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LIGHT OF TRUTH



VOL. XXVI, No. 15.

COLUMBUS, O., APRIL 14, 1900.

PRICES: Single Copy, 5c., \$1.50 Per Annum.

THE WONDERFUL CENTURY.

Alfred Russell Wallace in his great book on the wonders of the now closing century, holds that "to get any adequate comparison with the nineteenth century we must take not any preceding century or group of centuries, but rather the whole preceding epoch of human history." This he does in the following comparative list of the two eras:

NINETEENTH CENTURY:

- Railways.
- Steamships.
- Electric telegraphs.
- The telephones.
- Lucifer matches.
- Gas illumination.
- Electric lighting.
- Photography.
- The Phonograph.
- Roetgen rays.
- Spectrum analysis.
- Anesthetics.
- Antiseptic surgery.
- Conservation of energy.
- Molecular theory of gases.
- Velocity of light directly measured and the rotation of the earth experimentally shown.
- The uses of dust.
- Chemistry, definite proportions.
- Meteors and the meteoric theory.
- The glacial epoch.
- The antiquity of man.
- Organic evolution established.
- Cell theory and embryology.
- Germ theory of disease and the functions of the leucocytes.

ALL PRECEDING AGES:

- The mariner's compass.
- The steam engine.
- The telescope.
- The barometer and thermometer.
- Printing.
- Arabic numerals.
- Alphabetical writing.
- Modern chemistry founded.
- Electric science founded.
- Gravitation established.
- Kepler's laws.
- The differential calculus.
- The circulation of the blood.
- Light proved to have finite velocity.
- The development of geometry.

JOHN S. JOHNSTON.

Mr. John S. Johnston, whose picture appears in this week's issue, was born in St. Louis, Mo., of Scotch parents. He has been in the public work of Spiritualism for 26 years, and has done some great and good work in the west.

Mr. Johnston has several phases of mediumship, among them slate-writing, materialization and trumpet. He may be addressed at 423 West 42nd street, Englewood, Ill., near Chicago.



JOHN S. JOHNSTON.

THE AGE OF THE EARTH.

Some time ago Lord Kelvin published an essay upon the age of the earth. From the physicists' point of view, as expressed by Lord Kelvin, 20,000,000 years would be the minimum and 40,000,000 the maximum age. Even the longest of these estimates is far too short for the evolutionist to account for all the biologic changes which are exhibited in the progress of life as we know it. This problem of the earth's age has now been attacked by a mineralogist in the person of Professor Joly, an Irishman. He arrives at his conclusions by considering the primal crust of the earth to have consisted of minerals which were of the same composition as those existing at the present time, and that the primitive rain and rivers contained no sodium, but a certain amount of chlorine is supposed to have been present in the atmosphere as hydrochloric acid. Then, by assuming erosion of the land to have proceeded uniformly from the earliest geological to the present time, the amount of any substance discharged in a known time by all the rivers would give the amount of that substance removed from the land in that length of time. In the present instance sodium was taken as the basis. It is supposed to be removed from the rocks as common salt.

The data for the calculations are as follows: The rivers of the world contain 24,106 tons of sodium per cubic mile, and their discharge into the ocean is at the rate of 6,425 cubic miles per annum. Therefore the mass of sodium in the ocean divided by the mass annually brought down by the rivers gives the length of time in which the mass in the ocean accumulated. The result is 89,545,000 years, or about 90,000,000 years as the age of our earth.

OBITUARY.

F. M. Knight, aged 74, an earnest and veteran Spiritualist, passed to the Higher Life from Brooklyn, N. Y., March 23. He was an earnest adherent to the cause of Spiritualism and a friend to mediums. Mr. Knight was well known in New York, Chicago, San Francisco, Los Angeles and other places. He was an active man, always ready to promote the interests of Spiritualism wherever opportunity came to him. He leaves a son and daughter and many friends. M. T. L.

WHAT AN APPLE WOMAN ACCOMPLISHED.

"Working among the poor of London," says Dr. Hillis in "The Investment of Influence," "an English author searched out the life career of an apple woman. Her story makes the story of kings and queens contemptible. Events had thrust her into poverty, hunger, cold and two rooms in a tenement. But there were three orphan boys sleeping in an ash-box whose lot was harder. She lent her heart and life to the little waifs. During two and forty years she mothered and reared some twenty orphans—gave them home and bed and food; taught them all she knew; helped some to obtain a scant knowledge of the trades; helped others off to Canada and America. Poverty disfigured the apple woman's garret and want made it wretched; nevertheless, angels hovered over it.

WHAT WOULD JESUS DO?

The resignation of the Rev. Samuel A. Welkert, rector of Christ church, Poughkeepsie, N. Y., has stirred up a storm in that town. It is asserted that the resignation was forced by the wealthy members of his parish because the preacher spent so much of his time visiting the sick and destitute. It was feared that during these visits he might get disease germs into his clothing and later communicate disease to other persons on whom he might call. At any rate the resignation has created so much discord in the church that a number of the prominent parishioners have given up their pews and will hereafter worship elsewhere.

TESTS OF SPIRIT IDENTITY.

Prof. James Hyslop says: In my seventeen sittings with Mrs. Piper, not once has she told me facts connected only with my own memory. Each time they have been common to myself and to persons long since dead. And this is also true of the great number of scientific men who have examined her. I have received in my sittings, and I have identified, twenty-five names belonging to persons not necessarily my relatives or even acquaintances.

NEGATIVE INSTRUCTION.

"Johnnie," said a mother to her six-year-old son, "is it possible that I overheard you teaching the parrot to swear?"

"No, mamma," replied Johnnie; "I was just telling it what it mustn't say."

SPIRITUAL SCIENCE.

By DR. C. D. LARSON.—No. 1.

Man is a spiritual being. Therefore the science of man is essentially a spiritual science. Man being the microcosm of the macrocosm, the science of man becomes the science of the universe; and the science of the universe becomes the science of man. To understand the fundamental principles underlying the science of man, is to understand the corresponding principles underlying the science of the universe. Man being the epitome of the universe, is consequently in a more convenient form for study. We therefore conclude that by applying our study to man directly and the universe indirectly, all the mysteries of divine wisdom will be revealed to us.

Physical science, in treating of man's physical nature, can give us but fragmentary ideas. Mental science, in treating simply of the actions of the mind, is likewise imperfect. The same deficiency is found in psychic science, which takes for its subject the soul only.

In the accumulation of substantial knowledge, we must have a system embracing the whole realm of man's activity. This royal position is amply filled by Spiritual Science, which includes the study of all the principles, powers, forces, faculties and functions embraced in the entire nature of man. With similar completeness it forces its resistless research into man's origin and destiny.

Spiritual science was proclaimed by the sages of antiquity, and is being enlarged upon by the savants of today. Its basic ideas are the same as those of all the religions and philosophies, ancient or modern. All religions agree when correctly understood. All philosophies agree when correctly understood. The teachings of Jesus are the same as the teachings of Buddha. And the teachings of Buddha are the same as those of Confucius or Zoroaster. They all agree providing they are interpreted according to the occult key. Being spoken in the occult, they must be interpreted in the occult.

The master minds of antiquity were sadly misunderstood by their followers, and still continue to be. The great mistake of the masses is to take literally what was spoken in the occult or symbolic terms; to externalize the internal; to give exoteric conceptions concerning esoteric ideas; to degenerate eternal truths into mere formalism. Jesus himself declares he spoke only in parables. To the crude, material minds parables may present a thousand different meanings, depending upon the spectator's point of view. This accounts for the multitudes of sects, all claiming "to worship at the feet of Jesus." To the spiritual mind, a parable explains itself, and can have but one meaning—the true one. This can be almost immediately perceived by the keen spiritual insight of an occultist. An occultist is a person who is able to function more or less upon the subjective plane—the mind of divine wisdom. This any person can accomplish by a thorough study of the whole nature of man and by an extensive course of soul culture.

This accomplishment should be eagerly sought by every intelligent truth-seeker. Because, having attained it, the truth becomes manifest in expressions too distinct to be misapprehended. In addition to this enormous

power, we have at our command all the scientific advantages of to-day. By combining the two we are able to formulate a system of thought which no one can gainsay; and which if followed will give to every person the key to peace, joy, prosperity and eternal felicity. Its name inevitably becomes Spiritual Science. And what does it teach?

Its teachings will essentially embrace all the truths found in Buddhism, Confucianism, Christianity, Judaism, Ancient Mysticism, Ancient and Modern Occultism, Theosophy, Christian Science, Mental Science, Divine Science, Spiritualism, Materialism and all the systems of thought ever promulgated. The great problems which all these systems of thought have tried to solve are these: "What am I?" "Where did I come from?" and "Where am I going?" Their common goal is to ascertain the accurate knowledge concerning the origin, nature and destiny of man.

This is also the goal of Spiritual Science. And a system of thought having this goal should be termed spiritual science for two conclusive reasons; first, man has a spiritual origin, a spiritual nature and a spiritual destiny; secondly, accurate knowledge concerning man's origin, nature and destiny can be ascertained only by scientific methods. Hence, spiritual science becomes the most appropriate term.

Every religion or philosophy ever promulgated was the result of certain individuals' efforts to solve these great problems. All of these systems contain truths as well as falsehoods. But the grains of truth are too often hidden in the chaff of untruth; and remain unperceived by the superficial eyes of the multitude. These grains of truth may be separated from the chaff by the association of spiritual perception and scientific methods of demonstration. These two methods must be inseparably associated in the establishment of a system which shall embrace only truth. By these methods the truths contained in the ancient systems may be brought to light and demonstrated; and the truths yet hidden may be revealed.

By applying these two methods to the thought of the ages, we may formulate a harmonious, a comprehensive and self-demonstrative system which will satisfy the broadest and deepest minds of today; which will conclusively solve the great problems of time, and which, if lived up to, will give to man, here and now, the paradise he so eagerly yearns for.

The fundamental principles of this great system are as follows:

1. "The Universe is One. All are parts of the whole. Each part differs from every other part, simply in degree. The universe is composed of one primary substance; is governed by one universal law; and contains only one life, one origin, one nature, one destiny."

All true scientists agree that if the different elements were resolved back to their last analysis, they would terminate at the same point and become alike. In their last analysis all the elements are similar, or one. In this state they will form only one substance. This substance we call nature's primary substance. From this substance all the elements originate; and to this

substance they may all be resolved again when passed to their last analysis. Therefore all the elements are dissimilar differentiations of one primary substance. The primary substance is composed of atoms. These atoms are continually vibrating; the rapidity of these vibrations is fixed in their primary state, but subject to change in any of the differentiations. The different elements are composed of atoms vibrating at some fixed rate; the vibrating rate of each element differs from that of all the other elements as well as the primary substance itself. The dissimilarity existing between any element and nature's primary substance is due to the difference in vibrations. The same cause separates the different elements from each other. A mass of substance differentiates itself from the primary substance and becomes a fixed element by changing its vibrations sufficiently to correspond with the vibrations of the atoms of that element. If the vibrations are changed again to correspond with those of the primary substance, that element is resolved back again to the primary substance.

Vibration is the law that governs the dissimilarity between the various elements. There are not only physical elements, but also etherial and celestial elements.

The more rapid the atomic vibrations, and the shorter the vibratory undulations, the finer the element; the slower the atomic vibrations and the longer the vibratory undulations the cruder the elements.

The primary substance, from which all elements—physical, etherial and celestial, originate, we shall call spirit, because this term is inseparably associated with life, motion, intelligence, infinitude, universality, perpetuity, etc.

As spirit is nature's primary substance, this is essentially a spiritual universe, and man being the epitome of the universe is therefore a spiritual being. This is the main reason why the science of the universe as well as the science of man is most appropriately termed a Spiritual Science.

Spirit manifests itself in two ways—as matter and as force. Matter and force are the two external expressions of the two inherent attributes of spirit, viz. substance and motion. Spirit is a substance; and all the atoms of that substance are in continual motion—vibration.

Matter is a mass of spirit holding a stationary position in nature. Force is a mass of spirit whose position in nature is never stationary. All the atoms in matter vibrate, but the mass can not move itself. It may be moved by an external force, or by a force cooperating with it in the composition of a being. A rock is composed of matter only; an animal is composed of both matter and force—hence its self-locomotion. Matter may be sufficiently gross to compose the crudest clay, or fine enough to compose the form of an exalted soul. Crude matter has slow atomic vibrations and long vibratory undulations; fine matter has rapid atomic-vibrations and short vibratory undulations. That is the only difference between the various kinds of matter. Matter put in motion becomes force; force by ceasing its motion becomes matter. A pond of water is matter; a running stream is force. The atmosphere is matter during an absolute calm; during a storm it is force.

Matter presents all kinds of grades, depending upon the atomic vibrations. Force likewise.

Matter and force are the two external manifestations of spirit. All kinds of matter—physical, etherial and celestial, may be resolved back to spirit; all kinds of forces—physical, etherial

and celestial, may be resolved back to spirit, nature's primary substance.

We now see why the universe is one, why all are parts of the whole, breathing the one life, and having the one origin, the one nature and the one destiny.

This is the first fundamental principle in spiritual science. We shall now proceed to outline the second.

(To be continued.)

SELDEN J. FINNEY.

VALUABLE AND NEEDED LESSONS.

By G. B. Stebbins.

The following sketch of the life, with brief extracts from his writings, I reproduce after twenty years, with some changes. Beyond the beauty and power of his style, as the reader should notice, he speaks of his aims and methods of interior development and of bodily health so as to give valuable hints to speakers, normal or medium.

He links the God idea and Spiritualism and religion itself together as by and with a chain of gold, as follows:

The best way to give some idea of his methods of statement and his ideal of the Spiritual movement, may be to give some extracts from an address at Battle Creek, Mich., in 1866, in which he said:

"He who accepts the fact of spiritual intercourse, must take all that goes logically with that fact as part of the truth of the whole movement; and besides, the fact that man is a spirit carries with it as its foundation the idea of the Divine Spirit—of the Infinite and Eternal Spirit. It carries with it the idea of the spirituality of all original substance and power. For how could man have a spiritual body—a soul—unless there was a spiritual substance out of which it could be formed? and how could souls inspire each other, or be inspired by the Eternal Spirit, unless all were, at the basis, made of the same identical element? The fraternity of souls and the pater-nity of God rests at last on the identity of the original substance of each being. If human spirits are the children of God; if the idea of the fatherhood of God be not a delusion, then the substance of the Creator is the foundation of each soul. The identity of the primordial essence of the human and the divine Spirit is the only logical basis for Spiritualism; and it is on this foundation alone religion itself becomes possible.

"And once prove a man a spirit per se, and you have proved him one with the Eternal Substance, Life and Power of the Universe. No man can conceive two distinct and eternally different substances—spirit and matter—and get a live universe out of their union. For how can two eternally distinct and essentially different substances be brought together? In no conceivable way."

"And besides, all the modern tendencies of science are in the same direction. The spiritual idea of substance is arising from science. All bodies are now proved to be only petrified forms of force; all forces are proved, by their mutual transformability, to be only modes of the action of some common, simple, homogenous, invisible or spiritual power, and all power is eternal, infinite and divine.

"Here, then, on the basis of the idea of the spirituality of Eternal Power—Substance—God, rests the whole Spiritual movement; and to him who starts with the idea of God—of Infinite Spirit, there is not a logical resort but in Spiritualism. For if God be Spirit and Infinite, there is no room for any

other substance than spirit. Spirit becomes all in all—the primordial power at the center, and the original substance at the foundation of the world. Admit the idea of 'matter' as essentially different from spirit, and you can have no God; for such a notion plants a discrete degree between God and 'matter,' which limits each by the other; and so, destroying the infinity of each, upsets the very idea of God. Spiritualism is the only possible deduction from the idea of God; and the idea of Infinite Spirit—God—is the last possible induction from the facts which prove man a spiritual entity, immortal and progressive. No matter from which side we start, we land in Spiritualism. To set out from the notion of 'matter,' lands us in atheism; and atheism is disproved by those facts which demonstrate the spiritual entity of the soul.

"As Spiritualists, we know that the soul's existence is a demonstrated fact; and our ideas of the form and nature of the soul are clear, distinct, and certain, as far as they go. We regard the soul as an entity—not a function—possessing human form, constituted of fine, spiritual elements, wrought up into organs with functions and powers correspondingly fine and spiritual, and living after it leaves the body in the spiritual spheres of the world, all of whose elements, forces, laws and beings, are correspondingly fine and spiritual. The physical and spiritual worlds are related by the same forces in a more highly attenuated form, which connect planets and suns, rocks, vegetables, animals and man. From the earth to the spiritual world, there is a gradual attenuation and refinement of forces and elements shading up into spirituality. No discrete degree breaks the chain; no chasm isolates the two spheres; the dear old earth does not whirl in a vacuum exhausted of all spiritual vitality, and void of all divine power. It is not an insulated and erratic body, driving to ruin against the surges of divine wrath, a mere bone of contention between 'Gabriel' and the 'Devil,' but the native birth-place of immortal men and women; nursery of the Infinite Light, Liberty and Love. No impassable chasm separates us from the dear ones gone; for the Jacob's Ladder of Spiritual Communion is planted on the solid rocks of the earth, with its top leaned against the battlements of 'heaven,' and its lowest rung so near the ground that the poorest daughter of earth can find the top. Beside, each soul on earth who has a friend in spirit land is anchored by golden forces to the higher spheres."

To unfold all the relations of these two worlds would be to solve the secrets of genius, to reveal the source of answer to prayer, to account for the spiritual life and heroism the world over, and to unveil the destiny of nations and the whole future of man.

Spiritual liberty, and not dogmatic theology, is the enthusiasm of the nineteenth century.

The race advances, either to atheism or to a universal Spiritualism. Which shall it be? Who can doubt? Mere negations do not move men; hence atheism can not be the last resort."

Nor are these great facts of Spiritualism exclusively modern or anomalous. Brahminism, Buddhism—the old classical religions—and Christianity itself, began with just such spiritual facts. The whole New Testament history of Christ is one continued narrative of the experience of a spiritual medium. Christ's great moment of transfiguration; his healing of the sick by the laying on of hands; his experience of comfort from minister-

ing angels in the garden after his prayer and his commission to his disciples, prove this.

BIOGRAPHICAL SKETCH.

Mr. Finney was born in northern Ohio some 50 year ago, of poor but thoughtful parents. Lived plain, worked as a carpenter, had a common school education; was bright, trusty and busy. Unexpectedly, one night, near Oberlin, he awoke at a table to find himself speaking. Other meetings followed. A good scholar said he sometimes spoke Greek, not knowing a letter, and was soon in the field, with large audiences, still unconscious when speaking, and meanwhile found his normal powers growing, his reasoning faculties gaining in strength. He studied himself, with a view to the best mental and spiritual culture, read and thought, yet aimed to keep himself receptive to inspiration, and so grew gradually into speaking, with open eyes and normal use and control of his mental and bodily powers, yet conscious of influx and assistance to help himself, from spiritual intelligences. He was able to bring himself into a condition wherein he could habitually repel and become positive toward any influence that seemed unwise or injurious, and so grew to be a speaker of signal eloquence, of rare philosophical acumen and power, of wonderful spiritual clearness and insight, and of broadest range and grandest power of reason and intuition—glad of the conscious presence and welcome aid of spiritual intelligences, knowing sometimes who they were, yet in the full use of his own remarkable powers. He was educated indeed by his clairvoyance and spiritual experience, and his self-help strengthened by the help of the invisibles, acting in accord with his own wise self-discipline and self-culture—a fine illustration of a wise use of mediumistic powers. All this I learned from him and others during the years of our prized and well-remembered personal intimacy.

He was singularly clear and able in metaphysics, too abstruse sometimes for a popular audience, yet with a fervid eloquence that held all hearers, and a forcible statement of our common experiences and hopes that went to every heart. After a lecture of his in one of our Michigan towns, an intelligent gentleman, accustomed to hear lectures on Mental Philosophy by an eminent college professor, said to me: "That man has given more real philosophy of the mind, and in an abler manner, than I have heard from our professors for years."

For years he had many delightful and instructed hearers, went to California for health on a mountain ranch, was a member of the state senate and made two speeches on making slavery unconstitutional and for woman suffrage.

He was brave in reform, strong in argument, beautiful in speech, peerless in effective oratory, never sensational but ever urging self-help, and of character pure and trusty.

IMPRUDENT MARRIAGES.

This is the title of a new and remarkable book just published. It is already in great demand, for the author's first book had a sale of over a million copies in England alone.

Imprudent Marriages points out many important facts that vitally concern every young man, but that comparatively few ever think of. It will be worth its weight in gold to any man who reads it carefully. It is not intended for children.

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"A PLANETARY QUESTION."

When the ancient philosopher, "Galileo," uttered the startling fact, "The World is Round!" the people with one voice demanded his life, a forfeit for his boldness.

Did not every one know that the world was flat? Hence, a crime, this newer thought, and during the centuries that have passed since then, no voice has proclaimed a bolder one.

Until now, in 1900, shall a woman's pen dare to ask of the scientific minds this question: "Are we upon the exterior or interior surface of our planet? Several years ago I read an article in "The World's Wonders," by Buel, of "Captain John W. Symmes' Explorations in Northern Seas."

He claimed that in an extreme northern latitude was found a current strong enough to draw into its depths every passing craft, and feared by navigators.

If they were upon an exterior surface, then what of the within? Mr. Symmes claimed an opening at either pole of 4,000 miles across from either outer surface, or 2,000 miles from either inner surface, denoting the earth's crust to be 1,000 miles in density, and gradually converging at the shore line—the southern even greater than the northern opening.

And now, then, with a globe of 25,000 miles circumference, a little over 8,000 miles diameter, do you suppose nature designed so vast an inner store house to remain unexplored? uninhabited if you please?

And to nature I will turn for every example with which to suggest my "theory!" Is there not from the smallest atom, seed, flower or fruit, an exterior and interior part? The greatest known forces in nature are the unseen. Our richest minerals and jewels are within an exterior covering. Every known value in what is termed organic and inorganic life has its own peculiar external protection. Then, why not the planets?

Is it reasonable to expect from "Infinite Wisdom" worlds to be created, to revolve in space, whose inhabitants dwell upon the exterior or unprotected surface? If upon either side, what holds the waters in place, or the mountains from falling into space?

With a boundary wall of 1,000 miles, is it not sufficient to sustain the interior requirements? Are not our fiercest electrical storms encountered near the equator? Nature's electric batteries stored there? The central space from north to south; a shaft for air, heat and light?

A wise division of land and water; thus equalizing the poise of the planet. And take any map of the spheres arranged for a cylindrical folding, turn its outer side in, and you have the same grand divisions unchanged.

Everywhere land is surrounded by water. What surrounds water? I say ether and land! The exterior surface by ether.

For an astronomical view upon a miniature scale go into a deep well and observe passing objects before your upward gaze, passing over and beyond your view. Imagine the well to be a globe, and you within instead of without. Could you observe their passage, only as they come into line with your limited perspective? And exactly as we now are obliged to await the reappearance of stars and planets, from our point of survey? If upon the exterior surface, why not travel to other points along the line of our circumference, and sight a star or planet desired, within our orbit? From one cardinal point to another, calculation of time, hence distance, can be obtained.

If upon the outer surface, would we

not have less darkness? And what about the atmospheric pressure upon the exterior surface of the globe—and people?

Millions of years have the planets revolved in space. Thousands of years have we been in the wrong place—if my theory be true! About time the twentieth century brought us into truer calculations! Then may science be enabled to account for many of the now unexplained problems. The truth revealed!

Standing upon any high eminence, look up and around, like the interior of a vast dome, the above appears to be—does it not? While the zenith is the boundary line of—what? The inner rim of our outlook, of 2,000 miles of polar expanse! Don't it look look like it?

I have studied the subject, "Theory," most earnestly for many years, and am convinced that there lies a problem waiting to be solved by scientific minds. I only send forth the "seed-thought," believing its fruit will be garnered for future years and people. When fully understood, many of the now seeming mysteries will become plain and simple to Nature's students. The secret of our ignorance upon many lines of thought is this, we look without, instead of within, for the cause or source—gaining wrong results thereby.

As before stated, by reading another's work, caused the thought that resulted in the "Theory" advanced now by the writer. I earnestly desire to have it published, bringing before the scientific world the idea which has been impressed upon my mind, for the value it may contain. Yours for scientific research,

MRS JOSEPHINE E. STEVENS.
Forest Hotel, Rogers Park, Chicago.

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REPORTS OF MEETINGS.

CHICAGO, ILLS.

The Alpha Spiritualist Society celebrated the fifty-second anniversary Sunday night, April 1. The large hall of the Masonic Temple was filled and each one was made happy by some message or portrait of a departed spirit loved one. The services were opened by Mr. Frank Lowe, who rendered touching music, after which Mrs. Mabel A. Jackman opened the services with an appropriate address concerning the advent of Modern Spiritualism, after which Mrs. Nellie Gates rendered a most beautiful poem. One is lifted above earth conditions while listening to the instructive lessons given through her as an inspired instrument. After Mrs. Gates, Mr. Griffith was introduced by Mrs. Jackman. He also delivered a very fine address, and gave many interesting accounts of experiences in the line of phenomena. On one occasion, he stated, he had called upon Mrs. Jackman just when she was sitting with Mr. S. Seely of Sterling, Ill., for a portrait of his niece, and was invited to join the seance, which was held in the broad daylight. He saw the large canvas, which was perfectly clear, when placed in a box and held in plain view of all for one-half hour, when the spirit guides announced that the portrait was completed, whereupon the canvas was removed from the box and Mr. Seely was moved to tears and exclaimed, "Oh, that is Sadie Seely, my niece," but on a close examination he said, "The hair is not quite dark enough and I believe she wore it longer." Mrs. Jackman then placed the canvas under a little table and asked the spirit artist if he would make the change which Mr. Seely desired, and in five minutes' time the signal was given, and on looking again at the canvas it was found complete, the hair had been lengthened four inches and also made the proper shade. Skeptics might cry fraud to this—but what will you do with facts presented to-night, for, after Mr. Griffith had finished his remarks, Mrs. Jackman washed and thoroughly cleaned 29 common school slates, which were held up so the audience could see they were perfectly clean, and then held up about 15 wedding cardboards 9x12 for the audience to examine. These were placed between the slates and then Mrs. Jackman invited a skeptic to step forward and hold the slates. While this was being done the medium wrote automatically and received answers to 29 questions asked by members of the audience—and upon opening the slates, 29 messages were found, every one of which was recognized—and, best of all, several members of the audience received portraits of spirit friends which they fully recognized. Mr. Stietz received a perfect likeness of his spirit wife and to prove the fact, he took from his pocket a portrait of his wife, which he said he felt impressed to place in his pocket that morning. Mrs. Lyons also received a perfect likeness of her spirit mother, which was verified by a small likeness she had with her. Mrs. Mary Conner received a fine picture of a noble Indian guide. Mr. J. C. Smith received a portrait of a very dear friend, whom he said had been with him as a guide since childhood. Mr. Christie received a beautiful landscape. Last, but not least, little Nellie Grey, a dear little spirit who is known all over the United States

as one of Mrs. Jackman's guides, gave her picture to Mrs. J. Schmidt. After this Mrs. Jackman passed through the audience with "The Light of Truth." Many bought a copy of the same. If every medium would work as diligently for "The Light of Truth," as does Mrs. Jackman the phenomena would never be crushed and the world would be enlightened and made better by the beautiful truths it teaches from week to week. Altogether, the evening is one which will live in the memory of the people. The brightness of the many flowers which decorated the rostrum did not outvie the bright and happy faces who were the recipients of so many tokens of love from spirit friends. The scene was made more comfortable when one could hear the patter of the first April rain without. Long may "The Light of Truth" live to herald the glad tidings of joy from spirit life.

SECRETARY.

CLEVELAND, O.

It has been quite a time since Light of Truth has heard from us as a society, but I promise to make amends by writing a short account of our doings occasionally. At this time I will report the celebration of the fifty-second anniversary of Modern Spiritualism by our society, viz.: The First Association of Spiritualists of Cleveland.

Our auditorium, newly decorated, was filled to overflowing at both sessions, Sunday afternoon and evening, March 25. The rostrum was handsomely adorned with palms, potted plants and cut bouquets, and presented a perfect bower of beauty.

Music was rendered by master minds and hands on the piano and violins, also beautiful selections of vocal music was rendered.

Our president, Mr. T. A. Barker, very appropriately opened the celebration by making an address that was just suited for the occasion, as it was decidedly progressive in its aims, and was heartily received.

We had with us, besides our speaker for March, Mrs. Anna E. Thomas, the two veterans in the cause, Miss Annie Inman and Professor Weaver, and also the secretary of the Ohio State Association of Spiritualists, Mr. C. B. Gould, did honor to the cause and justice to themselves by their potent remarks.

Our lyceum was represented by some of the children reciting very pretty selections, which shows honor to the class leaders and credit to the little ones. Long live our lyceum!

At the conclusion of the afternoon session many of those present adjourned to the banquet room, where justice was done to many good things that go to "inspire the inner man," which was generously donated by the ladies of the society, and was also very ably served by them.

Mrs. Barker, Mrs. Gray, Mrs. Gates were indefatigable in their zeal to have all enjoy themselves. Miss Lenk, Miss Nagle and several others were very able assistants, and everybody fully appreciated each other's efforts.

Our celebration was a perfect success in every manner and will long be remembered as a "feast of good will and harmony."

At the evening session the large hall was filled quickly, and soon there was "standing room only" and the doors of the adjoining room were thrown open to accommodate the

throng of eager and pleased listeners.

For the month of April we have for our speaker Mr. Frank Baxter, and May is an open date.

We solicit correspondence from speakers and mediums. Our secretary is Mr. A. A. Kerr, No. 26 Central avenue. Fraternal yours,

WILLIAM NIESS.

ST. PAUL, MINN.

The St. Paul Spiritual Alliance celebrated the fifty-second anniversary of Modern Spiritualism, March 25, at Odd Fellows' hall. The gathering was one of special note and interest to Spiritualists, was very enjoyable to a very large number, lasting all day. Supper was served after the close of the afternoon meeting, and the exercises resumed at 7:30 after a season of social intercourse.

The exercises of the day were opened at 11 o'clock with a conference meeting of mediums, at which several addresses were made by prominent members of the organization. A reception was given for officers and members of the state and local associations at 2:30 p. m., followed by a selection by the quartette. Mrs. S. M. Lowell offered the invocation and Mrs. J. P. Whitwell delivered the opening address, Mrs. Zumbach gave a solo, and G. H. Kates delivered an address upon "Fruits of the Spirit." Mrs. Zaida Brown Kates gave tests and spirit greetings. During the interval following the afternoon meetings test circles were held in the main hall by Mrs. Lowell, Mrs. Kates, Mrs. Sauer, and others assisting.

Mrs. S. W. Lowell opened the evening meeting with the invocation. Mrs. J. P. Whitwell delivered a short address upon the benefits of Spiritualism. "The Beauty of Death" was the subject of an address by Mrs. Zaida Brown Kates. Several musical numbers were given by Prof. Zumbach and quartette. Meeting closed with spirit messages and tests by Mrs. Kates and Mrs. Mary Jacobs.

Sunday, April 8, the Spiritual Alliance will celebrate the eleventh anniversary of the formation of the organization in St. Paul. A special program will be given, including a number of prominent Spiritualist speakers. Meetings will be continued every Sunday evening until about May, when they will be abandoned for the summer, except the camp meeting some time in August.

BROOKLYN, N. Y.

The fifty-second anniversary of Modern Spiritualism was celebrated by the Fraternity of Soul Communion Saturday evening, when the Women's Progressive Union, the Saturday Night Conference and the Fraternity of Soul Communion joined in a grand union meeting. It was a night long to be remembered. The service opened with singing, followed by invocation by Rev. Ira Moore Courlis. Mr. Fort was then introduced, followed by Mr. R. E. Fichthorne of New York. Professor Lockwood, the present speaker of the Women's Progressive union, spoke very forcibly and delighted his hearers. This part of the service was followed by Mrs. Jennie Conant (Henderson) and Ira Moore Courlis, both giving more than satisfactory messages from loved ones in spirit life. Second service was held at 3 o'clock Sunday afternoon at the Aurora Grata Cathedral, Bedford avenue and Madison street. The speaker was Mr. R. E. Fichthorne of New York, followed by Mr. Courlis, who gave a number of messages. Congregational singing and Mr. J. H. Fort in the chair.

Our crowning service was held Sunday evening at 7:45 in the church and

the house was crowded. The program was as follows:

"Hark, Hark, My Soul," Verdi Quartet
Invocation Mr. Fichthorne
Bible Lesson Mr. Courlis
Cong. Singing, "Bless Be the Tie That Binds."

Soprano Solo Miss Ray Stillman
"Review of Spiritualism" J. H. Fort
(A most worthy address that held the audience for nearly an hour. After Mr. Fort had finished many held a different view of our Glorious Religion and Truth.)
Anthem, "No Shadows Yonder"..... Quartet

Mr. Courlis was then introduced and gave a more than pleasing ballet seance, at which all were given an opportunity to hear from the spirit world. This, of course, made our closing anniversary service very gratifying to our society.

Indeed, for 24 hours we have been bathed in the true baptism of God's angels, and we look forward again to the New Spiritual Easter of 1901. The Light of Truth was duly spoiled of and many copies sold.

W. H. ADAMS, Sec'y.

CLEVELAND, O.

A celebration of the fifty-second anniversary of Modern Spiritualism was held on Monday evening, March 26, at the home of Mrs. Kemp, 527 Scoville avenue, Cleveland, O. Mrs. Kemp is one of our strongest and most reliable mediums, and it was by request of her guides that the 26th was selected for this important as well as pleasant duty. That her guides and many other spirit friends did their best on this occasion there is no doubt.

After the necessary preliminaries incidental to the occasion, and the medium having entered the cabinet, an appropriate invocation was delivered by Dr. Galentine of Cleveland, after which a hymn was started, but not finished before the white robed denizens of the spirit world began to come. Males, females, little, big, old and young, and for two hours and a quarter there was scarcely a moment that

HAPPY FAMILY.

When They Go Rid of the Coffee Habit.

A little woman out in Oswego, Ill., tells about her husband having determined to see if he could not make her quit coffee drinking, which he believed to be the cause of her constant neuralgia and general nervousness, brought home several packages of Postum Food Coffee which he had discovered, by trying elsewhere, to be good.

She says: "What in the world he brought home five packages for, I could not understand; nevertheless I quit coffee and started in on Postum Food Coffee. I did not have much faith in the change doing me any good, but was astonished to discover that my neuralgia left me almost at once, and the nervous troubles kept getting less and less.

"Little daughter at that time had been ill and could eat little or nothing. She was pale and thin. As soon as I discovered how Postum treated me, I began to give it to her. She liked it very much, and would drink it when she would take nothing else. She began to pick up rapidly and got plump and round and rosy.

"I don't care what sort of food there is in Postum so long as it treats me as it has. It is plain enough the food contained in Postum Coffee is good, and that's all we want to know. I am rid of neuralgia and nervousness, and am a healthy woman. Husband has also been improved, and daughter is well and happy, as I stated above." With best wishes, Mrs. Nellie Treman.

from two to three forms were not visible and conversing with their friends of earth. During this seance the writer was invited to come up to the cabinet, and then into it, where he was first greeted by, and then conversed, with four spirit friends, all of whom were materialized in full form. After conversing for a while, two of those friends, a dear sister and a nephew, came out of the cabinet with the writer into the room, where he introduced them to mortal friends. Later on the medium with two materialized spirits (ladies) came out of the cabinet into the middle of the room, where they remained for several minutes under a good light, and where, too, they were plainly seen by all in the room. Upon this occasion fully fifty forms materialized, and our spirit friends enjoyed the occasion fully as much, if not more, than did we. E. R. KIDD.
Canton, Ohio.

TOLEDO, O.

The Spiritual Church of Progressive Thought celebrated the fifty-second anniversary of Modern Spiritualism March 25, at Pythian Castle, Toledo, O. The hall was tastefully decorated with bunting, palms and cut flowers. An interesting program of vocal and instrumental music was rendered before a large and appreciative audience. The exercises opened with a piano solo by Miss Julia Curran. Miss Adelina Textor sang "The Holy City" with much effect. The piano solos by Mr. Dewitt Coolman and the vocal solo by Mr. Caro Miller of the J. W. Carner stock company were greatly appreciated. Mr. William L. Vail gave a select cornet solo, after which Mrs. Carrie Firth Curran, the lecturer of the evening, gave a brief history of the progress of Modern Spiritualism within the past half century, concluding by giving psychometric readings. A very enjoyable evening was passed by all concerned.

MRS. CARRIE FIRTH CURRAN.

The fifty-second anniversary of Modern Spiritualism was celebrated by the Independent Association of Spiritualists at Memorial hall, on Sunday, April 1, 1900. Rathbun's orchestra rendered special music for the occasion amid decorations of beautiful flowers which bedecked the rostrum. The spacious hall was filled, the greater part being those of different denominations seeking for a spark of light, and were held attentively for two hours listening to recitations from the young members and a lecture by Henry H. Warner, followed by psychometric readings, also a short talk by Mrs. Elizabeth Schouss. Mr. Warner finishes a three weeks' engagement with this association next Sunday. Mrs. Emma Nutt-Moore of Danville, Ill., will serve the association April 15, 22 and 29, giving lectures and tests. GEO. FRIEND.

VETERANS SPIRITUALISTS MEET.

The anniversary exercises of the Veteran Spiritualists' Union were held in Horticultural hall. C. C. Shaw of New Hampshire presided, and after a few words of welcome, he introduced Mrs. Ida P. Whitlock, who delivered the invocation. After the audience had sung "Shall We Gather at the River?" Mrs. Sarah A. Byrnes delivered a brief address.

Mrs. Alice Waterhouse, who followed, spoke of the good work done in establishing the Waverley Home, and urged that liberal contributions should be made to discharge the mortgage that now bears so heavily on the society.

Mrs. C. Fannie Allyn of Stoneham said she believed in prayers, but they

were of little avail if they were not practiced. She was glad that Lyman Abbott has had the courage to repudiate the story of Jonah. She was also glad that Spiritualists were the first to give women an opportunity to speak in public.

Albert P. Blinn, vice president of the union, made a statement regarding the home at Waverley, explaining why it has not been opened. There is a mortgage to carry of \$7,250, which is a heavy burden on the union. Whatever money is paid toward the lifting of this debt will be conscientiously used for this purpose. About \$450 is required to meet the yearly current expenses.

E. W. Emerson of Manchester, N. H., made an appeal in behalf of the Veterans' Home.

Mrs. J. S. Soper, secretary of the union, announced the receipt of a gift of \$100 from a veteran Spiritualist and a collection of nearly \$27 for the benefit of the home.

FORT WORTH, TEXAS.

The Fifty-second anniversary was observed on the first Sunday in April in our beautiful temple. Mrs. Jennie Hagan Jackson led in appropriate remarks, presenting also the congratulations of Dr. Barrett, our national president, and many others who could not be with us. Dr. Brownson, Mrs. Mary A. Wilson, Mrs. Hurlbut and others followed with cheerful and encouraging thoughts suggested by the occasion. Our president, Judge Wray, was necessarily absent, which detracted from the interest of the occasion, as he was to have given the leading address. But the services were listened to attentively by an audience of the most cultivated people of the city. Indeed, we always have that class present. All this indicates the fact that substantial progress is being made in our cause in this city. There is much more inquiry than ever on psychic subjects. The preachers (those who don't know us) are having harder work than ever to keep their flocks from straying into our pastures. Free thought is progressing, and bibliolatry, churcholatry and partyolatry, with every other form of idolatry, is giving way.

S. J. BROWNSON, M. D.

CINCINNATI, O.

The fifty-second anniversary of Modern Spiritualism was held at Lytle hall, Race street, April 1. The hall was packed to its utmost capacity. The ladies had decorated the rostrum with beautiful flowers, festoons and other appropriate articles. Resting upon an easel in center of platform was a large-sized likeness of the medium's spirit daughter, Dollie Garrett. Appropriate music for the occasion was rendered by Mrs. Ross and assistants. Select readings, solos and other entertainments given, after which Dollie Garrett took control of her mother, Mrs. Mary Garrett Sharon, and gave one convincing test after another that surprised many investigators. Near the close of the services the hall was darkened, with the exception of electric lights from Washington park shining through the transoms. Spirit Jack Maguire carried a large sized trumpet over the heads of the people to the center of the hall. The light was sufficient for all to plainly see it.

J. C. DRYER, Sec'y.

JACKSON, MICH.

The Spiritualists of Jackson, Mich., duly celebrated the fifty-second anniversary on Sunday, March 25. Addresses by various speakers suited to the occasion were given, one of the speakers (Mr. L. S. White) being a

OUR GREAT COMBINATION OFFER

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—The Best Weekly and the Greatest Monthly—all for \$2.50.

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Our readers are too well acquainted with the Light of Truth to need any descriptive word in regard to the favorite weekly. But for our friends who are not yet acquainted with The Coming Age we give the following:

THE COMING AGE,

Though only a year old, this review has forced its way to the very fore front of the great magazines of progressive and constructive thought in the English-speaking world. It employs the greatest thinkers of the age, but it is in no sense dry, heavy or pedantic. On the contrary, from cover to cover it is bright, inspiring, constructive and entertaining.

POPULAR FEATURES.

The Coming Age for this year will contain a strong serial story by Mrs. C. K. Reifsnider, entitled "Two Hearts for One." It began in the January number and will continue through the year. The time of the story is during our great civil war. It is a romance of life and love, very strong and quite dramatic.

Short stories and sketches of the lives of the earth's great men and women and studies of great books will also be monthly features of The Coming Age. The department of Authentic Dreams and Visions will receive special attention, as also will the department of Health Through Rational Living. Conversations with leading thinkers, preceded by popular editorial sketches, portraits of leading men and women. The department of Books of the Day and editorials will go to make this magazine in the best sense of the word popular, and with the great original essays appearing each month will contribute to the broad culture of its readers and render it indispensable to all thinking people who wish to be in touch with the best thought of the time.

In their prospectus for the ensuing year the publishers state that it is their purpose to make The Coming Age brighter, stronger and better than it has been during the past year, and this, to our readers, who are acquainted with the magazine, is promising much. They say that they propose to make this magazine a library of bright interest and virile thought, which shall appeal to every member of the home circle and prove indispensable to those who wish to keep abreast with the best ideas of the wonderful incoming age.

LIGHT OF TRUTH PUBLISHING CO., Columbus, O.

resident near Hydesville, N. Y., when the Rochester rappings first began, and has sat in test circles with the Fox girls when professional men, clergymen and others were present to investigate the new wonderful phenomenon. Mrs. M. J. McCoy and Mr. H. E. Chase of Cleveland, O., took part in the meeting, the former giving the psychometric readings; the latter speaking and also giving clairvoyant tests of the presence of spirits.

These well known mediums have spent the past three weeks here giving materializing seances, spirit photography and other phases of mediumship, greatly to the enjoyment and entertainment of the Spiritualists and their friends in Jackson, who wish them success wherever they go.

MUNCIE, IND.

The Anniversary meeting took place Sunday, April 1. A good program was rendered, including music, both instrumental and vocal and recitations. Mr. Moore addressed the meeting and his wife followed with platform tests, which were all recognized. After the meeting the Lyceum tendered a farewell reception to Rev. Harry J. Moore, D. M., and wife in honor of their work among us as a people. Refreshments were served and a general good time had. Mr. Moore is our retiring conductor. He expects to locate in Chicago and the people of Muncie at large wish him and his estimable wife success wherever they go.

ELSIE HUSSEY, Sec'y.

STURGIS, MICH.

The fifty-second anniversary of Modern Spiritualism was successfully and very pleasantly celebrated in Stur-

gis, Mich., by the Harmonical society, Sunday, April 1. Short addresses appropriate to the occasion were made by Dr. E. H. Denslow, H. F. Arnold, Mrs. Nellie Smith and Thomas Harding. The audience was not large. The discourses were listened to with marked attention. All seemed to enjoy it and thought it best to continue each year to come.

THOMAS COLLAN.

HARTFORD, CONN.

We celebrated the fifty-second anniversary of Modern Spiritualism March 25 at our home. Meeting opened at 2:30 p. m. with words of welcome spoken by Mrs. Storrs. The time was occupied until supper with songs, recitations, spirit communications, short speeches, spirit manifestations by table tipping. Some fifty or more sat down to a bountifully supplied table, and fortified the physical man to be able to do justice to what came later in the way of songs and addresses.

J. W. STORRS.

THE DIME SPIRITUALIST MISSION.

The only one in the city. 421 W. 27th St., one door E. Wentworth ave., Chicago, Ill. Services every Sunday afternoon and evening. 3 p. m., Sunday school and conference; 8 p. m., discourse, messages and readings. Singing by the Sunflower choir.

C. THOMAS H. BENTON, Minister.

ANNOUNCEMENT.

To our many friends and co-workers: We have removed our Spiritualists' and Mediums' Home from 3310½ Rhodes avenue to 3265 Rhodes avenue, Chicago, Ill., where we have secured better conditions for spiritual work. C. THOMAS H. BENTON, Sec.



SAYINGS AND DOINGS

OF

Rev. Dr. Talkwell,

OF

BY C. S. CARR, M. D., Columbus, Ohio,

"BUT WHEN THOU FASTEST, APPEAR NOT UNTO MEN TO FAST."

Dr. Talkwell said last Sunday:

The demoralizing effect of a well-fed, much-fed and always-fed condition of the body has been recognized from time immemorial. A vigorous spirituality is not expected where complete bodily satisfaction exists. When the body is kept carefully guarded from all hunger the spirit sleeps contentedly. Fasting produces a spiritual self-consciousness. An over-fed body acts as a spiritual opiate. "Man shall not live by bread alone," has been forgotten by those who never fast. Much fasting produces spiritual famine. Voluntary fasting often has as a reward a spiritual feast.

Fasting has been practiced for three distinct and entirely different purposes. It has been practiced as a physiological or hygienic measure. It is good for the body. In some bodily temperaments fasting is absolutely necessary to good health. With the concentrated foods and sedentary habits of modern civilization, fasting is an ever increasing necessity to the preservation of good digestion and the prevention of acute disease.

Fasting has been practiced as a penance. As a self-inflicted punishment for sins committed, fasting has always been found a convenient cudgel. Fasting as a penance to atone for excessive indulgence has some incidental benefit, but is liable to degeneration into license for intemperance. If the fast for Lent justifies the preceding car-

nival, then both had better be omitted.

Fasting has also been practiced as a means of grace. Reducing the bodily functions to a minimum of activity, greater spiritual activity is possible. Many others besides religious devotees have found that an empty stomach makes an excessive brain. So far as Jesus practiced voluntary fasting as all this must have been his reason for doing so. Not as a hygienic measure, for he held the things of the flesh as of secondary importance to the things of the spirit. Not as a penance for sin, for he regarded God as a loving Father rather than as an exacting tyrant. The forty days' fast of Jesus just before beginning his mission was not a hygienic measure, nor a penance, but a spiritual exercise for the purpose of gaining complete mastery of his body.

It would seem that if Jesus practiced voluntary fasting after this, it was done in secret, as he had the reputation of not fasting at all. "And John's disciples and the Pharisees were fasting, and they come and say unto him, why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?" But whatever may have been his practice he did not fail to give very specific directions to his disciples about fasting. This, like alms-giving and prayer, he enjoins the most careful secrecy. He omitted nothing to emphasize his wish in this particular. He said: "Moreover, when ye fast be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But when thou fastest, anoint thy head, and wash thy face, that thou appear

not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

If Jesus foresaw how completely his words were to be ignored by his professed followers; how the very things he strove against would become the special badge of Christian discipleship, what must have been his feelings? Perhaps he did foresee it. This may explain in part his agony at Gethsemane.

Did he foresee that in spite of his words fasting would be set apart for certain days; that fast days would become as public as holidays; that they would be scheduled like sporting events; that every item of each fast would be prescribed like the menu of a public banquet; that no pains would be spared to make this observance conspicuous by mode of dress and general deportment; that all compunction of conscience and propriety would be lost by his followers in making public parade of the most excellent means of grace? Did he foresee all this? He said once to the theologians, "Ye have made the word of God of no effect by your traditions." I wonder if he would not say the same thing again.

It is quite unlikely, however, that Jesus' mode of fasting was a formal or stated observance, either public or private. After he began his career as a minister of the gospel his life was altogether too serious for such things. He became so poor, having no home or place to lay his head, that fasting was frequently unavoidable. The master himself and the disciples could not carry the gospel to the poor and outcast without getting hungry sometimes. Formal fasting was quite superfluous in such a life. This was also true of those primitive ministers of the gospel who accepted what Jesus taught literally. They used to get hungry too. They saw no way to avoid it and followed Jesus. It required several hundred years of theological research to discover a way to become a gospel minister and yet remain a well-fed, well-paid gentleman. Few people realize the amount of Christian scholarship that has been expended to transform the life of a Christian minister into a prosperous, college-bred orator.

Alms-giving, prayer and fasting are

pious observances. Real piety seeks seclusion. Nothing is more obnoxious to the normal mind than a public exhibition of piety. No more disagreeable person exists than one who is always appearing pious. No one likes to be in the presence of such a person. This is so true that even the pious mistrust or hate each other. To be really pious without allowing anyone to discover it is true religion according to Jesus. A want of modesty destroys the charm of the most beautiful woman. So a want of secrecy destroys the beauty of the most zealous piety. A piety that does not diligently seek to hide itself is spiritual vulgarity.

At first everybody instinctively tries to hide piety. This is exactly as it should be. It is only after great effort and spiritual self abuse that any sane person can bring himself to exhibit his piety. All sorts of evangelistic devices have been contrived to persuade "new converts" to display in public some sign of piety. This is always repugnant to any sincere mind. Human nature naturally rebels against such defilement of its most sacred feelings. It is only the less modest ones who can be so debauched. Thanks to the natural divinity of the human soul, the great majority of people remain true to their own hearts. Thanks to the integrity of human nature only a few can be cajoled to betray their holiest sensibilities. Most people, in spite of their teachers, hold their piety in sacred privacy. And the Father who seeth in secret does reward them openly.

But some will say, "Shall we hide our light under a bushel?" Hiding our piety is not hiding our light. Private piety leads to public acts, which are the light of the world. Acts, not words, constitute the light of the world. The person whom the world calls a "religious crank" is one who makes his piety public. Such a person does far more harm than good. His is the religions to talk, talk, talk. There is no light in it at all. But the one who instinctively conceals his piety and is governed in all his outward acts by the law of love is the light of the world. Such a one cannot hide his light. The master has promised that he would be rewarded openly. The world needs more and more of this kind of light.

AN INTERVIEW WITH ELMER GATES.

I presume that Professor Elmer Gates needs no introduction to the metaphysical reading public, for it is generally known that he has established at Chevy Chase a large laboratory, in which he conducts experiments of the greatest value to both physical and metaphysical science. Professor Gates claims, and rightly, too, that while the mind has been busy with every subject under the sun, it has notably neglected itself. This is, as we all know, a marked defect in the general system of education, a defect which Professor Gates is massing all his effort to correct. He expects to formulate a system of menticulture which shall enable a student to take a short cut to learning, to so use the mind that mentation will be infinitely quicker, more comprehensive and more profound.

How few realize that there is or can be a science of mentation, that minds can be added to or improved when defective and all according to exact method. Why, Professor Gates has an instrument by which he registers the fatigue point in an individual, and by oft repeated experiment with compared results he has proved that the fatigue point is reached much sooner when one is suffering from disappointment

or grief. Of course, we naturally infer this from personal experience, but it is made doubly sure, clenched, as it were, by these exact scientific experiments.

Some years ago a newspaper report went the rounds to the effect that Professor Gates had discovered the color of sin; that it was red, supposedly because through his experiments with the perspiration or secretions of persons under the influence of unworthy emotion, red was present largely. This was the only foundation for the statement, but, as Professor Gates says, he is accustomed to being written up from the various standpoints of Theosophy, Spiritualism, Materialism, Christian Science and all the cults of the day, each coloring its statements to indorse its own pet theory.

Naturally, I shall do the same, for going there with a preconception that there must be scientific proof of the power of mind over the body and all its ailments, I found just what I sought; and yet I hope I do not garble the text to any appreciable degree.

This is the text. Professor Gates has discovered that by directing the thought to any part of the body there is at once induced a flow of blood to that part. If the feet are cold you direct the thought toward them and they at once become warm. To prove this by a physical test he places one arm

in a jar level full of water, and concentrates his thought upon that arm. In a short time there is an overflow of about two ounces of water. Then he places the other arm also in a jar of water, level full, and after filling up the first jar again he concentrates the thought upon the other arm, the one in the second jar, with the result that it shortly overflows as did the first, while this time there is no overflow from the first.

The overflow is caused by the enlargement of the arm through its increased amount of blood, and, knowing this, my mind at once leaped to this deduction, that blood could thus be sent to the eye, the ear, or any part of the body which lacked nutrition or vitality, and in this manner sight and hearing be restored or any vital function rendered operative. I was strengthened in this conclusion upon expressing it to Professor Gates by his stating instances in which similar effects have been produced to his knowledge.

Of course, we who believe in the therapeutic action of thought, know that these things are done, but it is well to know also how they are done, and that is wherein Professor Gates' work is to be of such value to us. I only wish that some lover of science, with a plethoric bank account, would endow Professor Gates with a million or two

with which to carry on his experiments, as they are enormously expensive, and are not nearly covered by the government appropriation.

And, O blessed thought, no animal has to suffer under this research. I made a point of asking that, and I found that the only vivisection carried on was among books, which are sacrificed wholesale to eliminate unnecessary detail and untried theory from the student's path of learning. Out of 118,000 works on electricity, Professor Gates is condensing one small volume containing all necessary and reliable knowledge. This simply means a revolution in the whole system of education when carried to its ultimatum.

I am going out there again soon, and will then tell you more.—Kate Atkinson Boehme in *The Radiant Centre*.

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 HERESY TRIAL OF REV. B. F. Austin, M. A., D. D. Giving a sketch of Dr. Austin's life, story of the heresy trial, copy of the charges, the heresy sermon, the scene at the conference, and Dr. Austin's full address defending his views on Spiritualism at the London Annual Conference at Windsor, Can., etc. Price 25 cents. For sale at this office.

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

PSYCHIC EXPERIENCES—LEAVES
FROM A LIFE.

(By H. S. Genevra Lake.)

(Continued.)

"Why does she speak?" After the lapse of thirty years perhaps the woman may venture to reply to the query of the child. She speaks to enlarge the horizon of truth; to deepen the consciousness of "continued life;" to emphasize the essentials of duty; to inspire individual integrity.

In those early days no one, in my hearing, spoke of "psychic experiences," except, possibly, upon one occasion, the gracious mother timidly ventured to say that she thought she had, at one time, seen a white form pass through the kitchen, near her bedroom door. The remark was made to me, her youngest child. I began to ponder upon the statement, and to wonder why there was so much hush over the whole matter, when, daily, I was receiving through my childish hand, these poems so much superior to any possible present capacity. Curiously enough, I had stumbled upon one of the requisite "conditions" for the production of these phenomena, and that was quietude, and, if possible, the darkness of night. So I slept with paper and pencil, or slate and pencil, under my pillow (like a soldier upon his arms), ready to be awakened by the invisible monitor, and set to my task of scribbling.

To say that I was delighted with these visits is to speak mildly. They were the great events of my girlhood, for they linked me to a realm of activity wholly unlike the tedious everyday environment; they consoled for losses and crosses; they pre-figured possibilities; they, in fact, permitted "heaven to descend upon earth," and, for a time, I was an actor in a drama so important that it transcended all my mental ability to analyze or interpret.

About this time the clash and clang of war was heard over the land. The shout of marshaling soldiery, and the rush and crush of the civil conflict, filled the air. It was then that I became conscious of the ability to perceive things distant upon the earth. I discovered that, not only did these strange powers enable me to behold and converse with the denizens of other spheres, but I could discern the world crises, oncoming events, and learn the general news of battles before the telegraph brought the report.

It was not an uncommon incident for neighbors to seek our homestead porch, of summer evenings, to listen to the declarations and revelations which I was moved to impart.

An aunt had sent her favorite son to the war—a bright, gallant youth, he had gone down gaily to the front amid most promising conditions; but, hardly had he arrived at his post ere his mother called and besought me to "look and tell her what I could see." Fixing my mind and eyes intently upon some object before me I exclaimed: "Oh, aunt! Oh, aunt! I see the hearse, the coffin and my cousin dead therein!" "Impossible! Impossible!" she responded, quivering with excitement. "It can not be." Strangely

enough, in the briefest possible time, the message reached us that he had died (from eating poisoned food) almost before touching the Virginia soil, and the echo of our good-byes had scarcely died away ere we gazed upon the lifeless body borne to his childhood's home, exactly as I had described it.

It was now that the currents of these strange powers began to surge about more strongly than before, and I was made to realize that the life-line lay far from home and its loved ones; that the west was the then field of training for future activities in the vocation revealed in my rarest visions.

Somehow I knew, or seemed to, that conflict and care were the "constituent elements" which were to work out these internal forces, and with much reluctance, I bade farewell to the parents and sister, and took up my new residence amid a singularly new environment, where I continued to teach and write, as heretofore, though on a much more extended scale.

When the terrible tragedy, which deprived the nation of its head, took place; when over the wire flashed the news of the assassination of our beloved Lincoln for twelve long hours I sat silent, speechless and alone in my room, and, at last seizing the ever-ready pen, it was written: (I quote only the closing stanzas, merely for the prophesy which was contained therein, and which eased our strained and apprehensive minds by its vigorous and direct affirmations.)

Calm and high and true,
He did with earnest will the work he had
to do;

For never one arose
To carping foes so leniently dumb,
As he who slumbers now in great and
grand repose.

The kind heart still, the exerted brain at
rest,

A mighty sun gone out upon the fiery west;
Set amid cannon-thunder pealing victory,
And flags and banners swaying all tri-
umphantly

Above the traitors' ransacked, reclaimed
soil,

A fitting time, methinks, for that great soul,
A nation's center—from its mighty toil
To cease, and 'mid earth's shadows mount
above—

One human life full-crowned with deeds of
love.

The nation rights! I see her, through the
gloom,

Steer safely o'er the shoals which lie
before;

The pole-star to her course—our Lincoln's
tomb—

He who can labor with us nevermore;
Our sun is set, but light enough remains
To guide our Ship of State to calmest
peace;

That light will linger till the bloody
stains

Of treason fade. So, royally release
The spirit of our God-lent champion. Toll!
Toll!

With dirge of bells and cannon's thunder-
ous roll!

Lower the flags of the nation, lower, and
low!

Muffle the drums of the nation! All we
know

Wringeth the nation's heart! Roll! Roll!
Toll! Toll!

For the Lord God has called for a kingly
soul.

• • • • •

The narration of these early events is chiefly instructive and impressive from the fact that they were unusual, unsought, and really, in a mortal and material sense, undesired. For I may state that, accompanying these phenomena, there was always a sense of world-unfitness, and a wish that I

could either cut loose from the so-called realities of mundane being, or drop a veil over the too penetrating spiritual gaze, which revealed the hollowness of creeds, the shallowness of pretensions; the worthlessness of most pursuits, and the awe-inspiring fact that go forward we must along the line of Karma, accompanied by the dwellers in other realms intent like ourselves, upon solving the mighty problem of moral life, and compelled by the force of a law, which no one has yet clearly interpreted, to continually evolve a constantly increasing spiritual consciousness.

(To be Continued.)

EVENTS HAPPENING UNDER THE
SEVENTH VIAL OF WRATH.

"And the great city was divided into three parts."—Rev. xvi, 19.

One of the most significant signs of the times is now having its commencement in the far east, whatever Spiritualists or scientists may think of prophesy; the great aggregate of human intellect will some day be compelled to admit of its truthfulness by the fact of its fulfillment in numerous cases. The complaint against prophesy is that it is too general in its predictions; the various events shown in the description of events under the seven vials of wrath are largely exempt from this charge. True, it requires some inspiration and good knowledge of history to rightly interpret these so-called vials of wrath. One of the keys to the solution of these vials of wrath is found in the 15th verse of the 16th chapter of the Apocalypse, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." This remarkable sentence is interjected between the pouring out of the sixth and seventh vials. The sixth vial was poured upon the Turkish empire, the river Euphrates being used as a symbol of that empire. The vial took effect about A. D. 1815, and continued until 1840, during which time Turkey lost more than thirty millions of subjects and virtually became subject to the Christian powers of Europe.

"Behold I come as a thief" is an utterance of the universal psychic spirit, and had the Christian church heeded the words of its great teacher they would have known that the second advent was at the door when the effects of the sixth vial were so plainly manifest. But to the events under the seventh vial, which was poured into the air: "And there were voices, and lightnings, and a great earthquake, such as was not since men were upon the earth." "And the great city was divided into three parts and the cities of the nations fell: And great Babylon (commercial religion) came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." That "the great city" referred to some great nation I have long believed, but recent events brought about by Russia, England and Germany give positive proof that the great Chinese empire is "the great city" which is to be divided into three parts as the third notable event under the influence of the seventh vial of wrath. The great psychic earthquake is now progressing and has already done wonders in shaking down the walls of a rotten theology.

The lightnings, thunderings and voices have all come to pass and have caused the mighty earthquake. To Spiritualists, the most interesting part of these prophesies relates to the coming of the great psychic wave (the coming of the Son of Man) so truly proclaimed just previous to the pour-

ing out of the last vial of wrath about 1848, since which time the truths of Spiritualism have been doing their work and bringing forward those conditions which shall eventually bring both Roman Catholic and Protestant Babylon to judgment and give freedom and joy to an ignorant and priest-bound world. "The cities of the nations fell" will have its fulfillment by the smaller and weaker nations coming under the rule and influence of the larger and more powerful nations. This work has, as is plain to be seen, already commenced, hence they—"the cities"—small countries, will fall. We as Spiritualists have great cause to rejoice that the truths we have given to the world were foreseen by the seers of old, which is grand proof that we are not mistaken, since the road of progress is so plainly marked as we pass along toward the beacon light of a nobler and more perfect day.

B. F. FRENCH.

637 4th Ave., Tucson, Ariz.

NEVER ALONE.

Never forsaken, never alone!

Oh, sing the glad tidings to all;
Sing it to hearts that are lonely and sad
Where bitterest heart-tears may fall.

Sing it to children in innocent faith,
For their hearts are so ready to win;
Breathe the sweet words that bright angels
are near,
To let their pure light enter in.

Sing to the aged with eyes growing dim,
Where life-dreams or comforts are flown,
Tell them their nearest and dearest are
here,
They are never—no, never, alone.

Ah, could our eyes open and pierce the
dark night
That hides them so strangely from our
longing sight!

They cluster around us, these truest, fond
friends,
And whisper their messages sweet,
And thou goest forward with them in thy
heart,
Again their dear words to repeat.

They kiss the pale brow so weary and sad
With anguish: "Beloved, I'm here,"
Till softly a calm comes into the soul
With the hope that perhaps they are near.

Ah, yes, they are near us, with voices so
sweet,
With a touch like the soft wafted air;
They are here in our lives, guiding gently
each soul;
Bright angels, so pure and so fair!

Our hopes may have perished, our love
colder grown,
And still we are never, no, never alone!

Then turn thou and seek them, O child of
faint heart,
Behold, thy pure angel stands there;
And thy angel of self looks back to those
eyes,
Wouldst thou greet them with face the
less fair?

Ah, soon the thin veil that is dropped down
between
By death's hurried wings will be blown,
And reveal to our sight those angel sweet
smiles,
And then we will "know as we're
known."

Then sing it to aged, to childhood, to sin,
Through life's joy, sorrows and care;
'Twill lighten the burden, 'twill banish all
stain,
To know that bright heaven is there.

Our hearts are still theirs, and theirs still
our own;
Thank God, O thank God! we are never
alone!
—M. F. H.

HYPNOTISM AS A REMEDY FOR MEN-
TAL TROUBLES.

Hypnotism has become so associated with quackery and humbug that few realize the good results obtained from it when applied to the treatment of disease in a scientific way. Dr. Herbert A. Parkyn, of the Chicago School of Psychology, is the author of a very interesting little book on this subject, with the above title. He explains that to cure mental diseases it is not in the least necessary to put the patient into a profound sleep, but merely to secure complete attention to the suggestions of the operator. 10 cts. Light of Truth Pub. Co.

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.
LUCY M. HULL-SMITH, Ass't Editor.

Vol. xxvi. April 14, 1900. No. 15.

TERMS OF SUBSCRIPTION.

One year\$1.50
Six months75
Three months35
Single copies05
England of Europe 2.00
India or Australia 2.50
Obituary notices of five lines inserted free; 10 cts. per line over that number.

Advertising Department—H. G. Sommerman, New York City, 500 Temple Court; Chicago, Boyce Building.

The Light of Truth can be found on sale at the following news dealers: Boston, Banner of Light; New York City, Brentano Bros., 31 Union Square, and F. P. Evans, 103 W. Forty-second 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.)

The profits of the Topeka Capital for the week it was run by the Rev. Sheldon were \$65,000. What would Jesus do with the profits, is a question that Mr. Sheldon ought to answer.

Rev. Newell Dwight Hillis' onslaught on the doctrine of eternal punishment is as if a gladiator should stab a dead opponent. When Henry Ward Beecher undertook the task 25 years ago, it was different. It cost him something. The present farce costs nothing.

Congressman Loud has again failed to get his bill through congress abolishing one-cent pound postage on books and periodicals and refusing the privilege of the mails at pound rates to sample copies of newspapers. The thanks of the publishers of the country are due to Congressman Lentz, whose masterly speech in the house killed the proposed unjust measure.

Moses Hull has again been retained (now for the third year) as the settled speaker for the First Spiritual church of Buffalo, N. Y. While this is a great compliment to the veteran worker, it is also a significant illustration of the feasibility of a settled speakership amongst the various societies. Hundreds of dollars are expended annually by every speaker of note in traveling expenses, often necessitating long and arduous tours. All this might be saved to the societies, it seems to us, if wise management was exercised in making choice of speakers. Of course, all cannot be Moses Hulls, but there are a score or more excellent speakers all the while junketing about the country filling limited appointments, and who rarely, if ever, accomplish any lasting benefit to the societies and churches to whom they minister, for the reason that as soon as they begin to lay out a systematic plan of work, they have to "move on." Many of them do not try to lay a foundation for practical and efficient work for this reason.

ALL NEWSPAPER MEN KNOW IT.

Says an exchange: "An editor may read the proofs of a newspaper four times and pass repeatedly over the same error without seeing it. All newspaper men will tell you so. But just as soon as the press is stopped and the paper is printed in its complete shape, there stands that error in front of you so that you cannot see any thing else. It is a strange fact. And this is why it is so easy to edit a paper after it is printed."

BRETHREN, LET US REASON TOGETHER.

The courteous manner in which the editor of The Progressive Thinker alluded in his issue two weeks ago to the owner of this paper is a most forceful reminder of one of the great needs of the hour, to-wit, a more cordial fellowship amongst the publishing and editorial fraternity connected with the Spiritualist movement. Brother Francis has shown himself a man of rare perception and feeling. His great paper, The Progressive Thinker, is amongst the world's leading publications devoted to liberal thought. He has built his paper alone and unaided, by the push, energy and genius with which he is endowed. The Progressive Thinker is a power for good in the world and is feared only by those who have a weak cause. Brother Francis at close range is a study in philanthropy and earnestness for the common weal. He must be thus viewed in order to know him. The welcome he accorded the owner of the Light of Truth, Mr. Townsend, inviting him to his home, where in company with the charming and estimable wife of the publisher of The Progressive Thinker he spent a few delightful hours, is an earnest of what may be taken as a new departure, tending to closer bonds of mutual concord which ought certainly to obtain amongst all men and women engaged in liberating the spirit of man from the shackles of superstition and bondage of all other kinds.

Too long has there been rivalry instead of co-operative effort. Too long have we been bracing up non-essentials and wasting precious energy on invulnerable nothings. The Light of Truth believes the time is now at hand when hatchets of this kind should be buried, and the warm, vigorous purpose of co-operative effort against a common foe be resurrected and made to perform the work of the angel world.

If in the past this paper has appeared to antagonize this purpose in its contemporaries, the olive branch is now held out. Let us all get together, brethren. The great and wise guides in spirit bend and bow to our weaknesses in order that the best within us may be made to serve their cause. Should not we bow and bend to each other? Is this Spiritualism the gospel of hate, defiance, rivalry and hypocrisy? No! no! a thousand times no! It is the gospel of love and confraternity, the tidings of great joy destined to move the world toward the boundless realities and sublimities of life. We are but stewards, every one of us. We fret and fume and worry and are puffed up in a vain conceit that we are the whole thing, that upon us rests the burdens of a world, a regeneration. What a silly notion! The Light of Truth feels that Brother Francis has magnanimously opened the door to a better understanding of this our vital need. We all deal too much with persons, not enough with principles. In the warfare of evolution individuals must perish. We are perishing, every one of us, and why should the little time left to us be employed in pecking filth like vultures, when we ought to cry aloud in the wilderness the coming of that One, the eternal GOOD, whose heralds we presume to be!

Considerable space is devoted this week to reports of the anniversary meetings, and some of them have been unavoidably crowded out. Some have reached us too late. All will find the light in due course. From all points comes the news of glad cheer and unabated enthusiasm in this, Spiritualism's annual festival period.

Why don't you get an Album of your own? \$1.25 postpaid.

KING SOLOMON'S MINING CO.

(From the Duluth (Minn.) Tribunal.)

The above is the name of a gigantic corporation whose advertisement appears in our columns this week, and which makes a much more liberal proposition to investors than mining companies usually do. The head of this company is James B. Townsend of Lima, Ohio, who is the receiver for the Detroit and Lima Northern railway. Mr. Townsend has succeeded in acquiring the ownership of forty most promising gold mines in British Columbia, and in consolidating them into one company, with an authorized capital of \$30,000,000.

A very unique and unusual plan has been devised by Mr. Townsend in putting this stock on the market. Ordinarily the purchasers of stock have to take their chances with the promoters of the enterprise, as to their ever getting anything for their investment or not. But the owners of the capital stock of this company and its officers guarantee that they themselves will not participate in the profits until the purchasers of stock have taken out of the business as much as they put in, with 4 per cent interest. In other words, when the promoters of the project begin receiving dividends the other stockholders will have received their original payments back with interest and be drawing dividends on clear profit.

This company already has in operation a 50 ton mill where the ore is crushed and separated, and it has a water power capable of supplying 50,000 horse power. This company has issued a prospectus and circulars, giving full particulars in regard to this great property. Persons desiring copies of the same may address the home office.

Societe d'Etudes Psychiques de Geneve is the name of a club of Spiritualists or seekers after the truths of the phenomena of Spiritualism, and has a level-headed man for its president, D. Metzger, whose annual address, reviewing the work of this society for 1899, is before us, printed in excellent style. After a hasty but eloquent review of the "signs of the times" especially of this "fin de siecle" just passed, he gives a summary of the labors of this society, mentioning readings of Flammarion's two articles in which he discusses the two extremes of the too credulous and the too sceptical portions of humanity equally obstacles to advancement in knowledge, especially of matters generally regarded as "occult;" a seance of M. Grange, in which physical phenomena were displayed of a nature indicating an extra-terrestrial origin; the role of the woman in Spiritism by Mlle. Champury; criticisms on the work of Mons. Flournoy, who it is known attempts, like Hudson, to explain all psychic phenomena by the action of the subconscious self; some excellent observations by the president (Metzger himself on mediumship and the care to be taken of them and of their surroundings, giving Mrs. Piper as an example. He says: "Mediums might be excellent if they would submit to the counsels of the experienced, and who, by failing to do this, do nothing worth considering. They not only injure their faculty, they discourage investigators—a double evil."

This miniature Society for Psychical Research is worthy of imitation everywhere.

A union of Spiritualists in a national organization has been in a manner effected by twenty societies, and it has been proposed to send a delegate to Paris to the congresses there which will deal with Spiritism and the phenomena of Spiritualism and kindred phenomena—hypnotism and the like.

Nine thousand members are claimed to belong to this faith in Buenos Ayres, says Senor Ugarte.—Constantia.

GENIUS VS. VIVISECTION.

It is a notable fact that genius, which is another name for superior illumination, appears to be always opposed to vivisection. The recent passing of two of the greatest moral and intellectual lights of this century—Mr. Ruskin and Dr. Martineau—brings home this truth, says Public Opinion. Mr. Ruskin, than whom a greater moral teacher has not adorned this age, was such an uncompromising opponent of the practice that he resigned the Slade professorship of fine art at Oxford because of the support given to vivisection by that university; while the saintly philosophical thinker, Dr. Martineau, of whom Tennyson used to say, "He is greater than any of us," expressed, with characteristic originality, his opinion of it in the following letter to Miss F. P. Cobbe, the foundress of the movement against vivisection: "I should have been very sorry not to join in the protest against this hideous offense. The simultaneous loss from the morals of our scientific men of all reverent sentiment towards beings above them, as towards beings below, is a curious and instructive phenomenon highly significant of the process which their natures are undergoing at both ends."

HOWELLS ON HANGING.

William Dean Howells, the novelist, is quoted as making the following statement in response to an inquiry by the "Anti-Death Penalty League" of Massachusetts: "I think capital punishment a legal atrocity, and a species of homicide, incomparably more cruel than most private murders, since it inflicts death after long knowledge of death to come has multiplied its terrors for the victim. It is one of the most useless pieces of wickedness left in the world."

Whereupon a newspaper editor of the "City of Brotherly Love," sometimes called Philadelphia, takes a fall out of the noted novelist by pointing him to Iowa, justly esteemed as one of the most enlightened and progressive states in the Union, whose people tried the experiment of abolishing the death penalty a few years ago, and a while later restored the former practice. In forty out of the forty-five American commonwealths murder is punishable by death, says this fire-eater, "and to assert," says he, "that this policy is one of the most useless pieces of wickedness left in the world is to impeach the intelligence, the sense of justice and the humanity of the American people."

No doubt Mr. Howells will be good after this.

Now that our greatest scientists and thinkers, including the most liberal and advanced of the clergy, are students in the field of psychical research, no one else should hesitate to partake in the same honest investigation of this most interesting study, says The Mecca, a Denver (Colo.) periodical of high class, and so it opens its columns under the title of "The Open Door" to these subjects. A recent number contained a sketch of Miss Elizabeth M. Weatherhead, daughter of a well known Denver business man, who is a marvelous medium for transcribing the messages of those who have passed the border line. Miss Weatherhead belongs to the automatic writing class of psychics, and has, we think, a great career before her.

Coming Age, \$2 per year; Light of Truth, \$1.50 per year. Both for \$2.50 per year.

AND POWER

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Profit from their Electric Light and Power Plant.

Surely there can be no element of chance in an investment presenting so many and varied resources.

Remember, the price of this stock will soon be advanced to 50 cents per share.

Remember, also, the \$20.00 you invest for 100 shares will be returned to you with 4 per cent interest before the owners of the majority interests derive any profits.

By reading the following condition, which is endorsed on every certificate, you will realize the wisdom of notifying the Light of Truth how much of the 20-cent stock you will take.

"This certificate of stock is one of "Series A," consisting of 5,000,000 shares, which series is to receive all dividends and divided profits until the price paid by the purchasers, together with 4 per cent interest, on said purchase price is refunded from the net earnings of King Solomon's Mining company, and thereafter this stock shall participate alike with all other stock in all dividends and profits declared and distributed by this company.

"The amount paid on this certificate is Dollars."

Please remember that the Light of Truth will take care of your subscription, if you send them in promptly. Remember, on every 100 shares you take you pay \$2 per month for 10 months, and afterwards you get your money back with 4 per cent interest, and leave you your stock, which will pay you dividends as long as you live, and afterwards to your children.

BABYLONIAN DISCOVERIES.

The current number of the "American Antiquarian" states that the German expedition under Dr. Koldewey has made two important discoveries in the Kasr Mound of Babylon. The first is a stela of dolorite, found in the east corner of the ruins. On one side is the image of a Hittite god. He is bearded, and wears a Phygian cap, the hair hangs in a long braid, the outer garment is decorated and extends to the knees, and the shoes are curved and pointed. He carries a trident and hammer, and wears a sword. This important individual is considered to be none other than the great Hittite god, Tishut, the god of thunder.

The other discovery bears, over a worshiping man, the inscription, "Image of Shamash-Shaknu, the man from the lands of Shuchu and Maru." Near the worshiper are the words, "A measure of meal, one measure of wine I have appointed as a settled matter by this stone tablet; he who guards the palace shall enjoy these." These are evidently promised as a reward to the deities Hadad and Sshtar for their protection.

This is the way a publication called Occult Truths accounts for a recent tragedy. Wife killers ought to be more careful: "On Jan. 19, 1900, Martin Bergen, a member of the Boston baseball team, shot and killed his wife and two children and then shot himself at his home in North Brookfield, Mass. The law of karma explains that the wife and two children having been murderers in former incarnations have now reaped exactly what they had sown; also that Bergen will be sent out of three future incarnations by violence as karma for this awful act."

A CARD FROM JAMES B. TOWNSEND.

To the Readers of Light of Truth:

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ELECTRIC LIGHT AND POWER PLANTS.

It is only a few years since dealing in electricity as a commercial enterprise was looked upon as being purely experimental. Now, a great many millions of dollars annually go into this class of securities. If the readers of this paper had an opportunity to invest in an electric light and power plant that was shown to have a monopoly in a district teeming with a population demanding power and light, how quickly they would seize upon the chance to subscribe for its stock if it could be shown that the one company through a natural advantage could never have a competitor.

In addition to its great mines, King Solomon's Mining Company proposes to build and install an electric light and power plant under just such favorable conditions.

The coast line of Lake Kootenay consists of mountains rising straight out of the water, without any beach. Were you afloat in its waters you would not even find a friendly root or tree to cling to. The only break in its steep sides is where an occasional river has broken through this adamant wall. The greatest river opening thus into Lake Kootenay, is our now famous Woodberry, at whose mouth are located King Solomon's Mines. This stream they propose to harness and turn its 50,000 horse power into electricity for light and power purposes. They own this power, and control the box canon through which it passes for three and one-half miles. Back of these properties is at least one hundred square miles of mining camps that must get their power from the King Solomon's Mining company, there being no other source of supply, nature having rendered competition physically impossible. King Solomon's Mining company will own this immense source of revenue, and will develop it as fast as conservative management warrants. When completed, it will involve an expenditure of at least \$1,000,000. A similar plant has been built on the Columbia river south of Nelson, which wires its power 30 and 40 miles to the city of Rossland, the smelters at Trail, and find a ready market for their power at the rate of \$120.00 per H. P. per year.

President Townsend of King Solomon's Mining company is in frequent consultation with the electrical engineer who installed this plant. This expert has been over these properties, and has examined the great water power and the market for the same. His opinion is that the company should charge the same price per H. P. as the above.

The policy outlined by President Townsend will result in the price being fixed at \$30.00 per H. P. per year. This is done to stimulate the production of ore up the canon so as to place beyond venture a large daily tonnage for the benefit of the electric railway, which the King Solomon's Mining company proposes building up the North and South Forks of this stream, so that the readers of this paper will realize that King Solomon's Mining company will have not only a profit from:

First—Profit from their immense deposits of low grade ores near Woodberry.

Second—Profit from their rich mines in the mountains.

Third—Profit from their gold property, "The Wakefield."

Fourth—Profit from milling and smelting their neighbor's ores.

Fifth—Profit from their Chemical Works.

Sixth—Profit from their town site and wharfage rentals.

Seventh—Profit from their Sampling Works.

Eighth—Profit from buying and selling other properties.

It has in addition to this:

Profit from their railway, hauling the ores from other mines and taking in supplies and machinery.

Profit from their Electric Light and Power Plant.

Surely there can be no element of chance in an investment presenting so many and varied resources.

Remember, the price of this stock will soon be advanced to 50 cents per share.

Remember, also, the \$20.00 you invest for 100 shares will be returned to you with 4 per cent interest before the owners of the majority interests derive any profits.

By reading the following condition, which is endorsed on every certificate, you will realize the wisdom of notifying the Light of Truth how much of the 20-cent stock you will take.

"This certificate of stock is one of "Series A," consisting of 5,000,000 shares, which series is to receive all dividends and divided profits until the price paid by the purchasers, together with 4 per cent interest, on said purchase price is refunded from the net earnings of King Solomon's Mining company, and thereafter this stock shall participate alike with all other stock in all dividends and profits declared and distributed by this company.

"The amount paid on this certificate is Dollars."

Please remember that the Light of Truth will take care of your subscription, if you send them in promptly. Remember, on every 100 shares you take you pay \$2 per month for 10 months, and afterwards you get your money back with 4 per cent interest, and leave you your stock, which will pay you dividends as long as you live, and afterwards to your children.

BABYLONIAN DISCOVERIES.

The current number of the "American Antiquarian" states that the German expedition under Dr. Koldewey has made two important discoveries in the Kasr Mound of Babylon. The first is a stela of dolomite, found in the east corner of the ruins. On one side is the image of a Hittite god. He is bearded, and wears a Phygian cap, the hair hangs in a long braid, the outer garment is decorated and extends to the knees, and the shoes are curved and pointed. He carries a trident and hammer, and wears a sword. This important individual is considered to be none other than the great Hittite god, Tishut, the god of thunder.

The other discovery bears, over a worshiping man, the inscription, "Image of Shamash-Shaknu, the man from the lands of Shuchu and Maru." Near the worshiper are the words, "A measure of meal, one measure of wine I have appointed as a settled matter by this stone tablet; he who guards the palace shall enjoy these." These are evidently promised as a reward to the deities Hadad and Sahtar for their protection.

This is the way a publication called Occult Truths accounts for a recent tragedy. Wife killers ought to be more careful: "On Jan. 19, 1900, Martin Bergen, a member of the Boston baseball team, shot and killed his wife and two children and then shot himself at his home in North Brookfield, Mass. The law of karma explains that the wife and two children having been murderers in former incarnations have now reaped exactly what they had sown; also that Bergen will be sent out of three future incarnations by violence as karma for this awful act."

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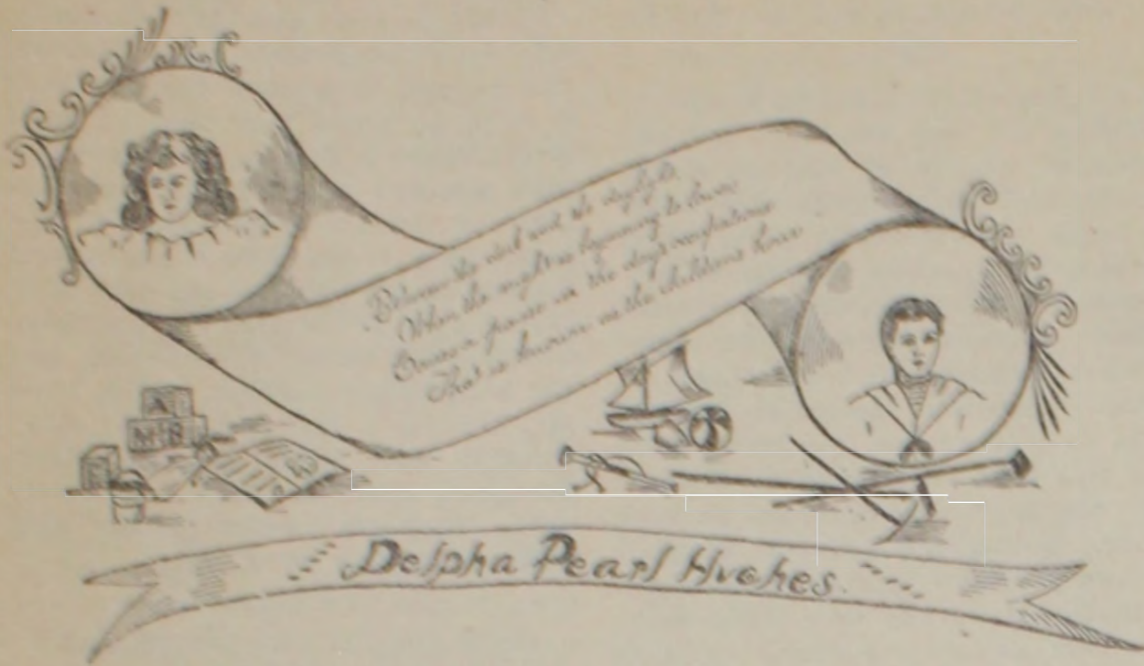
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Address all Communications for this Department to its
Editress, "Aunt Rose," Box 65, Rollin, Mich.



BESSIE SHAFER.

All will be pleased, I know, to greet the earnest face of one whose name has so oft been repeated with kindly thought by her cousins of the Children's Hour, and it therefore affords Aunt Rose great pleasure to be able to thus present her portrait, for Bessie is one of our many staunch young Spiritualists who are striving nobly to obey the fundamental precept of our religion—"Do good and be good."

SIR ROBIN.

Rollicking robin is here again;
What does he care for the April rain?
Care for it? Glad of it. Doesn't he know
That the April rain carries off the snow,
And coaxes out leaves to shadow his nest,
And washes his pretty red Easter vest,
And makes the juice of the cherry sweet,
For his hungry little robins to eat?
"Ha! ha! ha!" hear the jolly bird laugh,
"That isn't the best of the story by half!"

Gentleman Robin, he walks up and down,
Dressed in orang-tawny and black and brown;

Though his eye is so proud and his step so firm,

He can always stop to pick up a worm.
With a twist of his head, and a strut and a hop,

To his Robin-wife in the peachtree top,
Chirping her heart out, he calls, "My dear,
You don't earn your living! Come here!
Come here!"

Ha! ha! ha! Life is lovely and sweet;
But what would it be if we'd nothing to eat?

Robin, Sir Robin, gay, red-vested knight,
Now you have come to us, summer's in sight;

You never dream of the wonders you bring,
Visions that follow the flash of your wing;
How all the beautiful by-and-by

Around you and after you seems to fly:
Sing on, or eat on, as pleases your mind,
Well have you earned every morsel you find!

"Ay! Ha! ha! ha!" whistles Robin, "My dear,
Let us all take our own choice of good cheer!"
—Lucy Larcom.

"I have but one lamp by which my feet are guided, and that is the lamp of experience. I know no way of judging of the future but by the past."—Patrick Henry.

Grand Haven, Mich., March 3, 1900.
Dear Aunt Rose: I promised to write you a story, but as I am very busy with my school work, I will defer it for a time and give you a description of our home. I was born in Linn, Ohio, and we came to Grand Haven in October, 1899.

Grand Haven is situated on the mouth of Grand river, and has one of the best harbors on the Great Lakes. During a storm the boats come into the harbor for protection. Directly across the river is a large sand hill, called Devery hill. It is quite high and the sides of it are covered with pine trees.

Grand Haven is not a large place, but it contains about six thousand inhabitants. It is a very pretty place, especially in summer. The climate is a perfect sanitary in itself. It is always a few degrees cooler here in summer, and warmer in winter, than places a few miles farther inland.

Spring lake, about two miles and a half from Grand Haven, is on an average about a half mile wide and five or six miles long. It is a delightful place, and in the summer they have regattas in which there are twenty or thirty yachts taking part, making a delightful scene. Passenger boats make a trip up and down the lake every hour during the season.

Highland park is our chief attraction, however, and it is situated among the hills on the shore of Lake Michigan. It contains over two hundred cottages and more are to be built this summer. Several thousand tourists from New Orleans, Chicago, St. Louis, Cincinnati and other parts of the United States spend their summer vacations at Highland park, where they enjoy the delightful breeze from off the lake, which is so invigorating to all, and especially the sick. The park is about a mile from the city and the street leading to it is in a delightful valley with scenes on either side which are very beautiful to behold. A streetcar line runs from the city along the shore of Grand river and the lake beach to the hotel in the park. Passenger and freight boats arrive daily from Chicago and Milwaukee.

The Akeley Female College is situated here and has a number of students. We have fine schools and good teachers.

Any of the cousins who expect to spend their vacation away from home, I am sure would be delighted with a visit to Grand Haven and its resorts.

I would be pleased to hear from some of the cousins. I remain, your loving niece,
BESSIE SHAFER.

Grand Haven must be a very pleasant place to live and Aunt Rose and the cousins may call en masse some day to be shown its various attractions. That would be more of a surprise party than you had bargained for, wouldn't it?

Well, you hardly need be frightened at the prospect, Bessie, although we will wish it were a possibility.

PUSSY WILLOW'S SECRET.

Pussy Willow had a secret that the snow-drops whispered her,
And she purred it to the south wind while it stroked her velvet fur;
And the south wind hummed it softly to the busy honeybees,
And they buzzed it to the blossoms on the scarlet maple trees;
And these dropped it to the wood brooks, brimming full of melted snow,
And the brooks told Robin Redbreast, as they chattered to and fro;
Little Robin could not keep it, so he sang it loud and clear,
To the sleepy fields and meadows, "Wake up! Cheer up! Spring is here!"
—Selected.

WHO IS THIS RULER?

A monarch fierce, tyrannic,
Who lives by laws organic,
Who fills with consternation
The peoples of every nation—
Causes many sleepless nights,
And in kicking much delights,
He's never 'thout a servant,
Who waits on him most fervent;
His every wish is gratified,
His throne will ne'er be denied,
His language, ungrammatic,
Is uttered oft spasmodic—
'Tis a speech quite all his own—
By no special name is known.
Goo, goo, is all he can talk,
And is very slow to walk;
And again, he really screams
Language which not proper seems,
For a ruler so sublime,
Whose throne rules in every clime,
He oft delights in frolic—
When not in throes of colic,
He is quite a favorite,
Though he is a little mite.
He is the admiration
Of people of all station.
I know not who this may be,
Unless 'tis a sweet Baby.
—J. Leonard Kramer.

1411 Cedar Ave., Cleveland, Ohio,
March 16, 1900.

Dear Aunt Rose: I thank you very much for publishing my letter and story and with this I send another one.

I also wish to tell the cousins how I came to name my pets. Well, when Fatifer was a little kitten he looked like a round ball of fur, so I named him Fatifer.

And Mittenty looked as if he had tiny grey mittens on his front paws; so that is how they came by such great names. But they are loved by every one, even our doctor asks about them.

I heard from one of the cousins in Wisconsin and I like her very much. I wish some of the other cousins would write, too.

How is your kitten, Nip? My kitties send their regards to her.

I will send you my picture as soon as I get some good ones taken.

Well, I must close now, with love and best wishes. As ever, your loving niece,
ISABELLA E. CHADWICK.

I think it very nice for the cousins to write to one another and thus become better acquainted, and hope that you will hear from others of our band.

Nip is quite well, thank you, and of course appreciates being so kindly remembered.

We shall look for the promised picture ere many weeks. Thanks for the pretty little story.

ALICE, OR A SUNNY HEART.

Chapter I. TWO GIRLS.

"Oh, dear me! what a dark, gloomy day it is, anyhow," sighed Lillian Winthers to herself.

"Scatter the sunshine all along the way, cheer and bless and brighten every passing day," sang a sweet voice coming into the room.

"Oh, Lilly! It is a lovely day, don't you think so?" asked Alice Hower.

"Well, now, Alice, I don't see anything very lovely about it, I'm sure," snapped Lilly.

"The sunset is lovely and Venus, the evening star, has just come out; and oh, Lilly, I have got something to tell you, dear," said her friend.

Chapter II. ALICE'S VISION.

"Oh, Lilly! I saw a beautiful light, then came a grey mist, and then came a form in dazzling brightness with a lovely star on her forehead. Then she had such a sweet voice, just like a silver bell; she said, 'My name is Sunshine, and I see you have a sunny heart and, dear child, I will guide you away.'"

Chapter III. LILLIAN.

"Oh, Alice! what a sweet message; can you see any one around me?" asked Lilly, brightening.

"Yes, dear one; you have a mother in angel life and she tells me to say this to you: 'It grieves me very much to see my little Lilly so unhappy and I wish, my dear one, you would be more like your name.' Then she vanished. From that hour Lillian seemed more contented and happy. Yes, Alice, I believe you are and have a sunny heart, and when Alice passed to the beautiful Summerland, Lillian bought a pillow of flowers with the words, 'Alice, or a Sunny Heart.'"

ISABELLA E. CHADWICK.

THE SEAMSTRESS.

Miss Dorothy Dot, in her little red chair,
Put her thimble on with a matronly air,

And said: "From this piece of cloth, I guess,
I'll make my baby brother a lovely dress."

She pulled her needle in and out,
And over and under and round about,

And through and through, till the snowy lawn
Was bunched and crumpled and gathered and drawn.

She sewed and sewed to the end of her thread,
Then holding her work to view she said:

"This isn't a baby dress, after all,
It's a bonnet for my little doll."

—St. Nicholas.

A SIDE LINE.

Good Work by a Traveling Man.

A traveling man, Mr. Julius C. Meyer of 175 Fairlawn St., Cleveland, has cured a number of his friends of stomach troubles, dyspepsia, bowel complaints, etc., by urging the use of Grape-Nuts breakfast food. He says:

"A business man, a friend of mine, was so run down that he left his business several months because he could not eat enough to supply the strength required to work. After spending hundreds of dollars in journeys to mineral springs for baths, in medicines, attendants, etc., without success, I recommended Grape-Nuts food, and at the end of thirty days he told me he never enjoyed a better appetite, was never more energetic or felt more like work than then. This change came around entirely by reason of his leaving off ordinary food and using principally Grape-Nuts at his meals. He said he would not be without the food at a dollar a pound.

A lady friend of my wife was suffering so with dyspepsia that she was compelled to give up her work, as no food would stay on her stomach for five minutes. The doctors told her there was no hope for her ever enjoying food of any kind. She started in on Grape-Nuts and used nothing else for about three months, when she was completely cured and ready to attend to her business. She takes Grape-Nuts with her every day. She said to my wife: 'Had it not been for you and Grape-Nuts, I surely would have died. I shall never forget your kindness to me.'

"In my own family we have used the food for about a year, constantly, and have all enjoyed better health since its introduction. It has done us more good than we ever expected to get from a food."

There is a deep, underlying reason why Grape-Nuts food cures people of dyspepsia, and builds them up into a fine condition of health and strength. Certain principles are abstracted from the grains and made up into the food known as Grape-Nuts, producing a powerful, concentrated food that gives certain and well-defined results. The proof is in the eating. There are hundreds of thousands of people that can give testimony regarding the strengthening properties of this famous food.

A WORD FOR THE CHILDREN.

To the Editor:

Will you grant me (one of the "old timers") permission to say a few words? I have been one of the very first subscribers of the "Better Way" (office) have continued so when its name had been changed, and have been an instrument for various phenomena for many, many years past, ere there existed any Spiritual journal, outside

ASTHMA

FREE. If you suffer from any form of Asthma we want to send you free by mail, prepaid, a Bottle of the famous **Kola Plant Compound**. It is Nature's **Sure Botanic Cure** for the disease, and we guarantee that it will forever stop all your suffering. We are sending out 50,000 Bottles free by mail to Sufferers, to prove the wonderful power of this New Discovery, and we will be pleased to send one to you. Send your name and address on postal card. Address, **The KOLA IMPORTING CO., No. 1164 Broadway, New York.**

OLD MEN AND WOMEN AGENTS WANTED.

Any intelligent oldish person can make money doing good with the "best thing in, as it is called the world." He must be worthy of our confidence with good credit. I can do nothing but good for you, and will have no dealings with anyone I cannot credit. My agency pays better than any book-publisher's, and I will pay you in advance and give you the best of the agent's book. Write a postal card for particulars, with age and give the address as reference. No charge for return postal card. Please, No. 1164 Broadway, New York, N. Y.

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of the "Banner," and yet I am deeply interested in our sublimest of all missions. Alas, sad disasters having been heaped upon my steps (although in body and soul, yet unbroken in health) I devote my literary leisure still to the work, although in a quiet way. The Lyceum is my "pet baby." Now permit me a serious word, which experience has taught me—let me confess that, though with soul and heart, I adore the idea of placing my trust to the good intent, etc., of our National association, yet we must base it on the rock of local, i. e., home foundation. Now, which is that rock of our full salvation? Neither more nor less than the Lyceum, our very nursery—the soul, where unfolding for development for mediumship must be the prime object of our proceedings. Which furtherance, then, will lead us to a happy result? We should embrace the philosophy (Greek word meaning wisdom) of leaving outside creed matter alone. With all due respect for non-Spiritualist's "opinion," whether literal Bible adherents, or "liberality" introducing in their code, they are not the true germ, which will give birth to our prospects. The full communion with the departed, proved to be a fact—such as only Spiritualists are able to do it. Let me quote but one case among the numerous occurrences which happened but quite recently: "A certain prominent person, in attacking Spiritualism quite furiously, remarked in public, "The Bible and nothing but the Bible must be our guide." This being admitted, any impartial thinker does know that that very book he praises so meritoriously, is well filled with manifestations, which that zealot himself must call divine. O! consistency, thou art a jewel, indeed! My advice would be: While Spiritualists should leave the church alone, they would themselves fare better.

Yet in order to flourish like the cedars of Lebanon, they should consider it a holy mission to draw their union closer and closer into one tied up phalanx for the propagation of holy churchianity—not Christianity ipse. With the Bible—I mean the highest critical knife carved by reason and sharpened by the finger of logic, it should banish the fanciful notions of the specter, named creation, and replace its functions by evolution's workings through the masterly power of the All-Soul of all living—call it God, while you may term it just as well All Love, Eternal Wisdom, as the eminent Divine Frank terms it. Worship ye Him, who is unseen by any eye, with esoteric love, with church ceremonials; worship Him, not man, immaterial of the pretended claim of his idolizers. Yes, give us a church service. This will keep in respectable distance all the unnecessary adoration of flesh and blood. On this holy mount we all may worship and unite into one unisonance: Aye! resurrection is a factor—a gracious gift for every birth that occurred, and to be distributed precisely at the point when the old clay enclosure is to be disposed of.

O, friends! cultivate the phenomena—not merely formal, however; no, by living a pure life; true temperance, follow the rules of hygiene. Then you all will see, will hear, at home, too, the immortals will teach you . . . Let every city be a town full of circles. . . even social joys will naturally follow.

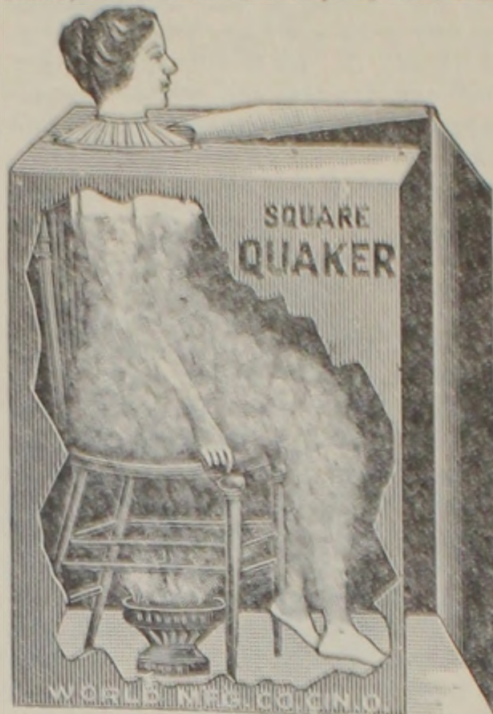
Now a word about our festival. Our anniversary was celebrated in a manner in our three societies, which excelled any demonstration I ever beheld. I attended to the festivities—truly divine—in the hall on Superior street, and I leave to the reporter to relate the excellencies. . . Our state

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"My wife finds it a grand remedy for her ills; also, for our children. A neighbor cured Scrofula and Bad Blood after drugs failed." W. L. Brown, Oxford, O., found it better than \$50 worth of drugs. A lady in Rochester, Mrs. F. B. Williams, was cured of woman's ailments after suffering for years, and writes: "It's a God-sent blessing to me worth \$1,000. No woman should be without it." G. M. Lafferty, Covington, Ky., unable to walk, was cured of Rheumatism, Piles and Kidney Troubles. A prominent citizen of Mt. Healthy, O., Mr. Owen C. Smith, afflicted since childhood, was cured of Catarrh, Asthma, Hay Fever, and writes: "Have sold hundreds of these Cabinets. Every one was delighted." Rev. H. C. Roemans, Everett, Kan., says: "It's a blessing; made me full of life and vigor. Should be in use in every family." Rev. Baker Smith, D. D., of Fairmont, says: "Your Cabinet rids the body of aches and pains, and, as cleanliness is next to Godliness, it merits high recommendation."

After examination, we can say this 1902 style Square Quaker Bath is a genuine Cabinet, with a door, handsomely and durably made of best materials, rubber lined, has a steel frame, and should certainly last a lifetime. It folds flat in 1 inch space when not in use; can be easily carried; weighs but 10 lbs.

IT IS IMPORTANT

to know that the makers guarantee results, and assert positively, as do thousands of users, that this Cabinet will clear the skin, purify and enrich the blood, cure Nervousness, Weakness, that Tired Feeling and the worst forms of Rheumatism. (They offer \$50 reward for a case not relieved.) Cures Sleeplessness, Neuralgia, Headache, Piles, Dropsy, Eczema, Malaria, all Blood and Skin Diseases, Stomach, Liver, Kidney, Bladder, Nervous Troubles and all ailments peculiar to women. It cures the worst Cold in one night and breaks up all symptoms of La Grippe, Pneumonia, Fevers, Bronchitis, and is really a household necessity—a Godsend to every family.

To please the ladies a face and head steaming attachment is furnished, if desired, which clears the skin, beautifies the complexion, removes Pimples, Blackheads, Eruptions, and is a sure cure for Skin Diseases, Catarrh and Asthma.

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should have one of these remarkable Cabinets. The price is wonderfully low. Cabinet complete, with Heater, formulas and directions, only \$5. Head Steamer, \$1 extra; and it is, indeed, difficult to imagine where one could invest that amount of money in anything else that guarantees so much genuine health, strength and vigor.

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secretary, Mr. Gould, spoke a few words—but they were "Golden." God bless him!

Little girls, I see, write sometimes for the Light of Truth. I can't reach them. They live so far from my residence. Will some one of them ever think of a children's developing circle? I would like to assist them.

By the by, let me say to you, Mr. Editor, that I would be anxious to see my literary works, poetry, prose (all

Spiritualistic, of course) and plays (some of them of entirely psychic contents, and one of them played before a very animated assembly with approbation) published. Let me mention in conclusion an enterprise, which has been praised to me as meritorious, and have no doubt of its utility. It is called the "Liberal Psychic Scientific Society, Canton, Ohio."

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CORRESPONDENCE.

THE FIELD AT A GLANCE.

Mr. and Mrs. Dr. Noyes have removed their residence to 189 N. Cleveland ave., Columbus.

Carrie F. Weatherford is drawing crowded houses at New Orleans, but will remain there only a few days.

Mr. and Mrs. George W. Renner, mediums, are open for engagements between Pittsburg, Pa., and Findlay, O., and can be addressed at 66 Elm St., Pittsburg, Pa.

Lyman C. Howe has engaged to speak at the New Camp at Columbus July 1 and 4, and at Cassadaga July 22 to 28, and Lake Brady July 12, 13, 14 and 15. He is still free for August and for fall and winter engagements, also for balance of April and May.

Frank T. Ripley, speaker and test medium, is serving the First Society of Spiritualists of Pittsburg, Pa., for the month of April. He can be engaged for week evenings for lectures and tests within one hundred miles of Pittsburg. Will also attend funerals. Write or telegraph to 218 Isabella St., Allegheny, Pa., during April.

The Massachusetts State Spiritual Association celebrated the fifty-second anniversary of Modern Spiritualism in Berkeley hall, Boston. Mrs. C. Fannie Allyn gave an address on the meanings of Spiritualism and its hopes. She reasserted her faith in the nearness of departed spirits of friends in their accessibility to the believing inquirer who seeks consolation, and above all in the vivifying influence of the hopes engendered by the tenets of Spiritualism—that in this communion with the other world there was an inspiration to a nobler and better life, a spur to our best endeavors toward goodness and light. Among the speakers were Dr. Dean Clark, J. S. Scarlett, Mrs. Hattie Mason, Mrs. Alice Waterhouse, Mrs. Dr. Caird and Mrs. Minnie M. Soule. Tests were given by Mrs. Effie I. Webster, Mrs. S. C. Cunningham and Mrs. Minnie M. Soule.

Grand Rapids, Mich.—The officers elected by the G. R. Spiritual association to serve the months of April, May and September are John Lindsay, president; B. F. Sliter, vice president; H. W. Boozer, secretary; Harry Topping, treasurer, and Mrs. L. C. Johnson, financial secretary. These, with Mrs. B. J. Hall and Mrs. C. R. West, make the trustee board; Mrs. B. J. Hall, B. F. Sliter and H. W. Boozer being re-elected. Speakers are Mrs. N. C. Clamen, O. A. Edgerly and Georgia Gladys Cooley.

Battle Creek, Mich.—The First Spiritualist society celebrated the 52nd anniversary of Modern Spiritualism in their church rooms, Sunday, March 25. Mrs. Marion Carpenter gave two very fine inspirational lectures, also many good tests, and her singing was like a sweet benediction. Dr. P. Y. Johnson assisted in the afternoon session with words of inspiration to all. Fine music was a pleasing feature of the evening by one of our best local talent. The church room was beautifully decorated with palms, ferns and cut flowers. A day full of sweet communion with our loved ones to be remembered with pleasure. A picnic dinner was served by the ladies in the banquet room.

Boston, Mass.—Miss Susie Clark follows Mr. Grumbine as a lecturer in the Pierce building for the month of April. Miss Clark was sick in bed for 40 years and during that time had almost every disease known to humanity. She raised herself up to health by a reali-

Disease Banished.

Thousands of Hopeless Invalids Among The Cured.



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DEAR DOCTOR: I consider it my sacred duty to extend to you my heartiest thanks for the perfect cure your advice and medicines have effected, and may say that I was very skeptical of the issue when I began to use your medicines, but doubt has entirely subsided, and I have now a confirmed belief in their almost miraculous efficacy. Three months ago I bore about my body the piteous spectacle of my terrible disease. Now I am mentally and bodily a healthy man.
Wimer, Oregon. **G. D. YOUNGE.**

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If your case is not plain to you and you wish to learn the exact condition of your health, send him in your own handwriting your full name, age, sex and leading symptom and he will send you a full and complete diagnosis of your case. He will also send to each lady writing "Foods for the Sick and How to Prepare Them," a booklet of inestimable value in every home, and "Woman," a valuable booklet which every lady should possess.

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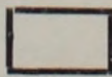
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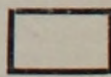
Known for years as the medium whom Rev. Joseph Cook and the late Epes Sargent endorsed so emphatically, and also whom all the Spiritual Press has endorsed so heartily as being a most thoroughly honest medium; as well as most wonderful and convincing. He has for the past twelve years been working marvelous cures all over the country. Having lately, through his Placer Mines, come into a handsome fortune, he now

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zation of the power of the spirit within her and has become quite eminent as a healer and teacher of spiritual truths. She paid a glowing tribute to Modern Spiritualism for its work in lifting the veil between two worlds. Professor Loveland gave the first Spiritualist lectures in Boston in the 50s, and the seed sown by him has grown and increased to such an extent that 20 celebrations of the 52nd anniversary were held last week.—F. M.

Indianapolis, Ind.—The cause of Spiritualism moves steadily on in Indianapolis. The little band of earnest souls who hold up the light are earnest and unselfish in their zeal, and have a beautiful church wherein truths can be presented. For three months Mr. Edgar W. Emerson has served our people. His ministrations have been marked by the spiritual qualities. The spirit delineations are of a high order, breathing the "spiritual" as well as the most convincing evidence of the source whence they emanate. His work closed with anniversary exercises, commemorating the coming of Modern Spiritualism. The decorations of the church were very beautiful. Saturday evening was given to an entertainment of music and recitations, spirit communications through Mr. Emerson and slate writing of remarkable character by Francis Ruddick. The evening services were marked by the presence of the largest audience ever assembled in our city to hear the message of Spiritualism presented. Mr. Emerson told the simple story of the coming of Modern Spiritualism in a simple way

that made a deep impression upon everybody. The spirit delineations were strong and convincing, closing with a gleam of prophetic vision, which thrilled the vast audience, filling all with the spirit of impending gloom, which would come of its possible unfolding. Mr. Emerson will fill a return engagement for next season for at least three months. The outlook for the coming season is extremely bright, and the best talent of the country are to be engaged.—R. B. Gruelle.

SUCH SCENES AS THESE BRING HEAVEN TO EARTH.

Editor Light of Truth:

Seeing in your dear messenger of love and peace an article as to how Spiritualists die, I wish to give an experience of my own as to the passing out of my dear mother. It was in July, 1865. For five days and nights before she died I saw her spirit as it would leave the body and when she became ill unto death, her last days were most beautiful. She was, as I know now, a Spiritualist and Clairvoyant, for she could and did foretell future events accurately; but at that time none of us knew the meaning of such, for we were rigidly orthodox. My mother's father and grandfather were Baptist preachers. She was an invalid for many years. The garments that were to cover her temple of clay for its last resting place were all in perfect readiness; had been so for some time. The day before she passed over she was conversing with her dear Savior, and with her loved ones gone before; we in our blind condition could not realize the great joy of such a death, but thought our dear mother was wandering in her mind. She would answer and ask questions just as though some one was speaking with her, and when her spirit took its flight, just as I had previously seen it, I threw myself on my pillow, gave up to my great grief, feeling that she was perhaps lost, as the preacher was not with her at the last. Oh, what a blind condition as I lay there! My tears ceased to flow. I felt, oh, so strange! There came to me the sweetest strain of music; it seemed to get nearer and nearer, and then as the music seemed to reach me I saw my mother with two white angels on either side of her floating upward and away and the music was going too. I sprang up and ran into the parlor where she was laid and to my great joy she was still there, with a smile on her cold face.

I have witnessed many beautiful death bed scenes since then. I have seen my children's spirits pass out of the body. Last April I lost a little grandson. I sent a message to those who had gone. I saw the dear child as it took on the condition. On the 27th of January, 1900, my son-in-law passed to the higher life. His going was beautiful; his mother came for him with sweet singing. When she died many years before, she died a spiritual death, not knowing really anything about Spiritualism. When the time was so near he could not talk fast enough to tell it all. He said time was too short; he told his wife he would come back and tell her more, he must go now. His wife is a medium. Oh, thank the great, good and loving God for the heavenly gift of Spiritualism! May the great light dawn on every reader of this paper as it has on me and bring to them the joy and gladness it has to me.

Yours with best wishes,
MRS. R. P. WARD BLINN.

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The Saturday Review.

Mrs. Julia Iverson Patton, Editor.

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MESSAGES.

D. A. R.—(No name or address on the letter.)—I hear the name of B. Miller: "Yes, I am here brother." The condition is so mixed this is all that we get.

Mary Bayles, Harvey, Ill.—A spirit sounds like Jordan by name: "I want," this spirit says, "for you to take care of your health, as it is very plain your blood is impoverished. Consult Dr. Peebles."

To Mrs. J. A. Slaughter, Charleston, W. Va.—"We are both here today and are very happy to send this message to you. Ever your brother in spirit life. —M. L. Adams."

I also hear the names of John Adams Phillip, William, Andrew and Mary.

Mrs. Jennie Leonard, Bridgewater, Mass.—A spirit by the name of Minnie Wood comes and she is surrounded with books and magazines, and I now hear these words: "I am very fond of knowledge and I have a medium; I control her to write for the public press."

George I. Little, Angola, Ind.—With this I get the influence of children, a wife, mother, father and several friends. I hear the names of George, Isaac, Henry, Sarah and Eliza. And a voice says: "Yes, our home is beautiful. We are all together now and happy."

Mrs. Carrie Buren, Waterloo, Iowa.—I sense in this lady a healing medium, though she does not know it. She would develop into a fine magnetic healer. A brother comes and says: "You can do great good in the world if you would develop your healing powers."

C. A. Shull, Neosho, Mo.—I see many spirits and see water—a large tank of it. I now see a pulpit and some one says "we are Baptists, and the tank of water is for baptismal purposes," but Asa says: "We are progressing, and Spiritualism is reforming the whole world."

To Justin Pinney, Worthington, Ohio—I hear the name of Henrietta, and get the impression it is a spirit you did a good deal for while in earth life, either a sister or a sister-in-law. "Ida needs a change and brother Nathan, too. The separation has been a great drawback to him.—Henrietta."

John H. Bradley, Blodget, Mo.—A spirit calls his name Valentine. He says: "John, why don't you make good conditions for me, then I could make myself known to you. Spirit life is so real one would hardly know when

the border line was passed. Yes, you have healing powers. Develop them."

M. C. Mayer, Cleveland, Ohio.—Yes, you can develop and be a good medium, as I sense such a beautiful magnetism about you that you can give to others, and in giving you receive again, so you are not impoverished. Conrad Gensten is here. He says: "I am often with you, and may the good angels bless you."

Mrs. A. C. Myers, Porcupine, Wis.—I see so many spirits and one says: "Charley Myers is often in the home and so many send love. Mary, John and Abigail are here, old school friends." Dr. Williams says: "Tell her for me I will give her some treatments if she will select an evening and sit for that purpose."

Eugene Mittell, Hardville, S. C.—This person throws out such a loving nature, and all the world is his brothers and sisters. The spirit of Carl, a brother, comes and says: "We are all here—father, mother, Julius, Earnes, Emma and many others. We are happy in our spirit homes, which are varied, as in earth life."

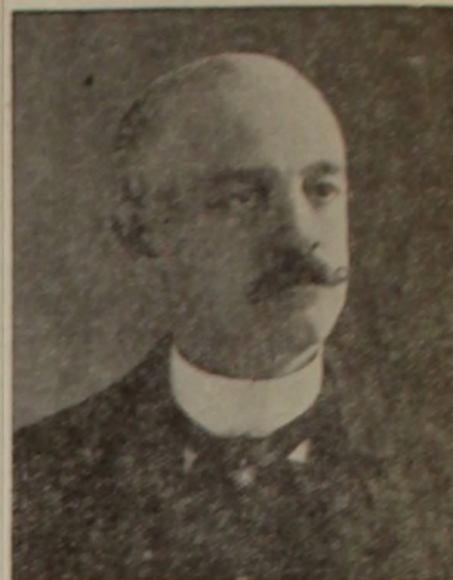
Mrs. Ethel Shield, Lacona, Iowa.—A sister's influence comes, and I now see the spirit, so beautiful and bright, clothed in glistening white. She is the personification of purity in her every movement. She says: "Stella Landis is here. Yes, Ethel, you can develop mediumship if you apply yourself and get the proper persons to sit with you."

F. C. Wilburn, Baby Head, Texas.—I see a spirit who says: "John H. Wilburn is here. Bear up under your burdens; I know they are many and hard to endure, but soon, so very soon, life on your plane will be over, then you have a house not builded by hands, but by your good deeds to others. Your usefulness is not done on the earth sphere yet."

A. C. Biddleman, Thornburg, Iowa.—A spirit comes and gives the name Ellen, and says: "Oh, yes, I knew it, have met him. Bright, shining marks, looks like golden sunlight in circlets comes wafting by me. They tell me it is the loving nature of this spirit, and wherever she went while in earth life she always brought sunshine with her."

Mrs. K. McCalaster, Norfolk, Va.—A mother's influence comes and says: "My child, I am here—brought to this medium by the conditions you make. Oh, how necessary it is to send out your best thoughts to these sensitives to get the very best conditions, so we are enabled to come and make our

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presence known. Ever your loving mother, Ann E. Beaty."

Emerson W. Rogers, Jennings Ordinary, Va.—"My dear son, I did not believe as I do now when in earth life, but now I know the truth of immortality. You may know that I am near you by your many thoughts of me while alone. We are waiting for you here and you will pass out in a similar manner as I did. Your loving father, Philo R. Rogers."

Mary E. Peek, Burney, Ind.—With this letter I sense a sweet disposition, fond of delving into the spiritual and trying to fathom the deep problems of life hereafter; and this lady feels sure she will get some comfort in one of these short messages. A spirit comes and says, as near as I can hear her name is Suna C. Chaney: "All is well with me" is all she is able to say.

Kate P. Anderson, Laurel Grove, Va.—Such a loving spirit comes and says: "My daughter, I will do all I can to make your pathway pleasant. I feel it so keenly when you are in sorrow, but all will be well with you. You no doubt would be glad for a description of my spirit home. It is beautiful, with music and sparkling fountains and singing birds and blooming flowers."

To Laura Jenks, Holyoke, Mass.—I hear these words: "In spirit life I have charge of children who need a mother's care and instruction. The resources of nature are the same here as with you. We must work to bring out the needed blessings held in store for us. I am often with you and am preparing a beautiful home over here

for you. Ever your loving mother, C. C. Richmond."

Mrs. G. Bartholomew, Irvington, Ind.—A lady spirit is here and says: "Tell Georgia, Lizzie is here, and many others." Anna says: "Many times I come and wish you to remember me. Do you remember the sleighing party when so many of us all sat down on the hay in the bottom of the big sleigh? My name is Anna Brown." Now a spirit comes; so bright, he says: "My name is Will Clark."

Mrs. Cora B. Townsend, Clyde, Ohio.—A spirit of an elderly gentleman is present and he says: "Cora, why are you so anxious and why is it you do not make music harmonize your every act in life? You must make conditions in your own home, then I will come to you and give you many tests of spirit return. Mabel and Emma are here. You are a medium if you would develop your powers.—Dr. Townsend."

Frances E. Cochran, Pocatello, Idaho.—I find by taking this letter another person or persons are wishing for a message. It is in such a mixed condition it is hard to separate the influences. However, will say, go on with your circle and in time you will get all the tests you desire in your own circle. You will also find how hard it is to make conditions for another medium, as all have their own peculiar condition.

Mrs. Jennie Linn, Crawfordsville, Ind.—I hear the sound of rushing waters and it seems to be a mountainous country. Now, I see a spirit, "S. M. Freeman." He says he is here to tell Jennie something of his spirit home; and rushing waters and mountainous country he now frequents, as he delights in such a place, and here it is heavenly. This balmy air, beautiful towering trees on the hillsides and flowers profuse. "Yes, we are all together."


Mrs. Susan Zuber, Antwerp, Ohio.—A spirit says: "Go on, dear child, in your good and noble work, as we are with you and give you all the assistance we can. Your mother does come to you, but is not able to make her presence known to you. Soon through some good medium she will have strength to come to you. Mary and George are here. If you do not always get the name of the person asked for in your letter to this medium it is no fault of his; it may be the spirit is not present, as some other duty may have taken him elsewhere. So Dr. Williams says.—Rebecca Plumer."

E. M. Hendrick, Dadeville, Mo.—As I sense this person I find a man so good and kind, every one he knows loves to be in his presence. He sends out such a kindly feeling to all. Many spirits are here and all wish to communicate. I hear the name of Mary. She says: "Sister Mary; and oh, my brother, how glad I am of this opportunity of this noble paper to allow us to voice our thoughts to those we love through its columns. Try to get all the subscribers you can for the Light of Truth, and here let me say to each receiving a message: try and get one new subscriber, and in so doing we will double its usefulness."

VERIFICATIONS.

Editor Light of Truth: Accept my thanks for the message which came through C. Thomas H. Benton. While I did not get answers to all my questions, I did get that which is very consoling. A. CROSBY. Flushing, Mich.

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NEWS OF THE WEEK

Archibald Forbes, the veteran war correspondent, is dead.

Two thousand coal miners are on a strike in the Pittsburg district.

The Boston Public library has rejected Chinequy's "Forty Years in the Church of Christ."

King Humbert of Italy has disappeared and the government is in danger of being overthrown.

A Toledo (Ohio) inventor has accomplished the successful casting of aluminum with a sand process.

Miss Nethersole's notorious play was a failure in Rochester, the people of that city treating it to a large display of empty seats.

A bushel of corn is worth \$1.40 in India. Kansas proposes to donate a million bushels to this starving colony of Great Britain.

Webster Davis, assistant secretary of the interior, tendered his resignation. He says he will lecture in the interest of the Boers.

Dr. Mivart, the British scientist and leading Roman Catholic who lately got into a fight with his church on points of creed, is dead.

President McKinley was severely criticised before the house committee on insular affairs for permitting the saloons to thrive in Manila.

Mrs. Frances Hodgson Burnett is married again—this time to Stephen Townsend, a young Englishman, who has been her private secretary for a number of years.

Nine thousand miners of Indiana are out of work because the operators and their representatives failed to

agree on a scale of wages for the year beginning April 1.

A wart on Admiral Dewey's nose is the question at issue in the Chicago courts. A tailoring firm of that place has sued an eastern firm who delivered an order of medals bearing a picture of Dewey wearing a nasal wart which the plaintiff's declare "de trop."

The Klondike city of Dawson is now equipped with two steam fire engines, 14 patent fire extinguishers, one hook and ladder truck, two hose carts and 6,000 feet of hose, and has a paid fire department of 20 men. A working head of steam is kept on the engines at all times.

The big reading room for newspapers in the library of congress at Washington is said to be the largest and most complete devoted exclusively to this purpose in the world. Five hundred American and one hundred foreign papers, mostly dailies, have been subscribed for and will be kept on file.

At a sale of Napoleonic relics in London a bronze copy of the death mask taken by Dr. Antommarchi, his cross of the Legion of Honor, a lock of his hair, the remnant of the flag that covered the sarcophagus on board the Bellerophon, and a statuette of Napoleon as first consul sold for 280 guineas.

There is no curfew ordinance in St. Louis, but many of the owners of mills and factories have agreed to have their factory or mill whistles blown in the evening to warn children when it is time to go home. The whistles are to be blown at 8 o'clock in the winter and at 9 in the summer, and the plan will be continued in operation for a year.

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