push on through the unknown and unexplored regions of space beyond. We will pass world after world upon our right hand and planetary system after planetary system upon the left. And on still we will go just as far as the wings of human imagination can carry us. We find it not. The whole boundless universe is lighted up with one transcendent glow of light and beauty. We have nowhere been able to find "that dark, eternal, uncreated night," and the conclusion forces itself irresistibly upon us that there is no such place.

We have answered that oft-repeated question to the best of our ability. If

future developments should permit me to give any further information on the subject, consider me yours truly.

CLARK MACY.

Lotus, Ind.

P. S.—Congratulations would now be in order: If I had lived in Geneva in the days of Calvin and had published such an article a howl of blasphemy would have gone up and stake and chains and fagot and fire would probably have been my portion. C. M.

ERROR!

To the Editor—It is queer that one cannot get things printed as he writes them. No doubt, it is best so, on the average, but I mean to say that it sometimes turns out queer.

Now there is my favorite article, "Money, Wages and Brotherhood," that I doted so much on, with its grammatical and logical sense, knocked higher than a kite by a pestiferous little "no" that it picked up some where in the print shop. I suspect that the editor did it on purpose, with the malicious object of causing people to think on both sides of the question.

"They are among those things which evolution brings up through hard vicissitudes because she has 'no' uses for them in her final plan" may be the way the story ought to turn out. So far as truth is concerned, it may be better that way. I would not argue against it for fear I might get beat. I am no hand to get on the wrong side of a fight. Much depends upon what is understood by the terms "money" and "wages" involved. Certainly until the intrinsic value superstition has faded from the minds of the people, it is best to say it that way. Certainly as long as by "wages" is understood the bond of slavery that binds "master and man" it is best as it stands. But I take the ground that superstitions have no rights that we are bound to respect. And observe that I took pains to define the sense in which I would have the terms understood.

It may be that the terms would not have been understood in the sense intended. It may be that, after all, superstitions have certain rights. It may be that the editor is more than half right. But I do not intend to let my brand new reputation as a columbiad of logic go whistling down the wind for the matter of a monosyllable of two letters, right or wrong, not much! Besides, I am under obligation to shield evolution from the imputation cast upon her.

Z. C. FERRIS,

Pleasant Valley, Cal., Aug. 3, 1899.

The cost of Solomon's Temple has been estimated by an eminent Old Testament student to exceed \$50,000,000,000. In the first place, the value of the materials in the rough is estimated at \$12,500,000,000, and the labor at \$3,000,000,000. The vessels of gold were valued at \$2,326,481,015; the vessels of silver at \$3,231,715,000, the vestments of the priests and the robes of the singers at \$10,050,000, and the trumpets of gold at \$1,000,000.

Here is the inscription on a gravestone in Burial Hill, Charlestown, Mass.: "Here lies interred ye Body of Mrs. Elizabeth Phillips Wife of Mr. Eleazer Phillips who was Born in Westminster in Great Brittain & Commissioned by John Lord Bishop of London in ye Year 1718 to ye Office of a Midwife & came to this Country in ye Year 1719 & by ye Blessing of God has Brought into this world above 13,000 Children. Died May 6th, 1761. Aged 76 Years."

THE LIGHT OF TRUTH.

THE TESTIMONY OF THE MYSTICS.

When the light and beauty of the Eternal Life shines in upon our souls and throbs through every sense, then it is that we truly behold the world.

It is alive, the depths of space with gleaming stars, the earth blossoming with verdure, flowers and fruits, the ocean tremulous with waves, the woods with insect life and creeping things of every form and color, the very rocks struggling to exude life in lichens and crawling plants. The very heartbeats of nature seem to be audibly throbbing. We seem to hear the flowing tide of the all pervasive life and to apprehend the gently trailing garments of God as He breathes through all. He is the perpetual creator and recreator passing from atom to molecule, from molecule to masses. We hardly stay to think as we feel the living presence so gently stealing over our senses and illuminating our inward being.

It is borne in upon us with an irresistible persuasion that God is the inner palpitating life of each and every creature. Living and breathing in all. Painting the lily, perfuming the rose, sparkling in the dew drop, throbbing in brain and breast.

We realize that the very genius of our intelligence is what it is, through this inner light. The divinity of the life within must vouch for the divinity that is above. Intuition senses the oversoul.

This divine power or insight which all men share, this inner light, must be an echo, a vibration from the perfect, positive mind.

This luminous faculty of intuition, joined with spirituality, says: "There is a silken chain going out from God and uniting everything in the universe, down to the finest dust. All is knitted together. Here and there we detect some links of the chain, but to the generality of people the most beautiful characteristics and manifestations of mind are wrapt in darkness."

We all share this great instinct of life with the beasts, birds, fishes and insects. The kingdom of life, from arch angel to the humblest creatures of the deep, is gifted with the faculty necessary for its place and relation to the whole creation.

Life, created life, "mounts through all the spires of form," aspiring to be man, aspiring to know of God the life divine, as from the depths of darkness and matter it turns again toward home. To the Living Light, our father and mother God."

As Lucy Larcom said: "This is the blessing of life to be in the light and harmony of the love of God and to reveal it. To know the mystery of the Kingdom of Heaven? What is it but to be in God's universe with a soul opened by love to truth, unto such only as it is given. Yet we all have hearing and vision and the spiritual interior sense; if we neglect them we are to blame."

Those who sense this love, this interior emanation from the oversoul are the mystics. Emerson, Coleridge, A. J. Davis are typical mystics. All deeply developed media are of necessity mystical. Then sense the impossibility of arriving at truth by any other process than that of interior illumination.

"Mystic" signifies one initiated into mysteries; one whose eyes are open to see things which others do not see.

All mystics in all ages and countries have believed this true. They believed in an inner world as well as an outer or visible one. They believe that the inner world is not only an extra-natural world, but that it is the cause and ground of such. It was the cause at first even to every flower and

pebble. As the inner causative world it will endure after this, just as real, living and eternal, even though darkness were annihilated tomorrow.

Mystics refuse to admit that we can gain truth with absolute certainty, either from sense or by logical method. They point to faith, the illumination or intuitions of the soul, to inspiration, as its only valid source.

The oversoul, that controls the Kosmos, is the creative life and father of our conscious being. We know it by faith—by spirit perception.

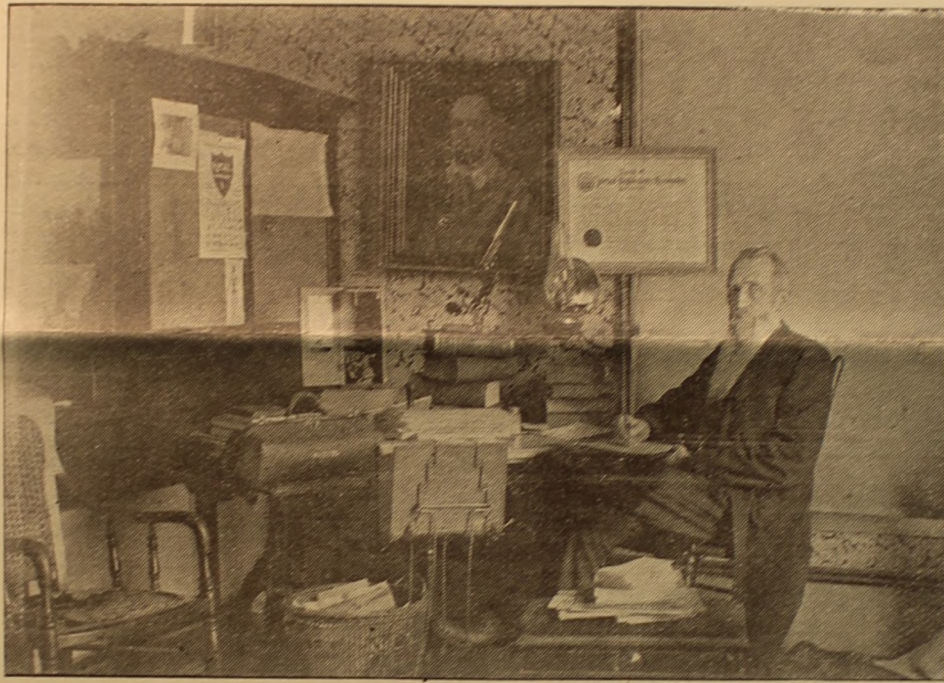
It is as a mystic—as one who has been brought to that eternal spirit sunlight—the lovelight of the all—as one who, in the superior condition, has consciously breathed beyond the veil of materiality, that I testify to you that God, the living Spirit of Light—is, and echo Emerson: "There is a soul at the center of nature, and no one can wrong the universe." J

The love of the spirit within your breast is of God; cherish it, guard it and develop it.

"That state of peace I saw, wherein the roots

Of new existences are all destroyed, and greed,

And hatred, and delusion, all have ceased—



OFFICE OF W. F. BALL, A. M., M. D.

The state from lust of future life set free;

That changeth not, can ne'er be led to change.

My mind saw that! What care I for those rites?"

J. P. COOKE.

THE PASS OF THE GREAT DIVIDE.

Man's journey begins with life's dawning light;

We waken to hatred and squalor and crime,

Or love-lighted palaces bright.

In our jaunting car we may roam at will,

Or, footsore and weary, o'erburdened with care,

Forever climb Poverty's hill;

Yet whether the good or ill betide,

Though we tarry or hasten on,

The tangled maze

Or our devious ways

Leads us all to the Great Divide.

There's a home for us all, through the "Pass" afar,

In the infinite wisdom of God's great plan

There's room for a soul as well as a star.

Only good that I do will profit me,

When the last station passed, the journey done,

Alone and helpless my soul will be:

And acts of evil or deeds sublime

Are the only weight

Of accepted freight

For the pass of the Great Divide.

—M. F. Congdon.

See our Good Luck finger ring advt.

A GRAND SERMON.

The Light of Truth contains another grand sermon from B. F. Austin. How I wish I could put it in the hands of every wide-awake, thoughtful minister or layman in orthodox churches. It would surely cause rich fruitage.

I know there are some people who could not be induced to read it for fear of contamination or for fear of being led astray. To such people the Bible injunction "Let them alone, they are joined to their idols" would be appropriate.

Spiritualism is founded on the bed rock of truth. A Spiritualist is ready to receive and accept truth wherever found.

The uncharitable criticism of different writers for each other is to be deplored. Do you not know that your minds may be developed along a certain line of thought and some one else who is equally as intelligent and honest as yourself may view a subject from an altogether different standpoint. There is a modicum of truth in both presentations usually.

A case in point was the discussion of the Bible question in Progressive Thinker by Clara Watson and Moses Hull.

ties of spiritual unfoldment of humanity.

I once heard a lecturer say, speaking under control, that Christ was Adam reincarnated. Well, I agree with Moses Hull that the communications of spirits cannot be taken as evidence unless the facts can be substantiated by history or science. The one fact that is of importance to us work-a-day people is that this earth life is given us to unfold and improve our spiritual nature that we may be prepared for happiness and rapid advancement when we shall take the next step in God's great law of evolution. Let there be free discussion of every subject, but let us present our thoughts in a kindly manner ever giving a respectful hearing to our opponents.

The cause so dear to us is slowly growing in Van Wert.

Some of our best people are interested investigators.

Spiritualism has had stubborn opposition and some peculiar things to combat, which has retarded its growth. We are very hopeful for the future.

M. A. DILL,
Van Wert, O.

THE SWEARING HABIT.

Now that Dr. Peebles has settled it that we have a Jesus all right enough, and so great a scholar as Dr. Buchanan has left enough of the old story to allow that Jesus discouraged swearing, and for other good reasons, I second the motion of Brother Barratt that witnesses, when called to testify in courts, refrain from that foul habit. Most courts are now sufficiently civilized to allow them to affirm their testimony to be true, and it cannot be denied that such testimony is generally believed quite as well as if the witness swore a blue streak.

The value of the habit was, I think, very well illustrated in Mike Fen, whose orthodox training was such that "it swore itself" whenever he talked. When first called to testify in court he understood the administration of the oath to mean that he must swear to everything he stated as fact. When asked if he saw the defendant stealing corn he said: "Be the Howly Mary, I did, sor!" The court frowned and quick-witted Mike thought he had sworn too strong; so he blurted out: "Beg pardon, yer Anner, be this and be that, I did, sor!"

Comment is unnecessary.

J. MARION GALE.

PSYCHOGRAPHY.

To those interested in the much-mooted phase of mediumship—"independent slate writing,"—so-called, the work of Fred P. Evans on Psychography will prove invaluable. It is a remarkable book. It contains the life and experiences of Mr. Evans—we may say thrilling and strange because true. Fiction writers would envy the facts therein related. Mr. Evans is yet young, having been born in 1862, and for this prosaic age has undergone as much as Captain Maryatt's sailors; for a mariner he was before mediumship led him out of his course. His slate-writings are truly marvelous, and this book contains illustrations of the phenomena—one slate having messages in twelve languages on it, while the medium is conversant with one. This book should have a wide circulation, as it is calculated to become a standard testimony in favor of Spiritualism.

We have the book on sale. Price, \$2, postage 20 cents.

No person is either so happy or so unhappy as he imagines.—Rochefoucauld.

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 XXV. Aug. 26, 1899. No. 8.

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... 1.52
 India or Australia..... 2.04
 Obituary notices of five lines inserted
 free; 10 cts. per line over that number.

Advertising Department. — Morrison &
 Sommermann, 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 P. P. Evans,
 103 W. Forty-second street; Cincinnati,
 The Cincinnati News Co., 127-9 Shillito
 Place; Chicago, Chas. McDonald & Co., 55
 Washington street.

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

Partisans and fools rarely change
 their minds.

Be mindful of little things. These
 make up the one great thing. Forward.

It is safe to say that the politicians' war
 between this country and Canada
 will not affect the boundary line. If
 the matter came to a serious issue the
 line would disappear.

Our esteemed correspondent and
 friend, Mr. John Rutherford, Roker-
 by-the-Sea, Sunderland, England, has
 a thoughtful essay in this issue of
 Light of Truth which will have a wide
 reading.

EXPANSION.

A correspondent asks us why we
 don't believe in "expansion." We do,
 but we confine the doctrine to the
 Light of Truth. The only "expansion"
 we are interested in is the expansion
 of the work the Light of Truth is
 engaged in; the illumination of the
 mind, the publicity of facts, the glori-
 ous reality of spirit communion and
 the protection and defense of the me-
 diums who alone give to the world
 that reality. This is expansion enough
 for us.

THE COLONIZATION FAILURE.

We are in receipt of letters and print-
 ed matter from many sections of the
 country relating to what are known
 as co-operative colonies. The latest
 of these, and a voluminous lot of stuff,
 comes from a friend in Toledo. All
 of these schemes are of the same gen-
 eral tone and pattern, viz: men and
 women are to join together for the
 purpose of establishing colonies, thus
 getting away from the world and liv-
 ing as nature intended. We are asked
 to support these enterprises in one
 way and another, and the Light of
 Truth has in fact given much space
 to them, because it sees in them a
 reach and quest for something better.
 They are at least evidences of the un-
 rest and despair consequent upon a
 false economic system. As such they
 are to be commended. They have
 been the best, perhaps, that could be
 done in the way of extricating the peo-
 ple. But they have been and are, in
 general, failures, and must necessarily
 be so. During the last few weeks one
 of the leading and latest of these colo-
 nization schemes, that of Ruskin,
 Tenn., petered out like its predeces-
 sors. Ruskin was the strongest social

colony of the country. It had a great
 paper, called The Coming Nation,
 which is still printed with a small cir-
 culation. In the early days of the col-
 ony it had a tremendous influence and
 a big circulation. It has gone the way
 of its fellows.

The trouble with these colonization
 schemes is the human nature in them,
 although selected and apparently
 adapted for the purposes in view. This
 together with the commercial compe-
 tition and moral opposition of the
 world outside, soon determines their
 fate. Under the present conditions of
 our economic regime no colonization
 scheme can be effective for any length
 of time. In general co-operative en-
 terprises are a waste of energy and
 money.

The extension of the social common-
 wealth can not be measurably in-
 creased by object lessons which fail.
 These failures, we believe, are due to
 the isolated character of their surround-
 ings, strictures placed upon the mem-
 bers, rules of government, etc., etc.
 The gravest error is isolation. It is
 against those human tendencies which
 bind men together, the reaction of the
 law of dissociation being consociation,
 or as the simple tends to the complex,
 the homogenous to the heterogenous,
 so the reaction carries forward the
 heterogenous to the homogenous. So-
 ciety tends to concentration, associa-
 tion, etc. Regeneration comes from
 within. The mass is equal to the parts
 composing it, and the social, industrial
 and political reformation must come
 from the mass.

The principles of the social com-
 monwealth are safe enough, and they
 are being extended as rapidly as the
 people are ready for them. The career
 of a man like Samuel Jones, Toledo's
 mayor, is more of an object lesson in
 Socialism than all the colonies from
 Brook Farm to Ruskin.

The way to reform a community or
 nation lies through the uplift of hu-
 manity as a whole. To be with the
 world and not of it, is the tocsin. Men
 and women must be brought to see
 that their selfish interests are best
 subserved by co-operative industry,
 municipal, state and national. More-
 over, there must come into this edu-
 cation its master work, as yet un-
 touched, which is the inculcation of
 the idea of universal unity and whole-
 ness of mankind as spiritual beings
 and heirs of immortality.

We pointed this out when Ruskin
 was in the heyday of its influence, and
 prophesied the failure of all co-oper-
 ative enterprises that do not take the
 higher and vital forces of mankind
 into consideration. Men's selfish prop-
 ensities can not be removed, but they
 can be intelligently directed, and as
 fast as they see the desirability of the
 social commonwealth they will extend
 the social service. This service in-
 volves the spiritual forces. They are
 brought into play in proportion that
 society moves away from the hyena
 in human nature.

FIRING THE FRENCH MINE.

The shooting of Maitre Labori, the
 devoted counsel of Capt. Dreyfus, is
 an ominous affair. At this writing it
 looks like the firing of the mine under
 the French republic.

Everybody at all conversant with
 the intrigues of which Dreyfus is the
 victim has seen the revolution await-
 ing, seemingly, just such a tragedy as
 the shooting of Dreyfus' friend. Ere
 this day ends France may be in the
 throes of revolution.

It is a peculiar line of destiny which
 places a hated Jew at the culmination
 of a republic and his fate the repub-
 lic's downfall.

NOTES AND COMMENTS.

It is proposed by the federal admin-
 istration to continue friendly rela-
 tions with the Sultan of Sulu, who by
 a treaty with Spain some twenty years
 ago was granted control of the local
 administration of the Sulu archipelago.
 He also became entitled to an annual
 rake-off from Spain and was granted
 a monopoly of the pearl fisheries and
 the trade of the islands. Thus our
 \$20,000,000 equity in the Philippines
 becomes subject to the only immortal
 feature of American and English juris-
 prudence, to-wit, a mortgage, in favor
 of the Sulu sultan. \$10,000 (Mexican)
 have been sent the benign potentate on
 account of his overdue charges, and
 as he is a Mohammedan despot whose
 laws permit and foster slavery, it is
 going to be interesting to see the ad-
 ministration square the Sulu archi-
 pelago government with the federal
 constitution.

* * *

In his estimate of Ingersoll Rev. M.
 J. Savage again pointedly sets forth
 his right to be classed among the lead-
 ing progressive ministers of the Chris-
 tian pulpit. In an interview he is re-
 ported like this:

"I think Col. Ingersoll's position was
 completely justified in its antagonism
 to popular creeds. It was a natural
 reaction from the old Presbyterian
 confession of faith, and his criticisms,
 for example, would not touch at all
 my opinions. They would not hit nor
 hurt the views of a liberal theistic ev-
 olutionist, but were perfectly valid, in
 my judgment, as against the old-time
 Calvinistic creeds. The Presbyterian
 confession of faith teaches the damna-
 tion of non-elect infants. As against
 the kind of God who is represented in
 such creeds, Ingersoll's position is un-
 assailable, and I will say frankly if
 I had my choice between the agnosti-
 cism of Col. Ingersoll and a belief in
 any of the old Calvinistic creeds, I
 would side with Ingersoll every time.

"I would a great deal rather die and
 go to dust, and that be the end of me,
 than to take any heaven the old creeds
 offer me at the price of an endless hell
 for the meanest man that ever lived."

* * *

The bodies of seven followers of
 John Brown were recently disinterred
 near Harper's Ferry, Va., by Dr. Thos.
 R. Featherstonhaugh of Washington,
 D. C., and Captain E. P. Hall, em-
 ployed in the interior department. The
 forgotten graves were located by Dr.
 Featherstonhaugh three years ago in
 a lonely spot near the banks of the
 Shenandoah river. Dr. Featherston-
 haugh learned that Jefferson county
 paid James Marshall, now a very old
 man, \$10 for burying the bodies. Mar-
 shall assisted him in locating the
 graves, one of which was opened.

The remains were sent to North
 Elba, N. Y., the old homestead of John
 Brown, where his body lies buried,
 and will be interred in adjacent soil.
 The bones were in charge of a nephew
 of one of the men who participated in
 the raid and escaped with his life.

* * *

Miss Cora Langdon Van Norden,
 heiress to millions, the daughter of
 Warner Van Norden, president of the
 Bank of North America and member
 of many exclusive clubs and societies,
 has joined the Salvation Army. The
 dispatches say that unless the sorrow-
 ing father interferes she will become
 the editor of a Salvation Army paper.
 Queer that the father should be sor-
 rowful. Miss Cora might do worse.
 She might have become daffy enough
 to join the four hundred and be a par-
 venu.

* * *

The chief of police of Jersey City,
 N. J., proposes to give a series of open

air dances for the public in different
 parts of the city. He proposes to
 take a block of asphalt pavement and
 have it perfectly cleaned, then traffic
 will be suspended on it until the dance
 is over. The block will be roped in to
 keep out traffic and the rough element
 that might interfere with the danc-
 ers. Music will be furnished by a
 band which is hired to give free con-
 certs. In nearly all large cities the
 municipalities are doing a great deal
 for the pleasure of the poor, and
 schemes like the present can not be
 too warmly commended. The recrea-
 tion piers which have been opened in
 New York city have been a great boon
 to the poor and have undoubtedly
 saved the lives of many children.

* * *

At present the medical world seems
 to be of the opinion that the specific
 bacillus of yellow fever has not been
 satisfactorily identified, notwithstand-
 ing the announcement that Dr. Sana-
 relli has segregated the germ of yel-
 low fever. Surgeon General Sternberg
 of the United States army has isolated
 the bacillus, which he terms for con-
 venience "bacillus X." It is not claim-
 ed that this is the specific germ of yel-
 low fever, but only one which is
 worthy of closer study.

THE BETTER WAY.

How much better it would be for the
 few fulminating clergy to adopt the
 course pursued by such men as Rev.
 Dr. Savage and learn what he has
 learned with reference to spirit re-
 turn! Here is a bit of his recent tes-
 timony:

"The result of my investigations
 leads me to the belief that the spirits
 of the dead communicate with us. I
 have received communications from
 people whom I know to have lived on
 earth. If anybody can offer some
 other hypothesis than spiritual com-
 munication I shall be glad to inves-
 tigate it; but I have never heard of
 one. It is a great question to the
 Christian church today."

Indeed it is a great question, not so
 much to the church as to the teach-
 ers in the church. Many of them, be
 it said to their credit, are seriously
 looking where Dr. Savage and other
 eminent ministers have looked and
 found the truth, and thus learned of
 their true position before the change
 of death opens their eyes and ears and
 understanding.

Others are coming round. It is only
 the theological antiquary, the upstart
 and the buffoon who rail nowadays
 against the invisible world of man and
 the inevitable outcome of their own
 sophistries, for they must see the light
 ere long and turn from their fulmina-
 tions and sophistries. Myriads of
 those clergymen who, while on earth,
 decried and derided the estate they
 now occupy, are bending their ener-
 gies in undoing the work of their ig-
 norant and prejudiced lives. To these
 belongs the task of renovating the
 Christian church. In numerous chan-
 nels and by various methods they are
 making the church respectable, a place
 where thinkers may find congenial
 company, a place where the mission
 of God to man through the innum-
 erable host who do His bidding, may be
 felt and understood.

Volume 1, Number 1, of The Sphinx,
 edited by Catherine H. Thompson, is
 out. The Sphinx Publishing company,
 capitalized at \$500,000, has been organ-
 ized in Boston for the purpose of pop-
 ularizing astrology in America, and
 this monthly is one of the arms by
 which it proposes to do the work.
 This does not look as though astrology
 was a bygone superstition. We wish
 The Sphinx success.

ON, ON, FOREVER.

The following beautiful message was sent us by a friend in New York. It was written automatically Wednesday, Aug. 9, by a medium who does not wish her name to be known just at present. But the thought expressed will go forth on its own merits and be the means, we hope, of helping and encouraging many a soul.

The waves of thought surround us like the mighty billows of the ocean, yet, unlike the ocean, we can not be wrecked by them. We are tossed here and there by these strong waves and though we can not always get in touch with our loved ones, still as they break and scatter we are guided and called to their support. The good and evil thoughts are massed together in this unceasing ocean of life, but at no time does the evil conquer. Floating back and forth in this great sea are those who are not yet free from the trammels of their earth life. They can not get away from the call of their loved friends, and neither would it be well for them to get beyond their reach, for no one with any degree of appreciation of the grandeur and beauty of love can think of those on this side of the ocean of life except with the utmost tenderness, and these loving and pure thoughts help us on our journey. We have not an eternity to live here, although we are taught so before we commence this journey. We do not know when we will be called to advance to some other sphere. We are not at all certain where this will be. The earth life is but the shadow of those to come, and as we are gathered together on this mighty billow—the better part of our friends of the past—we await this call. Our friends on earth can and do aid us in many ways by their own power; still we are not allowed to depend on their aid alone. We must, ourselves, work our way through space, but the more help we get from friends the stronger we become, and the sooner comes our advance. Many of us do not want to take this journey alone and wait for their loved ones to join them. This, too, is accomplished by the thought power of those we leave behind. But over all is the Supreme Ruler, who in his ever loving and perfect designs for the happiness of all his creatures aids and guides us by the bands of love that never tighten nor loosen the ties that bind us in any respect. We are not alone. We are surrounded by this great love. We are fully conscious of it and yet in a certain measure we are left to guide ourselves and are not placed under the ban of his displeasure. We were weak mortals. We are oftentimes erring ones, and when we enter the new life we are still weak in all of man's natural tendencies to fall. We do not at once enter into glorious light; it is gradually given us as we can bear it. Not at once do we realize that our earth life is passed, yet we are not left to ourselves, for if we were we would never rise. There comes to each one the gentle voice from out of space saying, "Be patient, you will attain." As we realize this tenderness our life on earth grows faint in that we are not willing to fall away from the sense of this tender, protecting presence.

Our friends call on us for some word of remembrance, but it is beyond our recall. Earth itself has faded from our view, but the ties that bind are still strong and not one of us was ever known to forget or break them. This our friends will feel and know when they reach us. The mighty billows therefore can not overcome us. They break and each loving thought is caught and treasured by the one for whom it was uttered. There can not

be anything sweeter for ourselves and our loved ones than this help we gain by the pure and beautiful expressions of tenderness sent up by the millions of those yet to reach this glorious and ever-advancing life. How many times we enter the new lives we know we are yet to live is not for us to understand. We must do as we are bid. But with the ever present, tender, loving Ruler with us, we need not have a fear of the journey's end.

PERSONS AND THINGS.

Herbert Spencer is now living in strict seclusion at Brighton, England.

"Golden Rule" Mayor Samuel M. Jones of Toledo, O., was born at Ty Mawr, Wales, on August 3, 1846.

George Maledon, official hangman of the United States court at Fort Smith, Ark., is dying, haunted by the spirits of the 74 men he hanged.

Ex-Senator John J. Ingalls has written for The Saturday Evening Post of Philadelphia two valuable papers upon the later career of President Garfield.

Lord Kelvin is to resign the chair of natural philosophy in Glasgow university, which he has held for so many years with such honor to the university.

The health board of New York city states that in the last quarter there were 16,713 deaths, and that of this number four had reached the age of 100 years or over.

"At the Emporia (Kan.) State Normal school," says a western paper, "one of the girls is known to her chums as 'Postscript.' Her real name is Adeline Moore."

The house in Washington in which President Lincoln died is being renovated to preserve it from decay, congress at its late session having appropriated \$4,000 for that purpose.

Octave Thanet says of Ingersoll: "It made one better to know a man the lifelong lover of one woman." No one ever denied that such Colonel Ingersoll was, and that the one woman was his wife.

The late Robert Bonner was a famous compositor. One day, for a wager, he set and corrected 25,500 ems of solid minion in 20 hours and 28 minutes. The greatest record which he ever made was setting and correcting 33,000 ems in 24 hours, an average of about 1,376 ems per hour.

The creation of a great national forestry and game reserve in northern Minnesota, embracing 7,000,000 acres around the headwaters of the Mississippi river, with many lakes of rare beauty, well stocked with fish, will be advocated before congress next winter by prominent citizens of Chicago and Minnesota.

President Kruger recently refused an introduction to a well known Englishman, who thereupon sent back word that he must see "Oom" Paul; that he was no ordinary person, and that he was, in fact, a member of the house of lords. The servant went away and returned with the message: "The president says he can not see you, and adds that he is a cattle herder."

The Czar of Russia contemplates abolishing Siberian exile and allowing that great territory to become populated and exploited. This, if true, is one of the grandest strides in moral and intellectual progress that mark the closing century. The new Siberian railway has had much to do in bringing this reform about, thus illustrating anew the marvelous power of the railroad as a civilizer. There is more practical civilization in a locomotive than in all the history of the Greek church.

SCIENTISTS IN COLUMBUS.

The forty-eighth annual meeting of the American Association for the Advancement of Science is being held in this city this week. The association headquarters are located in University hall, Ohio State university, the hotel headquarters of the council of the association at the Chittenden hotel.

The opening session of the association was held at 10 o'clock a. m., on Monday, in the chapel, University hall.

The officers of the Columbus meeting are as follows: President, Edward Orton, Ohio State university, Columbus, Ohio. Vice presidents: Mathematics and astronomy, Alexander McFarlane, Lehigh university, South Bethlehem, Pa.; physics, Elihu Thomson, Lynn, Mass.; chemistry, F. P. Venable, University of North Carolina, Chapel Hill, N. C.; mechanical science and engineering, Storm Bull, University of Wisconsin, Madison, Wis.; geology and geography, J. F. Whiteaves, geological survey of Canada, Ottawa, Canada; zoology, S. H. Gage, Cornell university, Ithaca, N. Y.; botany, Charles R. Barnes, University of Chicago, Chicago, Ill.; anthropology, Thomas Wilson, Smithsonian Institution, Washington, D. C.; social and economic science, Marcus Benjamin, United States national museum, Washington, D. C. Permanent secretary, Dr. L. O. Howard, Cosmos club, Washington, D. C. General secretary, Frederick Bedell, Cornell university, Ithaca, N. Y. Secretary of the council, Charles Baskerville, University of North Carolina, Chapel Hill, N. C.

This is one of the most notable gatherings of scientists ever held in Columbus. The papers read and discussed are of vital importance.

MRS. ALICE GEHRING.

Light of Truth frontispiece is the portrait of the vice president of the Mediums' Protective association, Mrs. Alice Gehring of Indianapolis, Ind. Mrs. Gehring is a well known, tried and true medium, her office being that of conviction and consolation for the doubting and sorrowing.

As an instance of her good work the following letter will show:

Editor Light of Truth: I wish to say a few words through the columns of your paper in regard to Mrs. Alice Gehring, who is at Chesterfield camp. She is known as one of the best slate-writing mediums in the United States. I went to her cottage Aug. 6th, being a stranger, and asked for a slate writing. She politely told me to be seated, and she would soon be at leisure. I selected a pair of slates from about a dozen, sat down with her by the table, she placing her hands on the table, allowing me to hold the slates all the while. When the writing was done I was surprised to receive a portrait of my spirit wife, also a message giving her full name; also six names in full of my spirit friends. Now if this is not true manifestation tell me what it is.

I would recommend her above any slate-writing medium I have ever met. She is a woman of marked intellect, and very pleasing manners.

JOHN POWELL.

Columbus, Ind., Aug. 10, '99.

North Dakota farmers want men badly to do harvest work. Prosperity is on the boom, fizz and hurrah in that state and big wages are offered, but there is a law in force which prohibits men from stealing their way on the railroads, and as the "help wanted" can't ride otherwise, the farmers are seriously inconvenienced.

No man can be safely trusted with unlimited power.

DR. SCHLESINGER'S WORK.

The following letter appears in the Asheville, N. C. Citizen of Aug. 8th:

Editor The Citizen: I have never taken much interest in Spiritualism, having been until yesterday a disbeliever in disembodied spirits to communicate through mediums with living beings.

At the request of a friend I visited Dr. Schlesinger and had a sitting, and to say that what I saw and heard surprised me would but faintly describe the results. They were indeed marvelous and to my mind inexplicable upon any other hypothesis save that of spiritual power.

During the sitting I received a communication from a friend (now in spirit life) recalling to my mind a circumstance which occurred in this city nearly 23 years ago, and which was known only to him and me.

I am no longer a skeptic, but a believer in this grand and beautiful philosophy.
W. M. D.

All the speakers put together that have elocuted on the Spiritualist rostrum for the last fifty years could not in all probability have convinced that man of spirit communion. It took a MEDIUM to do it. Without mediumship Spiritualism is of no more value to this analytical age than Talmage's sermons.

POINTS.

Were it not for flattery there would be little society.

Booker T. Washington says education and Bishop Turner says emigration is the solution of the negro problem.

An M. E. Sunday school at Crawfordsville, Ind., has been giving Rudyard Kipling a little free advertising by blacklisting his books.

So many gods, so many creeds,

So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs.

—Ella Wheeler Wilcox.

Anthony Comstock for governor general of the Philippines Islands, has a winning sound. The Light of Truth offers the suggestion as a logical outcome and fitting climax to the war of assimilation.

The late Colonel Robert G. Ingersoll is said to have once introduced to an acquaintance Rev. R. H. Pullman, now of Baltimore, Md., but then pastor of the Universalist church at Peoria, Ill., as "a man whose God was a perfect gentleman."

"The lies the blamed newspapers publish about us," said one politician to another, "is enough to drive a man to drink." "Yes, that's so," replied the other, "but still we have no cause for complaint. It might be much worse. They might publish the truth."

Young man, when you find yourself in danger of the conventionality known as "falling in love," look to your liver. Four-fifths of the "love" complaints are merely the effects of congested liver. When you really love a woman your liver will be found in a healthy condition.

A limited number of the issue of Light of Truth of Aug. 5th, containing Rev. Dr. Austin's great sermon, "Freedom Through the Truth," may be had at five cents each. The issue has been practically exhausted, and those desiring copies of this masterpiece of logic and fact in favor of Spiritualism ought to procure them at once.

The initial number of The Harbinger of Dawn, a monthly review of occult, psychical, spiritual and metaphysical reviews, edited and published by Ernest S. Green, is at hand. It shows careful attention and ability and, we trust, will take a place among the best publications of its kind. It is published at 1804 Market street, San Francisco, Cal. Subscription price \$1. 10 cents per copy.

MISCELLANEOUS.

TOWN BUILT ON THEORY.

Colonization Scheme Has Fine Practical Result.

THE GOOD OF CO-OPERATION.

Plan of a Wealthy and Benevolent Swiss-American Gives Homes and Steady Employment to Thousands of Workers.

Tell City, Ind.—In this city of 3,000 busy souls, hidden away between the Indiana knobs and the Ohio river, and so situated that it escapes attention and meddling, is being worked out the only successful industrial scheme in this country. It is neither the co-operative theme of theoretical Bellamy, the industrial plan of Debs nor the social dream of Owen, but rather a modified and greatly altered practical combination of the three. The theoretical has been laid aside and the practical and successful has been made predominate. Forty-four years have tested its strong and weak points, and it has weathered them all. Ninety-three per cent. of the home occupants own their own places. More than this, they own 26 manufacturing institutions and work in them. They select their own officers and superintendents and set their own scale of wages. The plan thus carried out in the manufacturing plants is also prevalent in the management of municipal affairs.

SCHEME OF SWISS PHILANTHROPISTS.

The city was founded in 1856 by the Swiss Colonization society, of Cincinnati, O., an organization effected by wealthy Swiss citizens of Cincinnati and other American cities. They sought for a plan of betterment for their fellow-countrymen who had come to the United States. They purchased the land and named the section Tell City in honor of William Tell. They then began the working out of their colonization scheme on most practical lines. They sought to aid only the worthy Swiss, and first ascertained the morality of their men. The industrial inclination and ability was secondly considered. If the applicant was acceptable, he was sent down the river to Tell City. As soon as there were enough the society forwarded them money for the erection of a factory. They organized them into a co-operative company.

BEGAN BY MAKING FURNITURE.

The first factory erected was a furniture plant. It is still in operation, and is today the largest chair manufacturing establishment in this country. The men selected their own managers, superintendents and foremen, and all worked side by side to promote the solidity of the institution. The owners and bosses were selected by popular vote once a year.

At first the men divided the earnings equally among themselves, but after they had repaid the money that had been forwarded and secured a footing and homes, they established a scale of wages, graduating it for the different work and placing all on a piece-work basis. The grading was principally on a basis of ability of the workers to turn out fine work.

From that day to this the workers have always drafted their own wages, and at the end of the year the net earnings were distributed among them. In behalf of this plan it can be stated that the wages paid in this pioneer of

the plants and in all of the other co-operative plants at Tell City, have been from 10 per cent. to 20 per cent. higher than the wages paid by manufacturers in the same lines selling in competition and on top of this higher wage dividends at the end of the year in some cases have amounted to several thousand dollars for each workman.

EVERY INHABITANT A STOCKHOLDER.

In this plan the father started his son in as an apprentice just as soon as he was old enough, and as he progressed from year to year he acquired an interest with the rest in the institution until when he reached the bench and worked side by side with his father he was as much interested as his ancestor. Every mother and sister and daughter had an interest there and all worked for the best interests of the manufacturing establishment.

The successful operation of this plant urged on the Colonization Society. More workers were shipped, and they were lent money and started out on a similar plan. They also erected a woodworking establishment. It is today one of the largest furniture factories in Indiana. Then another and another and another was added. In the 43 years, though in that time two severe panics have uprooted business generally, not one failure or disruption in the town is found.

TOWN NOW HAS 26 FACTORIES.

Today there are 26 factories, employing 541 men at the benches, and last year in wages and earnings they paid to men \$663,000 for their labor. Besides the number thus employed over 100 men are given work at their homes in caneing chairs. Tell City is by long odds the greatest chair manufacturing point in the United States, and possibly in the world. The principal products of the mills and factories are house furniture, chairs, desks, wood mantels, wagons, hub blocks, hubs, spokes, brooms, baskets, shingles, railroad ties, flour and meal, names, staves, barrels, toys, wooden goods, veneer, sashes, doors, blinds, brick, rough and dressed timber, brandy, whisky, beer and wine. There are six furniture factories, employing 240 men.

EVERY HOUSE A WORKSHOP.

The Tell City homes are no less industrial bee hives than the factories. Almost every woman and child is an expert "bottomer" of chairs, weaver of baskets or maker of wooden toys. It is impossible to estimate the production of Tell City homes, but it is a safe statement that it is as great as the total manufacturing interests of the average town of 3,000 population.

The foundation of the town's stability is not so much in its factories as its people. Of the 3,000 population about 1,500 are Swiss or of Swiss parentage, about 1,200 are Germans and the remaining 200 are Americans, who have adopted the Swiss-German manner of living. These people are abnormally industrious, and a stranger entering the city during working hours would readily mistake it for a deserted city or the deadest town on earth. No one can be seen on the streets. Every child, as well as every adult, has its duties, and loafers are not tolerated. Stores might as well close between the hours of 6 and 11:30 and 1 to 6. But when the whistles blow there is a transformation. Almost instantly the streets are crowded with people hurrying to their homes or eating places. Though there are some very wealthy citizens they cannot, from their daily habits and mode of life, be told from those who are just starting on the lad-

der. The equality as shown by the manner of living, interests in common and dress is most striking.

TOWN A MODEL OF CLEANLINESS.

The third of their trinity of virtues is to be found in cleanliness. Everything is in the best of repair, and the six miles of graded macadamized streets are marvels of cleanliness. The lawns are kept clipped close, and landscape gardening makes the residence portion seem like a fairyland. There are no stately residences, but there are more pretty homes and cottages than in any other town in Indiana. The cost of these homes varies from \$800 to \$2,000, and but few go over the last figure. The business portion of the city is substantially built of brick and stone; the streets are wide, the shade profuse; there is water on every corner, and flowing from hydrants in every building. The streets and town are lighted by electricity. It has fine graded and high schools, and a magnificent city building and town hall that clearly discounts at least 60 of the 92 courthouses in Indiana. The tax rate is but 90 cents. The workmen control all branches of the city government, applying their advanced co-operative principles. Mayor A. P. Fenn is a workman who started at the apprentice bench in a furniture factory. Though the German language is used almost exclusively among the citizens, all have good English educations, and many are followers of the classics. There are five churches and three German-Swiss social clubs. The wells all afford water, having medicinal properties and add to public health.

NO LOAFERS ARE TOLERATED.

The motto of the city is "No drones." Every family is raised and regulated on this basis. Every child is put to work just as soon as he is able to do the smallest duties. The women and the girls are all workers. Every one is inculcated with the idea that by labor and honesty alone can he become an honored part of the community.

CO-OPERATION SECRET OF SUCCESS.

The reason for the startling percentage of home owners is largely if not entirely attributable to a co-operative home building club or association. Young men are advised to marry young and settle down to useful lives. They are advanced the money to build their homes—most of them starting in with \$500 as a beginning. They pay \$2.50 a week out of their earnings for three years and ten months, or \$1.25 a week for seven years and eight months. They also pay 6 per cent. interest, which amounts to about \$115. But from the start they participate in the earnings of the club, and when they have paid in their interest and principal they find \$75 accumulated interest awaiting them. This leaves them out \$40. There are many equally advantageous side features. It is decidedly one of the strong points of Tell City's stability. It has made a city of homeowners.

FURNITURE MADE FOR UNCLE SAM.

Tell City has this distinction as a furniture manufacturing centre—her production is always the best made. As proof of this the government last week placed her contract for all desks for Cuban offices with Tell City at an advanced price, and 75 were shipped the first of the week. Desks in the White House are from Tell City plants.

The decollete gown is more abbreviated than ever; but it will be noticed that the bill isn't cut any lower.

IS NATURE UNJUST?

By Arthur F. Milton.

Nature is unjust in at least one respect: Its rewards for resisting temptation or doing good are not compatible with its punishments for the opposite. The latter is palpably sensed or known—often immediately after the act—while the former is seldom made known to our consciousness. The effect of one never fails, but of the other we obtain very little else than the promise—often due only after transition. If this is not true our experience is at fault. Of course, we are made happy at times by a good deed or a self-denial, but how often are we not thus rewarded? Why should not one obtain as well as the other? If nature is just she should be consistent. I repeat, that the effects for right-doing are not compatible with the effects for wrong-doing. But is nature to blame for this? Perhaps not. Is the spirit world to blame for the unjust laws made by some of our legislators? I am inclined to think that some of the effects we ascribe to nature are not her's. They belong to the spirit world—that portion of it immediately surrounding us—the earth-sphere. As the spirit world has its laws as we have ours, and are no doubt needed in large measure to control mortals, is it not possible that they may still be the effects of the past, and thus somewhat orthodox in mold and need revising? There might have been a time when such "blue laws" were necessary, and tolerated by mortals because they knew no better, and supposed God did it. But we know better now, and need not fear to protest against them. My opening paragraph certainly contains a truth that none can deny, and which gives us a cue that something is or has been forgotten somewhere. If we are to be punished for our wrong-doings on the moment, we want our rewards in like manner; or do away with the old code altogether. If every mortal mind protests against this injustice it must have some effect in the spirit realms; and this very protest may change the laws to suit us. Perhaps mortals have been the means of molding such laws, by only thinking of punishing their fellow beings for wrong-doing, and forgetting to reward them in like degree for right-doing. Mind creates. Uncharity without a counter balance of charity creates lopsided codes. And there may be other like effects worthy of note, if we examine closely. But let us attend to this one first, and note the effects in the course of time. It may prove a new era in life's vicissitudes and lead to something unlooked for in this vale of tears. A child makes special effort for additional good when rewarded for one act, then why should not man, when rewarded by nature or the spirit world?

DARKNESS.

Darkness, nothing the unseen skies,
The shadow, deepest darkness, night
That intervenes 'twixt human eyes
And human minds — 'twixt eyes and light.
A deeper black the dark assumes
When tissued shades are gone from sight—
With hues unspread, then dark becomes
Night absolute. Illumined bright
With sunny rays, dark disappears,
And proves the nothingness of night;
That blackest darkness nothing is—
The opposite, the lack of light.

—T. C. Westall.

Asheville, N. C.

Never does a man portray his own character more vividly than in his manner of portraying another.—Richter.

TRANSITION OF MRS. E. A. DOTY.

Interesting Experiences—Spiritualism the Great Comforter.

At Lockport, N. Y., Sunday, Aug. 6, at the home of E. A. Doty, 34 Cave street, we paid our last tribute of love and esteem to the earthly character of Mrs. Isabelle K. Doty, whose 53 years of life have been rich and full of the fruits of righteousness and peace. She has been struggling with physical disabilities about nine years, during which time her royal soul has shone with a tender light, and grown in grace and beauty, and ripened in knowledge of the truth. Pain is promise. The evolution of character is never painless. The soul that has struggled and won the victory has the highest rewards.

A knowledge of immortality, as revealed by Modern Spiritualism, prepares the mind for the benefits derived from struggle and the quickenings of pain.

Mrs. Doty's conversion to Spiritualism dates back to 1869. When alone in her room "an hand touched" her, as Daniel of old. The touch was several times repeated. Then, turning, she saw a shining form by her bed; "a man in bright clothing." Thus the sense of touch and sight testified to her reason; and afterwards this experience was described to her by a medium who had no knowledge of the facts. From that time she never faltered in her faith, and all the added years of her life were lighted with this glad reality, and when suffering and death came this knowledge was her comforter. After her transition the youngest daughter, Mary, saw her leaning on her angel guide, her face expressing sweet, calm content and restful peace.

A day later she again appeared, as real as on earth, and more vividly individualized, and intensely happy than ever in this life; and with calm delight she said she was glad she was free, and nothing could tempt her to re-enter and reanimate the body, even if it were possible. These visions and experiences not only added strength to the already well established faith of the daughter, but gave her such comfort as nothing else could. E. A. Doty, the husband of the arisen soul, has for many years been a "light on the path," and a credit to the cause in Lockport; being a public man and city official, and the whole family—one son and three daughters—are in sweet accord with him in his spiritual faith; and a large assembly at the funeral attested the love and esteem of the community. Mr. Doty is now in the comptroller's office at Albany. The life and transition of this noble woman leaves a halo in the Valley of Shadows to charm and inspire all who knew her and her work to follow her.

LYMAN C. HOWE.

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

INGERSOLL.

"He knows it now" — with him the veil
 hath broken.
 This silken thread, which holds us all to
 earth;
 The gate he barred in life now stands for-
 ever open—
 The mighty chain lies scattered at his feet.
 "He knows it now" — with him the veil
 hath broken.
 —Mrs. M. C. Miller, Philadelphia.

A STARTLING PHENOMENON.

Dr. Cyriax, of Berlin, in an article entitled "How I Became a Spiritualist," relates the following incident, which is quoted in "La Revue du Monde Invisible":

One evening about one hundred persons were assembled in the large studio of the painter, Lanning, to hear Madame French deliver an address whilst entranced. Suddenly she was carried up from the spot where she was standing, and at a distance of about two feet from the floor she floated completely round the room. This phenomenon, attested by my own eyes, and at the same time by a hundred ladies and gentlemen, startled me; I saw before me, being in possession of complete consciousness, an individual who, without moving a member (her arms crossed and her eyes closed), floated above the floor; she was transported between two rows of benches containing each of them fifty people. Then I saw her return in the same way from the end of the room to the platform and continue her discourse as if nothing had happened. The other persons present testified to this phenomenon, and were as astonished at it as myself. My senses, then, had not deceived me; what I had seen had really happened. What, then, was the force that I had seen exerted? Would a natural blind force be capable of effecting such surprising results, without being impeded by some obstacle? This hypothesis being opposed to experience, I was obliged, after serious examination of the subject, to come to the conclusion that in this case the laws of gravity seemed to be suppressed, or at least, resisted; I was obliged to admit the intervention of an intelligent will, and that since that will exhibited proofs of intelligence it could only emanate from a personality, from an individuality. In this circumstance it was not admissible to find the explanation in the manifestation of unconscious cerebration. This manifestation impressed me so much that I could not sleep all the following night; I was constantly thinking of what I had seen, and I sought in vain to explain it by natural laws.—Light.

WISE JUDGMENT.

Judge Gibbons, of the Circuit Court of Cook county, who has passed upon the rule of the Chicago park commissioners, which debarred horseless carriages from all the parks and highways under their jurisdiction, says: "The order in question is void, in singling out automobiles by name and placing them under the ban of outlawry, when, as a matter of common observation and scientific knowledge there is less danger in propelling an automobile than there is in driving a horse and buggy."

A CHILD'S THOUGHT OF GOD.

They say that God lives very high,
 But if you look above the pines
 You can not see our God; and why?

And if you dig down in the mines
 You never see him in the gold,
 Though from him all that's glory shines.

God is so good, He wears a fold
 Of heaven and earth across his face,
 Like secrets kept, or love, untold.

But still I feel that His embrace
 Slides down by thrills through all things
 made,
 Through sight and sound of every place.

As if my tender mother laid
 On my shut lids her kisses' pressure,
 Half waking me at night, and said,
 "Who kisses you through the dark, dear
 guesser?"

—Elizabeth Barrett Browning.

WHO IS
TO
BLAME.

Women as well as men are made miserable by kidney and bladder trouble. Dr. Kilmer's Swamp-Root, the great kidney remedy, promptly cures. At drug-gists in fifty cent and dollar sizes. You may have a sample bottle by mail free, also pamphlet telling all about it and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y.

JUST OUT . . .
CULTIVATION of PERSONAL
MAGNETISM:

— BY —
LEROY BERRIER.

A Treatise on Human Culture.
 Price \$1.00. Postage 5 Cents.
 The Only Popular Treatise of Its Kind.
 This treatise reverses the common belief that PERSONAL MAGNETISM, LIFE FORCE and MIND FORCE can not be cultivated and acquired. It is a COMPLETE COURSE OF INSTRUCTIONS that will enable all who possess them, to become powerfully magnetic. Address LEROY BERRIER, President Institute of Human Culture, Minneapolis, Minn.

FRED P. EVANS,
THE SLATE WRITING PSYCHIC,

Has taken a vacation until September. Due notice will be given in these columns of his return to New York City.

Do You Need Help?

We have assisted thousands to health. Write stating age, sex and leading symptom. By Spirit Power and Clairvoyance I will diagnose your case for two 2-cent stamps.

DR. B. F. POOLE, Clinton, Ia.

Dr. B. F. POOLE, Clinton, Iowa.
 Dear Sir:—Your remedies and system of treatment are the best I have ever used . . . and I have tried many. Please send another month's remedy.
 Sincerely,
 L. ROBIN,
 Ontario, Wis.

CAMPBELL BROS.

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

THE
COMMANDMENTS
 ANALYZED
 BY W. H. BACH.
 AUTHOR OF
 BIG BIBLE STORIES
 AND OTHER WORKS

The great demand for "BIG BIBLE STORIES" has induced the author to offer another book upon a biblical topic. THE TEN COMMANDMENTS have been considered to be the only true moral guide, and to give the exact standing of the Bible upon all moral and religious topics—which is not the case. THE BIBLE gives them in two different forms and in three different places, and it CONTRADICTS EVERY ONE as positively as it gives it. This book takes up each Commandment, then quotes places where THE SAME POWER that gave the Commandments gave others exactly the opposite. Paper, 25 cents.
 For sale by the Light of Truth Pub. Co.

\$1.00 for 10c.

We don't send you a paper dollar for ten cts., but we do send, on receipt of 5 two-cent stamps to help pay postage, our great big wholesale catalog and price list which contains more than a dollar's worth of information. We sell anything and everything. The 10c. you pay for postage will be deducted from your first order. Write to-day.

FRANK E. MORRISON, 4 Temple Court, N. Y.

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.

THE
Spiritualists' Hymnal
No 2.

A Collection of New and Original
 Songs and Hymns, Words and Music.

PREPARED ESPECIALLY FOR
 Spiritualists' Meetings, * * * * *
 * * * * * Lyceums, Seances, * * * * *
 * * * * * and The Home Circle. * * * * *

BY B. M. LAWRENCE, M. D.
 Author of Celestial Sonnets, Summerland
 Songs, The Patriots' Song Book, Etc.

PRICES: 25 Cts., Postage 4 Cts.,
 \$2.25 Per Dozen. Postage Paid.
 LIGHT OF TRUTH PUBLISHING CO.,
 COLUMBUS, OHIO.

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.

— NEW —
Hymn Sheets.

A new Hymn Sheet with all the old songs and a number of new ones added just published by the Light of Truth Publishing Co.
 This new hymn sheet contains
16 Pages and a hand-
 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.

MISS JUDSON'S BOOKS

A HAPPY YEAR;
 or, Fifty-Two Letters to The Banner of Light.
 Leatherette, 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, 52 pages. One copy 15 cts., 2 copies 25 cts., 10 copies to one address \$1.

THE BRIDGE BETWEEN TWO
 WORLDS.

27 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.

* TRUMPETS *

ALUMINUM TRUMPETS in two and three sections 36 in. high—magnetized when desired—\$1.50 on receipt of price. Address WM. A. MURRAY, 508 E. Second St., Newport, Ky

CORRESPONDENCE

THE FIELD AT A GLANCE

O. P. Kellogg is chairman at Haslett Park camp meeting.

John T. and Mrs. R. S. Lillie will attend the Los Angeles, Cal., camp meeting on Sept. 3.

Mattie E. Hull paid the Ashley camp a brief visit last week. She is now at Chesterfield, Ind.

William D. Crockett, an old time Spiritualist of New England, died Aug. 5, aged 79 years.

The farmers' festival at Ashley camp brought nearly 8,000 people there on Saturday, the 12th inst.

Mrs. Mary McCaslin of Cleveland has charge of the lyceum at Ashley camp. She is a grand worker.

Will C. Hodge, Mrs. J. E. Ferris and Mrs. Myra Paine are among the speakers at the Delphos (Kan.) camp.

Dr. B. F. Austin preached on "Spiritualism the Religion of the Bible" to a big audience in Brandon, Man., on Aug. 6.

The Ashley Band is a fine organization. The boys discourse inspiring music every Sunday at the camp grounds.

Dr. M. E. Conger of Chicago, is at the Vicksburg (Mich.) camp, where he will lecture on various reformatory subjects.

Frank T. Ripley, speaker and platform medium, is now ready for fall and winter engagements. Address P. O. box 77, Oxford, O.

O. A. Edgerly, A. E. Tisdale, Mrs. Marion Carpenter and Mrs. C. E. S. Twing are among the speakers at Vicksburg, Mich., camp.

Societies wishing the services of A. E. Tisdale for the fall and winter months may address him at 547 Bank street, New London, Conn.

Moses Hull and Willard J. Hull formed the main battery at Ashley camp on the 13th. W. V. Nicum of Dayton gave a brief address.

The music at Ashley camp was enlivened by duets rendered by Mrs. Charles C. Smith of Minneapolis and W. V. Nicum of Dayton. Mrs. Clarence Hevelo of Ashley has charge of the choir.

Moses Hull lectured at Mt. Gilead, O., on the 10th; at Delaware on the 14th. His lectures at the Ashley camp have been of a high character. He left that camp for Chesterfield, Ind., on the 15th.

The church of the New Revelation will commence meetings Sunday, Sept. 3, at 319 St. Clair street, Toledo, O. Mrs. Dr. H. Wyant, pastor. Lyceum, 10:30 every Sunday morning; church services, 7:30 evening.

In answer to numerous letters of inquiry from friends, Mrs. Mabel A. Jackman writes that pressure of work in Chicago will keep her at home during the summer. She still continues her Sunday evening services at 615 North Clark street, Masonic Temple.

The seventh annual convention of the National Spiritualists' association of the United States of America and Canada will be held at Chicago, Ills., at the American Auditorium, 77 and 79 Thirty-first street, Oct. 17, 18 19 and 20, at 10 a. m. and 2 p. m.

Oscar A. Edgerly is acting as chairman at the Vicksburg (Mich.) camp meeting. He writes: We are having by far the best camp meeting ever held at this place. Had 1,500 people present on Sunday, Aug. 13; Mrs. Marion Carpenter of Detroit, Mich., speaker.

Rev. S. W. Sample of Minneapolis is now prepared to deliver the following new and vital lectures: "Americanism vs. Imperialism," "The Drama of Human Life," "Ben Hur." The last named lecture is illustrated with a large number of fine stereopticon views.

W. E. Bonney is engaged to speak at the Patriots of America camp meeting, Riverton, Ia., which convenes Aug. 22 to 26. His recent work has been at Lincoln, Franklin, Red Cloud and Beatrice, Neb. Mrs. Bonney has been working with him at each of the above named places.

Dr. Nellie C. Mosier is the platform message medium at Ashley camp, and her work is to the point. She rarely, if ever, fails to make her messages understood and acknowledged. Dr. Mosier is the peer of any medium now on the Spiritualist rostrum. She has given comfort and consolation to thousands.

Ira Moore Courlis, test medium, is stopping at Hotel Lake Pleasant for the season, taking a complete rest outside of a few seances given at the temple under the auspices of the Lake Pleasant association. Mr. Courlis has signed with the Church of the Fraternity of Divine Communion of Brooklyn, N. Y., for another year, this being his third season.

George W. Walrond of Denver, Colo., the well known scientific and inspirational lecturer, has made arrangements for opening Spiritualistic services on a more extended scale in Denver, than anything hitherto attempted. A large hall capable of seating 1,000 persons has been engaged for 12 months, and the first service will take place Sunday evening, Sept. 3.

Grand Ledge, Mich., is gratified at the indications this year of growth in favor among the Spiritualists of the country. There are more campers than ever before, and more of these come from a distance. Mediums are doing well. All workers speak in high praise of the conditions at Riverside Park assembly. Dr. Peebles was on the ground Sunday, the 13th; E. W. Emerson will be there next Sunday.

"Riverside" assembly, at Grand Ledge, Mich., is having success this year unprecedented in the camp's history. Mr. and Mrs. Kates, Mrs. Cooley, Dr. Spinney and Mrs. Carpenter are all delighted with the conditions they have found there. All the workers are having success. Warner Riley is holding many convincing seances. A. B. Winans of Bellevue, Mich., is doing well. Certainly there is a bright future for "Riverside."

The Kansas-Nebraska Spiritualist association closed their fourth annual camp Aug. 6. A good attendance was had and a very profitable and enjoyable time passed. The principal speakers were Will C. Hodge, Mr. and Mrs. W. E. Bonny and D. W. Hull. Quite an interest was manifested by visitors. There is a wide field for labor here, but there are few laborers. Preparations will begin immediately for another year's camp. We will also hold a few meetings during the winter. Any mediums or speakers desiring to visit us will do well to correspond with the secretary, C. H. Simpson, Franklin, Neb.—C. H. Simpson.

I have just closed a successful engagement with the First Society of Spiritualists in Hannibal, N. Y., lasting over a period of three months. This beautiful village was the birth place of Mr. Knight, my former husband, and I live when at home only 12 miles from it today. The people are spiritual and progressive, social and kind, living up to their obligations with whom they may engage to

serve them. I came to this beautiful city and began my work Sunday, Aug. 5. I spoke and gave tests again the following Sunday. I would like to correspond with societies for my open dates of 1899-1900. October and November I officiate for the First Society of Spiritualists in Washington, D. C. All correspondence to Fulton, N. Y., will be forwarded to me.—Mrs. Mary C. Von Kanzler.

MALTHUSIANISM — A GRIM THEORY WEARING OUT.

Editor Light of Truth: Your thoughtful writers are discussing this theory. I've no time or strength for more than this word. My look at it makes it look grim and lame to me. It is on the wane. In the Manual of Social Science by the late Henry C. Carey of Philadelphia—ably condensed by Kate McKean—page 57, it is treated ably, and elsewhere in his books, which are in European libraries in various languages. Mr. Carey and John Stuart Mill were, and are still, held great; the American advocating "Protection," the Englishman "Free Trade," in their lives on earth, both eminent in character, and in respect for each other.

In correctness as to facts, of which he had an abundance at command, Mr. Carey was remarkable. Yours truly, G. B. STEBBINS.

A western "prize scholar" described metaphysics as "a hole in the sand bank; a storm comes along and washes the sand away, leaving the hole sticking out.

NOW READY.

THE MOST IMPORTANT BOOK OF THE DAY
BETWEEN
CÆSAR AND JESUS.

By Professor GEORGE D. HERRON
OF NEW ORLEANS
This book contains eight lectures delivered by Professor Herron last fall in Chicago under the auspices of the National Christian Citizenship League. The interest aroused was so intense that he is now repeating the course to immense audiences in one of the largest halls of Chicago. Professor Herron is the prophet of a better time and this is his greatest book.

No one should be without this book. It 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 preachers, teachers, reformers and professional men and women.

Comments on Prof. Herron's Writings
"The burden of the Lord is upon his soul. No modern writer has stirred us more deeply than this author."—MAGAZINE OF CHRISTIAN LITERATURE
"Dr. Herron thinks and speaks as one under the compulsion of heavenly visions and voices."—REV. CHARLES A. BERRY, D. D., ENGLAND.
"Above all those I have ever known, he seems to me to come nearest to Moses' way, and to walk as seeing Him who is invisible."—J. K. M. LEAN, PRESIDENT PACIFIC THEOLOGICAL SEMINARY.
"Dr. Herron, like a prophet—a speaker of God that he is—does not argue; he appeals to one's moral nature; he pleads, he commands."—THE NEW YORK CRITIC.
"He speaks a man with the profound conviction and intense earnestness of one of the old Hebrew prophets."—JOHN H. STRONG, D. D.

Send for "BETWEEN CÆSAR AND JESUS," 276 pages, 16mo. in cloth, gilt top. Should sell for \$2.00, but will be sent for only 75 cents.

OTHER BOOKS BY Prof. George D. Herron.

The Larger Christ—Cloth, 75 mo, gilt top, 75 cts.; paper 25 cts.

The Call of the Cross—Cloth, 12 mo, gilt top, 75 cts.; paper, 25 cts.

The New Redemption—Cloth 16 mo, gilt top, 75c; paper, 40 cts.

A Plea for the Gospel—Cloth, 16 mo, gilt top, 75c; leatherette, 40 cts.

Social Meanings of Religious Experiences—Cloth, 16 mo, gilt top, 75 cts.; paper, 40 cts.

The Christian Society—Cloth, 12 mo, gilt top, \$1.00; paper, 25 cts.

The Christian State—Cloth, 16mo, gilt top, 75c; paper 40c.

Postage 5 cts. on each of above books.

FOR SALE BY
Light of Truth Publishing Co.

Wanted Ladies—gentlemen to learn the Science of Healing—the best paying profession of modern times. Lessons sent by mail. Write for free information.

DR. EARLI,
Lock Box 88, - - - Eureka, Kan.

LADIES Star Regulator does the work; one full treatment free. Mrs. E. Starr, St. Louis

My mamma wants to tell You something Is the title of a book that should be read by all expectant mothers. It tells how she can find relief from all the ills incident to motherhood and secure health for both mother and child, sent freely by Dr. J. H. Dr. Medical Institute, Buffalo, N. Y.

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 everything. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babbitt is author of several books on the subject.

The college is chartered, and confers the title of D. M. on a handsome diploma. Send stamp for circular to E. D. BABBITT, M. D., LL. D., Dean, 251 South 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 \$2 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., 85 Warren St., Stoneham, Mass.

NO MATTER what your trouble or disease I will diagnose it if you write me enclosing four cents in stamps.
IDA ANDRUS, M. D., Victor, Col.

SECRET OF POWER TAUGHT.

This knowledge enables anyone to Hypnotize, Psychometrize, Read Minds—in fact, perform wonderful phenomena. Address with stamp, [5-8]

S. & J., Box 27 North Pomona, Cal.

DEVELOP AT HOME

With the remarkable magnetized pad for healing, developing and obsession. Cures the sick without medicine, (through transmission of spirit power. Price \$1 and 4 cts in stamps for mailing. Address F. RUNYAN, Los Gatos, Cal.

Mable Aber Jackman

565 N. CLARK ST., CHICAGO, ILL.
Spirit Art Work, Slate Writing and Seances.

HOW to draw your spirit friends around you with a talisman 10c silver and stamp by mail Prof. Hilling, Gen. Del., Boston, Mass. 6-8

MRS. JENNIE CROSSE, 25 years a public medium. Life reading \$1.02, six questions 62 cts. Send date of birth. Disease a specialty. Address 127 Oak St., Lewiston, Maine

PSYCHOMETRY. Send 25 cts., a page of own handwriting with full name, and receive a reading. Address **ANGIE B. LATHROP,** 122 High St. Belfast, Me.

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

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

FAT FOLKS Two years ago I reduced my weight 47 lbs by following the suggestions of departed friends; no gain, no starving, nothing to sell. Inclose stamp for particulars to Mrs. L. T. Molesworth, 116 Clymer St., Brooklyn, N. Y. 26

College of Psychical Sciences.

The only one in the world for the unfoldment of all Spiritual Powers, Psychometry, Clairvoyance, Inspiration, Healing, the Science of Harmonics Applied to the Soul of Music and Physical Expression and Culture, and Illumination. For terms, circulars, percentage of psychical power, send a stamped addressed envelope to J. O. F. GRUMBINE, author and lecturer, Syracuse, N. Y.

Send 25 cents for sample copy of, or \$1 for a year's subscription to "Immortality," the new and brilliant Quarterly Psychical Magazine. Address J. O. F. GRUMBINE, Syracuse, N. Y. 1718 1/2 W. Genesee St.

The Harbinger of Dawn,
A Monthly Review of Occult, Psychical, Spiritual and Metaphysical Reviews.

Gives the most extraordinary facts and theories from all journals in these lines from all languages and countries. Reviews the great poets and authors of all ages, showing their psychical natures and spiritual teachings. No commonplace platitudes. Nothing like ever published \$1 a year; single copy, 10c. **ERNEST A. GREEN, Ed.,** 1804 Market St. San Francisco, Cal

MRS. WILLIAMS AFFLICTED.

Editor Light of Truth—I regret to have to inform the readers of the Light of Truth and the Spiritualists of the country at large that in consequence of a most serious affection of my eyesight I have been compelled to resign my position as president of the School of Psychic Philosophy. This step was taken only at the urgent demand of my oculist, who informed me that if I did not abandon all employment that caused a strain on my nervous system I would run grave danger of becoming permanently blind. The arduous labor of the school during the past winter, combined with my regular professional duties, resulted in my losing the sight of my right eye and seriously affecting the other. Apart from this affection my general health is unexceptionally good, but in view of my doctor's admonitions I shall, in the future, confine myself exclusively to my seances, in which I run no danger of becoming unduly excited, as is the case when speaking on the platform and giving tests to mixed audience.

It may interest my friends to learn that I have left my old home, 232 West 46th street, where I resided for eighteen years, and have purchased a new and elegant home at 110 West 80th street, which is a more suitable location for my work, and where, after the middle of next month, I will be pleased to receive all earnest and intelligent investigators who desire to advance toward a knowledge of Spiritual truth through a scientific demonstration of it made tangible to the physical senses.

I have just returned from Staten Island, where I spent a most enjoyable month amid the restful surroundings of our school, in which were held a number of most successful meetings, at which the philosophy of Spiritualism was clearly, ably and fully expounded by a number of competent speakers. It is needless to say that my interest in the School of Psychic Philosophy will suffer no abatement in consequence of my withdrawal from its presidency. I shall continue to work for it to the best of my ability, believing it to be a necessary supplement to the manifestations of mediumship, for, like all natural phenomena, spirit manifestations need to be theorized upon and their philosophy expounded to the partially as well as the fully developed investigator. Yours sincerely,

(MRS.) M. E. WILLIAMS.

OUTLINE STUDIES

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 of Two Cities. By Emma E. Marean.

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

* THE VERDICT IS *

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



The above portrait is that of

DR. R. P. FELLOWS,
VINELAND, NEW JERSEY,

WHO STANDS AT THE HEAD OF HIS PROFESSION. He cures men— young, middle age, or old—of Debilitating Discharges, Varicocele, Atrophy, (wasting) Loss of Manhood, etc., by a new discovery—a medicine to be applied externally on parts affected. No stomach drugging. You will feel improved the first day, benefited every day until you are thoroughly cured. The **LIGHT OF TRUTH** says: "Dr. Fellows' External Application is the only scientific remedy for the cure of all Sexual Weaknesses of Men. We advise those afflicted to send for this valuable remedy."

To know more of this great cure send 10 cents for the Doctor's booklet "Private Counsellors," which explains all. It's a little gem in itself and should be in the hands of every man sexually weak. Address as above and say **LIGHT OF TRUTH** when you write

OBERLIN COLLEGE.

Oberlin is justly proud of her great record in the cause of human freedom, the abolition of negro slavery, education, and the co-ordination of the sexes. Harriet Martineau said truly, 40 years ago, that Oberlin strikes at every form of slavery.

But it may be doubted whether the tendency of the present is not too much in the line of the separation of education from freedom, and of its identification with wealth.

On June 20 the most important patron of the college, Dr. Lucien Warner of New York, presented the keys to the new president, Dr. John Henry Barrows, and gave him also much good advice relative to the duty of following the precepts of the meek and lowly Nazarene, and told him that would be the measure of his success as president of Oberlin college.

In the brilliant and eloquent inaugural address that followed, Dr. Barrows gave a graphic resume of Oberlin's service to humanity in the past, with predictions of a not less noble future.

He touched but lightly on the industrial question in saying "The criminal statistics indicate a horrible failure somewhere," but he paid a glowing tribute to the glorious company of Christian millionaires, including him "who caused a university to rise by magic on the shores of Lake Michigan," and winding up with him who was sitting on the platform, and who was thereby placed under the unpleasant necessity of applauding his own goodness.

Donations to the extent of \$150,000 were announced, but the donors' names are not yet given.

The college is thought to be entering on an era of great prosperity under the able leadership of its new president, fifth in number, but not inferior to any in talent.

Mr. Rockefeller never has shown much interest in Oberlin, unless he may be counted among the recent donors.

He has given money for a skating rink, which bears his name, and Mrs. Rockefeller has given \$4,000 on scholarships within recent months.

Dr. Warner has given largely and wisely, and has left undone some things he ought to have done. He is bound for the generous, not the just, even in Oberlin, but the ways of a

CHOICE LITERATURE.

LIGHT OF TRUTH PUBLISHING CO., COLUMBUS, OHIO.

A CLERGYMAN'S VICTIMS—By Mrs. J. V. Ball. 25 cents.

SEX REVOLUTION—By Lois Walsbrook. 25 cents.

ANYTHING MORE, MY LORD—By Lois Walsbrook. 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.

RUGLE PEALS—By Eliza A. Plittinger. 50 cents.

BABYLON UNVEILED, or THE TREASURER OF HUMAN LIFE—By James K. Moore. 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.

CHRISTIAN THEOSOPHY—By Dr. J. H. Dewey. A Handbook of New Testament Occultism. Price \$2.

CHRIST THE SOCIALIST—By the author of "Philip Meyer's Scheme." Arena print. 50 cents. 357 pages.

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. Duffy. 15 cents.

IDEALA—A Romance of Idealism. Charles Grissom. Price 25 cents.

IN HIGHER REALMS—A Spiritual novel. By the author of Psychometric Dictionary; 25 cents; postage 4 cents.

JAMES G. BLAINE ON THE MONEY QUESTION—25 cents.

LIFE AND HEALING A SEGMENT OF SPIRITONOMY—By Holmes W. Merton. 25 cents.

LIGHT OF TRUTH ALBUM—Contains over 200 photographs of prominent Spiritualists and mediums. Price \$1.25.

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. Raison. \$1.50.

MIND, THOUGHT AND CEREBRATION—By Alex. Wilder.

MARRIAGE SUPPER OF THE LAMB—B. F. French. Book of Revelation Explained. Cloth, 35 cents.

PLANETARY EVOLUTION, or A NEW COSMOGONY—50 cents.

PRO AND CON OF SPIRITUAL RELIGION—By E. E. Guild; 25 cents.

POEMS—By Edith Willis Lynn. Price \$1.

PSYCHIC WORLD—By author of Higher Realms. Price 25 cents, postpaid.

PSYCHOMETRIC DICTIONARY—A definition of the influences perceived by sensitives, by the author of "Higher Realms." 25 cents.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM—Crowell. Price \$1; postage 15 cents.

PHYSICAL AND SPIRITUAL EXPERIENCE—By Mr. and Mrs. John B. Christney. Cloth, 50 cts; postage 11 cts.

RESURRECTION OF JESUS—An Agnostic's View. By Don Allen. Price 40 cents.

RELIGION OF HUMANITY—By M. Babcock. 15 cents.

ROPP'S COMMERCIAL CALCULATOR—50 cents.

STUDIES IN THEOSOPHY—W. J. Colville. Price \$1; postage 10 cents.

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.

THE CONTRAST—Evangelicalism and Spiritualism Compared. By Moses Hull. Cloth, 75 cents, postpaid.

THREE PLANS OF SALVATION—10 cts.

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 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. H. T. Benton. 10 cents.

THE HIDDEN FAITH—AN Occult Story of the Period. By Alwin M. Thurber. Price \$1.25.

THE CROSS AND THE STEEPLE—Their origin and significance, by Hudson Tuttle. 10 cents.

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 REAL ISSUE—By Moses Hull. An argument on political and industrial economy. 15 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 Parsons. From warfare and mastery to co-operation and brotherhood. Paper, 10 cents.

WAYSIDE JOTTINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price 50 cts; postage 10 cents.

WILL THE COMING MAN WORSHIP GODS—By B. F. Underwood 10 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; paper, 25 cents. For sale by the Light of Truth Publishing Co.

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

MERRIE ENGLAND—A million copies of this great book by Robert Blatchford have been sold, and its work is only begun. Our edition is revised for American readers. There are 69,000,000 Americans who do most of the work and 1,000,000 who get most of the money. Merrie England shows why this is and how to stop it. A handsome book of 190 pages. Paper, 10 cents.

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

"Christian millionaire" are past finding out.

Apropos of Ingersoll's death, it is said that he once lived in Oberlin, but Oberlin could never see any good in him, except what is a source of greater damnation.

The college library has a volume entitled "Ingersoll's Lectures" with the answers of Orthodox clergymen published in large type in the first three-quarters of the book and the lectures in small type at the end.

Ingersoll said that some editions of his lecture were very much falsified, and this may possibly be one.

It is a pity he never knew how he was represented in Oberlin. It would have appealed so keenly to his sense of fun.

FLORENCE M'GRAUGH.

The Bible tells us that the truth is mighty and must prevail. But experience teaches us that there are some mighty successful liars in the world.

An Old Nurse for Children.

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

THE CHILDREN'S HOUR DELPHA PEARL HUGHES.

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

Address all Communications for this Department to its Editress, "Aunt Rose,"
Box 65, Rollin, Michigan.

THE BEST THAT I CAN.

"I can not do much," said a little star,
"To make the dark world bright!
My silvery beams can not struggle far
Through the folding gloom of night.
But I'm only a part of God's great plan,
And I'll cheerfully do the best I can."

"What's the use?" said a fleecy cloud,
"Of these few drops that I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold;
Yet I'm a part of God's great plan,
So my treasure I'll give as well as I can."

A child went merrily forth to play:
But a thought, like a silver thread,
Kept winding in and out all day
Through the happy golden head:
"Mother said, darling, do all you can,
For you are a part of God's great plan."

She knew no more than the glancing star,
Nor the cloud with its chalice full,
How, why and for what all strange things
were—

She was only a child at school!
But she thought: "It is part of God's great
plan,
That even I should do all I can."

She helped a younger child along—
When the road was rough to the feet,
And she sang from her heart a little song
That we all thought passing sweet:
And her father, a weary, toil-worn man,
Said: "I will do likewise the best that I
can." —Selected.

TIM, OUR PET CRANE.

Our home is near the banks of a little silvery creek that winds, flashing and sparkling, through a great billowy prairie in the "far west." Here we have had opportunities of seeing and examining many wild birds, among the rest the stately "Sandhill cranes."

Doubtless many of you who live on the prairie are familiar with the name and have seen them flying over in large flocks or stalking about the fields, or have heard their loud "whooping" in the spring mornings.

But a great many have never seen and perhaps never heard of them. So I propose telling you the story of our pet crane "Tim," of his habits and many curious traits of character.

One day the children were wandering over the prairie and they found a nest in the middle of a broad slough, and in it two eggs, larger than those of the goose, of a light color spotted with brown. The mother bird was in great distress and tried all her arts to induce them to leave the nest. She would try to attract their attention to herself by withdrawing to a safe distance and drooping her wings and limping and hobbling about as if she were wounded. They surely could not have realized how wrong it was to rob the mother bird, for they secured the eggs and brought them safely home where they were consigned to the care of a motherly old hen, who was just thinking she would like to set. She guarded them faithfully until they hatched when the young birds were taken into the house to be "brought up by hand."

But such wee, helpless creatures as they were! They could not hold up their heads or stand for several days. They required very careful nursing and an abundance of angle worms for food. We were all so delighted with

them that we were all glad to minister to their wants.

As soon as they could stand they began to fight each other and continued to do so until one struck the other a blow on the head, which stretched it senseless. I suppose that conquered it, for they were always good friends after that and became very much attached to each other.

But the cat was their special enemy. They would chase her about the house and garden and pull out bits of fur with their long bills. Sometimes pussy would turn upon her pursuer and with one stroke of her paw lay him sprawling on the ground.

They soon learned to follow us wherever we went and were as tame as kittens. By the next fall they were nearly as large as their wild brethren and could fly as well. When the men went to the hay field a mile from home they would fly after them and dance while the hay was being loaded, then follow back and dance around the stacks. They knew our team and were never known to follow any other. Not long after one of them suddenly disappeared. We never knew what became of it, but supposed some one shot it. The sorrow of the mate was truly pitiful. He would go 'round and 'round looking in at every window and "peeping" mournfully. He became a greater pet than ever and would always answer to his name "Tim." He was now a large, fine looking bird, four feet in height, with very long legs, neck and bill, his plumage a soft, bright dove color, eyes bright yellow.

When winter came we made him a nice warm house. But he always preferred staying out of doors, even in the coldest weather. He would wade in the snow drifts and at night take his place in front of our door like a sentinel, standing on one foot, his head thrown back and tucked under his wing.

The next summer Tim began to show out his natural propensity for mischief. He possessed one serious fault, one, too, that some children have—his organ of inquisitiveness was so large that it led him to pull up and examine everything he saw us plant in the garden. Once he pulled up nearly half of a large bed of strawberry plants that had just been set out. Nothing could escape his prying eyes. Not a choice flower or bulb could I plant but that he was sure to search it out and destroy it. This was a sad trial to our patience.

I think he possessed the most intelligence of any bird I ever saw. He scorned all society but that of human beings, and seemed to think the fowls and animals beneath his notice. He would often come, walking softly, into the house and peer about, then seat himself quietly on the carpet at my feet, and sometimes dance to the swaying of the window curtain in the breeze. Yet he was shy of strangers and would seldom dance or perform before them.

Timmy lived with us about three years when he was suddenly taken sick. My little brother says he caught the diphtheria while wading in the cold

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.

DR. PEEBLES BOOKS.

WHO ARE THESE SPIRITUALISTS?

A pamphlet of testimonials relative to Spiritualism. 18c.

IMMORTALITY—OUR EMPLOYMENT HEREAFTER.

What the spirits say of the other life. Postage 10c. Paper, 50c. Cloth \$1.

THREE JOURNEYS AROUND THE WORLD.

Dr. Peebles' latest work. What he reports of Spiritualism in various countries. A large volume. Only \$1.50. Postage 25c.

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 SUGGESTER AND THINKER. EDITED BY ROBERT SHEERIN, M.D.

A POPULAR monthly magazine, beautiful type, paper, devoted to an investigation of Suggestion and Thought Force, their uses and abuses, and possibilities as Curative, Moral and Educational agents. Its corps of contributors is its guarantee of success and of satisfaction to the reading public. It gives thorough study and elucidation of the facts of hypnotism, telepathy, dreams, visions, and all other psychic phenomena.

Subscription, \$1.00 a year, in which time it will teach all the Methods of Hypnotizing, using suggestion in the cure of disease, habits, etc., and in all other possible ways. In the August number is begun a series of articles detailing How to Hypnotize.

Clippings from current articles of both American and European journals and portraits of the world's eminent psychologists and schools of suggestion are a feature of each number.

Write for sample copy, mentioning this journal. Address

SUGGESTER AND THINKER PUB. CO., Cleveland, Ohio.

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.

HAVE "COMMON SENSE?"
If not, send at once for a free copy of this liberal minded advocate of advanced thought. Brings health and happiness. Address "COMMON SENSE," L. T., 55 State St., Chicago, Ill.

LESSONS IN ASTROLOGY

* B. VALE. *

A work compiled especially for the Student and those interested in the study of Astrology.

○○○

DEDICATED BY
J. ERIC SON of St. Louis, Mo.

DDD

Price 25 Cts., Postage Paid.

Light of Truth Publishing Co.

waiver. He would come into the house and lean his head affectionately against us as if he thought we could help him. But, in spite of our care and attention, he died. Alas! Poor Tim! In spite of all his faults and mischievous doings he was a general favorite.

ADELAIDE TRACY.

WHEN TEDDY SMITH.

When Teddy Smith first put on pants,
He felt so very grand
He wouldn't mind his mother,
Or he wouldn't hold her hand.

But on the street he walked ahead,
And tried to whistle some,
He thought perhaps he'd go to war,
And fire an awful gun.

He wouldn't ride his hobby-horse,
He called Jack Spratt a "fib!"
He sat at meals in father's chair,
And scorned his gingham bib.

His mother mustn't spread his bread,
Nor cut things on his plate;
She mustn't say, "No more, my dear!"
No matter what he ate.

She mustn't kiss him when he fell
And bumped him on the stones,
And she must say, "Dear sir," just as
She did to Mr. Jones!

So hard to please this gentleman
His loving mother tried,
It quite enlarged his dignity
And swelled his lofty pride.

And all was brave, and all was well,
Until that mother said
At eight o'clock, "Of course, dear sir,
You'll go alone to bed!"

Ah, would you have me say what then
Refell the great big man?
For if you undertake to guess—
I hardly think you can.

He turned the corners of his mouth
Most fearfully awry,
He rubbed his grown-up fist awhile
Across his grown-up eye.

Then burying in his mother's lap
Both pride and manly joy,
He said in just the blitest voice,
"I guess I'm just a boy!"

Catherine Young Glen in Youth's Companion.

ANTS WHO HAVE SLAVES.

Did you ever hear of ants who make slaves of other ants? Well, there are such creatures. They are called slave-making ants.

One day in the year of 1804 a famous naturalist beheld a large body of ants marching rapidly over the ground in an unbroken column. Their behavior was most military and there was no straggling. Presently they came to an ant mound where another species of ants lived. Some of these ants were on guard, and on seeing the enemy approach messengers were sent to the interior of the mound to call the rest out. In a minute a great battle was on, which ended in a victory for the attacking party. The conquered ones retreated to the bottom of their nest, while the conquerors followed in after, and presently each returned with a baby ant in its mouth. These ants were brought up as slaves as was later discovered by this same naturalist.

After a while the masters became so dependent on the slaves for everything they could do nothing for themselves except fight other ants. They lost their teeth; they forgot how to build; they neglected their young, leaving the slave ants to care for them; they even lost the power of feeding themselves, and when, by way of experiment, a few of them were placed by themselves where there was lots of food, but no slaves to get it to them, they died, every one of them, from hunger.

One time a man took a few of this species and kept them by themselves for a couple of days, and then, just as they seemed about to die, he gave them one slave ant. Working all alone, this

DR. MANSFIELD'S

FAMOUS

Homeopathic Treatment

Cures where others fail. Send name, age, sex and leading symptom for Free Diagnosis. H. D. Barrett, Prest. N. S. A., Moses Hill endorse

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

fellow built a nice home, washed and cared for the baby ants and fed the older ones, who were about dead from hunger.

If you had to be ant wouldn't you much rather be a slave ant than the master?—Selected.

THE CAMPS FOR 1899.

Onset Bay, Mass.—July 2 to Aug. 27.
Lake Pleasant, Mass.—July 30 to August 27.

Queen City Park, Burlington, Vt.—July 30 to September 3.

Cassadaga Lake Free Association, Lily Dale, N. Y.—July 14 to August 27.
Haslett Park, Mich.—August 3 to September 5.

New Era, Oregon.—July 8 to 21.
Niantic, Conn.—June 26 to Sept. 9.
Riverside Park, Grand Ledge, Mich.—July 21 to August 10.

Texas Camp Meeting.—Oct. 1 to 15.
Briggs Park Camp, Grand Rapids, Mich.—July 2 to 30.

Nebraska Camp.—July 14 to 25.
Lake Brady, O.—July 2 to Sept. 1.
Island Lake Camp, Mich.—July 16 to Aug. 31.

Maple Dell, Park, O.—July 30 to September 3.

Vicksburg, Mich.—Aug. 5 to 28.
Lake Sunapee, N. H.—July 29 to August 26.

Camp Progress, Mass.—June 4 to Sept. 24.

Camp Monroe, Ill.—July 1 to Aug. 1.

Verona Park, Me.—Aug. 4 to 29.

Temple Heights, Me.—Aug. 12 to 20.

Etna, Me.—Aug. 25 to Sept. 3.

Madison, Me.—Sept. 1 to Sept. 10.

Cape Cod, Harwichport, Mass.—July 16 to 30.

Mississippi Valley Spiritualist Association, Clinton, Iowa.—July 29 to Aug. 27.

Friends of Human Progress, forty-fourth annual meeting, North Collins, N. Y.—Sept. 1, 2, 3.

Ashley, O.—Aug. 6 to 27.

Franklin, Neb.—July 21 to Aug. 6.

Chesterfield, Ind.—July 20 to Aug. 28.

Summerland Beach, O.—Aug. 7 to Sept. 3.

Delphos, Kan.—Aug. 11 to 28.

Forest Home, Mich.—July 8 to 29.

Catalpa Park, Liberal, Mo.—Aug. 19 to Sept. 3.

Island Park, Winfield, Kan.—Sept. 9 to 25.

ONLY A TRAMP.

Only a tramp, tattered and torn;
Only a tramp, put him in jail;
Hurry him, hustle him out of sight,
Nobody cares for his hopeless plight,
Nobody cares that his life has failed.

Only a tramp on the dusty road;
Only a tramp, weary and worn,
Trudging and plodding the weary way,
Tramping still in the twilight gray,
Footsore and weak, an object of scorn.

Only a tramp at the kitchen door;
Only a tramp, begging for bread;
Only one of a million more,
Wretched, starving, forlorn and sore,
Longing and praying to be dead.

Only a tramp—oh God! how long
Must tramps abound on this fair earth?
When life should be a happy song
From youth to age, the whole day long,
To all who here have birth.

—Jane D. Churchill.

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 \$8 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 Picot, 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-Physiology, 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, 88c.; paper, 58c.

"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.

WHAT YOU HAVE BEEN LOOKING FOR.

"Multum In Parvo."

Ten Cents
Per
Copy

THE PSYCHIC DIGEST
AND
OCCULT REVIEW of REVIEWS

One Dollar
Per
Year

Edited by ROBERT SHEERIN, M. D.

A MONTHLY compendium of the contemporaneous thoughts and writings of the World on Mental Science and Occultism. It will be quite conspicuous from all other publications devoted to these subjects. Instead of furnishing the reader with original articles, editorials, or reviews, it will give an able DIGEST AND REVIEW of the best opinions, thoughts and writings of all the important psychological and occult papers, magazines and reviews, gathered from the world over. It has no editorials of its own. It is not its purpose to present the views of its editor, but to represent the best thought; the latest discoveries and writings as far as expressed in the Psychic and Occult Science Literature of the world.

A TREASURE FOR BUSY PEOPLE.

Most Psychic and Occult students have neither the time nor money to spend on reading the vast array of periodicals devoted to their line of study, and it is the purpose of The Psychic Digest and Occult Review of Reviews, to supply their wants in this respect. You will profit more from a few hours reading of this Journal than in weeks of study put up with other periodicals. You cannot possibly gain better satisfaction for many times the expenditure elsewhere.

The Psychic Digest and Occult Review of Reviews is clubbed with The Suggester and Thinker—both sent for one year for \$1.50. Write for other premiums.

Send 10 Cents for Sample Copy. NO FREE COPIES. Address

ROBERT SHEERIN, M. D., 178 Summit St., Cleveland, O.

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, Elihu Pomeroy of N. J. and others.

The Editor of the "Nonconformist," Mr. O. 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

PSYCHOMETRIC DICTIONARY — A

definition of the influences perceived by sensitives, by the author of "Higher Realms" 25 cents

AN ESSAY ON Mediumship

By Prof. J. S. Loveland,
PRICE 25 CTS. POSTAGE PAID.

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

Light of Truth Publishing Co.,

"LICHSTRAHLEN." (RAYS OF LIGHT.)

Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint wochentlich. Prebenummern gern versandt. zum Abonnement ladet freundlichst ein.

Max. Gentzke, West Point,

MUSIC AND THE ARTS

and the highest unfoldment of all Life's Forces are now successfully taught by the power of TRUE INSPIRATION.

My method is not a remedy that only palliates, but it leads to a true solution of all inharmonies. Send 2-cent stamp for a sample copy of my monthly publication, "Universal Harmony," and circulars giving further information. Address, STELLA C. BISHOP, Daytona Florida.

The Coming Age, \$2.00.

The Light of Truth, \$1.00.

Both for two dollars a year. NO...

NEWS OF THE WEEK

Chicago has an anti-imperialist league.

War preparations are unremitting in the Transvaal.

Two men ambushed Maitre Labori, counsel for Dreyfus at Rennes, and shot him in the back.

Chicago is now planning to use the current of the drainage canal for lighting and other purposes.

Mrs. Josephine C. Woodbury has sued Judge S. J. Hanna and Mary B. G. Eddy, of Christian Science fame, for libel.

Nearly 17,000 soldiers of the Spanish war have applied for pensions. So far less than 300 of the applications have been allowed.

One hundred thousand people in Porto Rico rendered homeless by storms. Twelve thousands tons of food a week will be required for their support for some time.

The St. Clair and Erie ship canal project involves building a canal across the narrow neck of land separating Lake St. Clair and Lake Erie; the distance is only 13 miles.

The cry for aid that is coming up from Porto Rico is being responded to nobly by the people of this country. The devastation of the island by the recent storms has been awful.

Marshall O. Waggoner, a noted Free Thinker of Toledo, O., was converted to plain every-day orthodoxy last week. He made a bonfire of his library of valuable scientific works.

It is expected that the wheat harvest in Europe will be about as good as that as that of last year. The Statist estimates that importing countries will require 210,000,000 bushels from America, out of 250,000,000 bushels which the United States is expected to have for export in reserve.

Judge Everett of Chicago fined Mrs. Blatsch \$100 and costs for administering medicine to Mrs. Annetta Flanders, who died. Mrs. Blatsch is a faith curist, and follower of Dr. Dowie. Justice Everett held that within the law the followers of the faith healer must resort only to spiritual and mental means of treating the sick. An appeal will be taken.

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.

RELIGIO-PHILOSOPHICAL JOURNAL

: : : : AND THE : : : :

LIGHT OF TRUTH

Clubbed for \$1.75 PER Year

Send your Subscriptions to this Office.

THE SUNFLOWER

W. H. BACH, Publisher

A monthly Journal, 12 to 15 pages, published on the Cassadaga Camp Grounds and devoted to Spiritualism, Occultism, Hypnotism, Astrology, and kindred topics. A corps of the most prominent writers contribute to its columns 50 cts. a year. Sample copies free Address

THE SUNFLOWER, Lily Dale, N. Y.

The Metaphysical Knowledge

A new journal devoted to purely metaphysical thought, and if this is what you revel in, then subscribe to this new monthly. Fifty cents a year. Single copies five cents. One copy free. H. Archer Doty, Editor, 805 Park Ave., Baltimore, Md.

THE ESTEY FAMILY—By Sarah E. Harvey. Price \$1.25.

C. Walter Lynn,
AUTOMATIC WRITER
AND
MENTAL HEALER.

*Diseases Treated Successfully at a Distance.
Obsession or Undeveloped Influences Removed.*

INSTRUCTIONS IN
MEDIUMSHIP.Life Readings and Business Advice
\$1 and Two Stamps.

FOR Absolutely Correct Diagnosis of Disease Send five 2-cent stamps Age, Name, Sex and own Handwriting. Address : : : : 606 14th St., OAKLAND, CALIF.

I have never known a more competent reliable and truthful medium for the spirit world than Charles Walter Lynn
PROF. JOR. RODES BUCHANAN.

MRS. MAGGIE WAITE.

Readings by mail \$1.06 Business advice a specialty. 278 Merrick Avenue, Detroit, Mich.

FOR SALE BY

Light of Truth Publishing Co.,
COLUMBUS, OHIO.

THE PURE CAUSEWAY

By Evelyn Harvey Roberts. A strong personal appeal to all who call themselves Christians. The author shows beyond a doubt that the religion of Jesus means a new social order in which wealth and poverty can no longer exist together. Mrs. Roberts is a pupil of Prof. George D. Herron, and this book is published with his personal endorsement. Cloth \$1; paper, 50 cts.

ONLY A WOMAN

By Rudolph Leonhart, A. M., well known as a frequent contributor to the Coming Nation and other socialist journals. The latest socialist novel, full of incident and interest. Paper, 25 cts.

WOMAN AND THE SOCIAL

PROBLEM By May Wood Simons Shows that equality for woman can and will come only through socialism. Paper, 5 cts.

SOCIALISM

What it is and what it seeks to accomplish. Newly translated from the German of Wilhelm Liebknecht one of the most prominent European leaders of Social Democracy. Paper 10 cts.

UNCLE SAM IN BUSINESS

By Daniel Bond. Brief and simple, but original and important. Shows how Uncle Sam can put an end to industrial slavery and bring about industrial freedom at once, and without the use of force. "Merri England" shows what the peo- want. "Uncle Sam in Business" shows how they can get it. Paper, 10 cts.

THE OUTLOOK FOR THE ARTISAN

AND HIS ART. By J. Pickering Putnam, of the Boston Society of Architects. The author shows how the coming change, from the profit system to Nationalism, will relieve the artisan from anxiety and will thus enable him to put art into his daily work to an extent that the world has never yet seen. Illustrated, 70 large pp., 10c.

THE KINGDOM OF HEAVEN

IS AT HAND. By Dr. C. W. Woodruffe. This book shows that a new social order based on brotherhood instead of rent, interest and profit is the central idea of the teachings of Jesus. It ought to be put into the hands of every church member who has thus far refused or neglected to study the social question. Paper, 10 cts.

UNCLE IKE'S IDEES

By George McA. Miller. Homely, fearless and truthful poems. Nothing like them since James Russell Lowell wrote the Bigelow papers. Read them and they will keep up your courage; end them to your indifferent neighbor and they may wake him up. Paper, 10c.; leatherette, 25c.

SCIENTIFIC DEVELOPMENT

How to Develop Soul Power, learn how to use the Seven Creative Principles In the Unfoldment of The Interior Consciousness. My Helps are wonderful. Send for these at once.

Intelligence (monthly) one year - - - \$1.00
Your Influences in the Astral World - - - 2.00
"The World's Crisis." Two Visions. - - - .10
From Disease and Death to Life and Health - .25
The Mystery of Sin - - - .05
The I Am—Love - - - .10
Four Weeks Treatment for Higher Development. The Mind Unfoldment - - - 1.50

Total \$5.00

Send \$1.00 NOW and get all of these at once to help you onward to the higher realm. We will trust you for the balance (\$4.00) to send as you can afford it—10 cts. or 25 cts.—any time in six months or a year. Do not delay in your greatest desire to advance. It is your eternal joy. Address

PROF. V. JAY HILLS, S. C.,

EDITOR of INTELLIGENCE,
Springfield, Ohio.

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.

| NAMES. | ADDRESSES. |
|---------------------|------------|
| 1 | |
| 2 | |
| 3 | |
| 4 | |
| 5 | |
| 6 | |
| 7 | |
| 8 | |
| 9 | |
| 10 | |
| Name of Sender..... | |

W. M. Forster, M. D.

1059 MARKET ST.,

San Francisco, California.

Special attention is given to diseases of the Nervous System, the Liver and Kidneys.

Correspondence Invited
Enclose Stamp For Reply

WHY NOT

Get a photograph of your guides
or some of your
SPIRIT FRIENDS?

TERMS

Reduced during the Summer months. Send 2-cent stamp for instructions to

FRANK N. FOSTER,

305 Tompkins Ave., Brooklyn, N. Y.

TESTIMONIAL.

RESCUE, MICH.

Dear Mr. Foster:—The last spirit photo you sent me was just what I wished for. You will be dear to me while I live. That picture has made a text for the whole orthodox community to think about, and they are mum now
JAMES CARROLL.

THE Marriage Supper of the Lamb,

By B. F. FRENCH.

A Concise, Commonsense Exposition of the Book of Revelations and Parts of Daniel and Matthew.

Post Paid.

Giving Some Startling but
Truthful Aspects to Spiritualism

Light of Truth Publishing Co.

PRICE,
CLOTH,
25 Cts.OUR MOTTO
TO DO ALL
THE GOOD
WE CAN

MRS. DOCTOR

Dobson-Barker

Who is Widely Known as One of
The Many

SPIRITUAL HEALERS

— HAS —

SUCCESSFULLY

Treated and Cured Thousands of Patients
Will Diagnose Your Case

FREE!

REQUIREMENTS Lock of hair, age, sex, one leading symptom, full name, three 2-cent stamps, plain, FULL ADDRESS. Send to : : : : : :

Mrs. Dr. Dobson-Barker
BOX 132, SAN JOSE, CAL.

50 YEARS'
EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers
MUNN & Co. 361 Broadway, New York
Branch Office, 635 F St., Washington, D. C.

ECHOES FROM THE WORLD OF SONG
By C. Payson Longley. \$1; postage 15c.