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LIGHT OF TRUTH



VOL. XXVII., No. 8.

COLUMBUS, O., AUGUST 25, 1900.

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

A SPIRIT RAMBLE.

Sweet spirit, walk with me to-day
Upon the mountain wild;
And we will read what Mother Nature
Teaches us, my child.
These rugged cliffs bear hieroglyphs
Which only souls can read;
Each seamy flaw records a law
Which we, my dear, must heed.
It is the law of love, my dear,
That fashioned all this grandeur here;
Byismic shocks and cosmic throes,
Like mortal griefs and cruel woes;
That pleasure follows pain, my love,
In all below or all above.
Then murmur not at such small pain
As thorns may give your tender feet;
For all the glory, all the gain,
Experience will make complete.

—J. Marion Gale.

THE GLORY OF HIS CONVICTIONS

Not then, with tears and lamentations should we think of the blessed dead. Rather we should rejoice with them in their enfranchisement, and know that they are still minded to keep us as sharers in their joy. It is they, not we, who are working now; they are more ready to hear than we to pray; they guide us as with a cloudy pillar but it is kindling into steadfast fire.

Nay, it may be that our response, our devotion, is a needful element in their ascending joy; and God may have provided some better thing for us, that they without us should not be made perfect; ut non sine nobis consummarentur.

To most of my hearers I doubt not that this forecast of a coming co-operation between incarnate and discarnate spirits will have seemed speculative and premature. My defence is that I believe that upon our own attitude towards these nascent communications their progress and development depend, so that we cannot too soon direct serious attention to the high responsibilities opening on our view. * * * One point is clear; and on that it is already urgently necessary to insist. We must maintain, in old theological language, that the intellectual virtues have now become necessary to salvation. Curiosity, candor, care—these are the intellectual virtues; disinterested curiosity, unselfish candor, unremitting care. These virtues have grown up outside the ecclesiastical pale; science, not religion, has fostered them—nay, religion has held them scarcely consistent with that pious spirit which hopes to learn by humility and obedience the secrets of an unseen world. Here surely our new ideals suggest not opposition but fusion. To us as truly as to monk or anchorite the spiritual world is an intimate, an interpenetrating, reality. But its very reality suggests the need of analysis, the risk of misinterpretation; the very fact that we have outgrown our sacerdotal swaddling-clothes bids us learn to walk warily



MRS. M. E. WILLIAMS.

among pitfalls which call for all the precautions which systematic reason can devise.—From the address of President F. W. H. Meyers, before the English Society for Psychical Research.

THOREAU'S MOTHER'S SPIRIT.

Made Frequent Visits to the Philosopher's Home at Concord.

Besides Thoreau and his mother the house (at Concord) has had for its occupants A. Bronson Alcott and family, including his distinguished daughter, Louisa M., the author, writes Samuel S. Kingdon, of "The Haunted Houses of New England," in the August Ladies' Home Journal. "To them sometimes came the ghost of Madame Thoreau. Those who knew Madame Thoreau and her habits confirm the description given by a servant, who left the house because of the visitation, in every detail; her tall, gaunt figure, her big white cap, her stealthy step, her quiet comings, her noiseless goings. When seen she invariably stood in the doorway, her great cap

well adjusted, her neat handkerchief half unfolded tucked securely into the waistband of her full dress skirt—pausing a moment on the threshold, looking anxiously about then stooping and running her fingers along the edge of the mopboard, to see if perchance a speck of dust had found lodgment there. Proceeding to workroom she glanced in, then glided to the fireplace, stooping over it and motioning with her hands as if in the act of covering the coals with ashes. In life, it should be said, the two prominent characteristics of Madame Thoreau were an abhorrence of dust and a dread of fire. Satisfied on these points the spirit would disappear. Unlike other ghosts, this one always appeared in the daytime.

A PRICE ON HER HEAD.

The picture of innocence. That's how she looked.

But there was a price on her head, All the people could see it—"Three seventy-nine, Reduced from five dollars," it read.

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BE NATURAL.

If you've any task to do,
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to give,
That another's joy may live,
Give it.

If some hollow creed you doubt,
Though the whole world hoot and shout,
Doubt it.

If you've any debt to pay,
Rest you neither night nor day,
Pay it.

If you've any joy to hold
Near your heart lest it grow cold,
Hold it.

If you know what torch to light,
Guiding others in the night,
Light it.
—Success.

Prof Dolbear of Tufts College, has contributed great light to a new conception of Christianity in his scientific research into the nature of ether. For, apparently, the ether is the atmosphere of the next higher condition of life, and, as physicists well know, to learn the laws that govern any phase of environment is to gain no little knowledge of the forms of life that inhabit that environment. If we go at death, into an ethereal realm whose atmosphere is what we know here as ether, then every physical experiment that results in added knowledge of its nature throws light on the nature of the life to come, and of man's relation to the Divine. When Professor Dolbear says that "Every physical phenomenon runs at last into an inexplicable, into an ether question," is it not equivalent to the discernment that every physical fact dates to a spiritual cause?—Lillian Whiting in Boston Budget.

To him who walks the earth with soul attuned
To things divine, there cometh seasons rare
Of sweet enjoyment, wherein all the earth
Seems clothed in beauty, and the voice of God
Speaks through it all unto his inmost soul.
And listening reverently, there stirs within
A sense of beauty, hitherto unknown,
And he is wont to ask if heaven itself
Can be a fairer place than this, our earth,
And feel that here he fain would linger on
Beyond the leaving of this mortal form,
Nor ask for scenes more beautiful than these,
Mid which to live that life so pure and sweet,
That heaven must ever be where e'er 'tis lived.
—E. O. W.

"If immortality is not true, it matters little whether anything else is true or not."—Henry Thomas Buckle.

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

Binding the Fragments Together

A CEDAR RAPIDS, IA., CLERGYMAN'S SERMON ON
FORTUNE TELLING

His Idea of Christian Science, Spiritualism and Other Religious
Theories that Have Attained Popularity in
This Day of the World.

In the opinion of many of the vast audience that filled Grace church, Cedar Rapids, to the very doors on a recent Sunday morning, Rev. Thomas E. Green never preached a stronger sermon than the one he delivered on that occasion on "Spiritualism, Visions, Ghosts, Fortune Telling—Are They Totally Delusions and Deceits, or Have They Any Foundation in Either Reason or Revelation?" Dr. Green took as his text I. John, 4:1-2-3. He said in part:

A REMARKABLE SERMON.

"The reason for my preaching a sermon on this topic is the increasing number of inquiries that come to me in regard to what I believe and what the church teaches about the group of phenomena that in a general way may be gathered under the term 'Spiritualism.' By this I do not mean simply modern Spiritualism as confined to the medium, the trance clairvoyant and the nimble-fingered sharper, who if her palm be crossed with silver will reveal to you a fortune that will delight your ear. But I mean what may very properly be called the religious signs of the times, as evidenced by what we know in a familiar way as 'Christian Science,' together with occultism and psychic investigation in all its phases. I say the 'signs of the times,' because nothing more clearly evidences the type of religious tendencies than the heresies against which what calls itself orthodoxy is forced to contend.

"Twenty years ago the heresy hunter was keen upon the trail of the material evolution. We were treated to sermons and review articles without number assailing the materialistic philosophy of men like Spencer, Darwin and Huxley. Their philosophy, as you know, laid emphasis upon the material side of things. We were told that everything was material; that life came from protoplasm and that protoplasm was sulphate of lime.

"Twenty years have passed and orthodoxy is now contending for its life against the philosophy which says that there is no such thing as matter at all; that everything is spirit and that matter is but a delusion of mortal minds.

"You have asked me a great many times to preach to you about Christian Science. I have refrained from doing so because I did not esteem it a sufficiently lasting dynamic in religious thought to merit any serious attention. There is a great truth in Christian Science, together with a great deal of pagan nonsense; just as there was a great truth in the materialism of 20 years ago, together with a great deal of intellectual rot. These psychic tendencies will come in human thought. If we can get the good out of the mass of rubbish we shall be well content. So far as Christian Science is concerned its one sensible conception is the revealed fact that man's spirit is the breath of God and by its divine heredity is and should be dominant over his physical being. But in order to believe that we do not have to believe the rhapsodical gushing and the fragmentary agnosticism of a three-dollar-and-a-half book which alone contains the revelation of life. What I shall say today regarding Spiritual-

ism I shall say along a single line. If I were to tell you all that I believe, all that I know, all that I have seen in my careful study of these things for a score of years, I should probably be misunderstood. What I am going to talk to you about then is this whole branch of thought as it stands related to the confessed Christian life. First let me say: The religion of the Bible and of the church is distinctively a spiritual religion. Practical Christianity in the nineteenth century has gone far astray from this conception of its faith. The average business man believes in Christianity because it is a good thing; it is a moral power in the community; a safeguard to the home and family, and he believes in it and belongs to it. But if I sat down beside the average man in this great congregation today and asked him what he was doing along the line of soul culture he would probably gaze at me in blank astonishment, although he is a professed Christian man. He does not think from one week's end to the other about spiritual law, spiritual development or spiritual fruitage. I fear the same thing would be true of the average woman in our polite society of today.

The physical and mental side of life has grown into the great dominating power, and yet the religion of Jesus is distinctively a spiritual religion. It deals with the soul and spiritual influences—influences that in our Savior's time were potent for some diseases, casting out evil spirits, foretelling the future, raising the weak spirit of human life into conscious communion with unseen powers and strengthening it for the pangs of martyrdom. The church carries the same philosophy. You see this in the sacramental life of the church. Devoid of their great spiritual mein the sacraments of the church are purile in their insignificance, as mere theatrical or symbolical allegories. Any one of the hundred secret societies can furnish dramatic teachings infinitely superior to the sacraments of the church. Their validity lies in the fact that materially they are absolutely nothing, and spiritually gain their full meaning from what they carry to the souls of men. The teaching of the church in regard to our present life is also absolutely spiritual: the relation of soul to body; the absolutely patent fact that the soul is not the body, and that in its purest action it does not depend upon the body will be admitted at once. Thought, imagination, life, memory, faith and hope fly clear of bodily presence and bodily control. Borne on the wings of the soul they can pass under oceans and continents and out into the infinite reaches of space. Wherever the infinite is there the reflection of the human soul can go, and by the determination of its conscious power this soul can shape and mold the human body to suit its will. This is the only fragment of truth amid all the grotesque rubbish of Christian science.

IN ANCIENT TIMES.

"The history of God's dealings as recorded in the Bible is the history of continued Spiritualism in the patriarchal age. Men were continually

surrounded by visible spiritual visions. Angels and celestial ministers stood beside them in their daily life; warned them; taught them; guided them. In the age of prophecy holy men spake as they were moved and guided by what they knew was a spiritual influence. Half of the old testament is fortune telling. For these men told kings the future of their empires; told generals how they would fight and win future battles; told nations what God had in store for them, as well as for individuals. The prophets were inspired fortune tellers. You know our Lord's continual preaching and evidence of spiritual control. You know that His apostles wrought wonderful work in His name, and the post-apostolic ages continued this same phenomena. Let us be frank and say that if we were just at all we must believe in Spiritualism. There is no accounting for the growth of the Christian church without it. It would be infinitely harder to explain how the church lives at all, robbed of these proofs of her power than to simply believe these things without attempting to explain them. For 300 years the church marched through the world working miracles, communing with spirits, manifesting their divine power. Then Constantine was converted, the cross of the simple spiritual faith, Jesus, was wedded to the iron crown of the Roman empire. The abbot of Montecassino stood at the treasury door of the vatican, watched them carry in bags of silver and gold. 'You see, ghostly father,' said the pope, 'the day is past when the church must say, silver and gold have I none.' And so is the day past, said St. Benedict, when she can say to the paralytic, 'Arise, take up thy bed and walk.'

"I pass now to a far removed picture of human thought and theory, namely, the discoveries and conclusions of the most exact science that speaks today in the name of human wisdom. This is a sublimated age. Electrical and magnetic sciences have nearly changed our conception of the laws of life and energy. From the old idea of a world of matter and a world of spirit we are separated by a gulf fixed. We have come to the day in scientific thought in which Drummond's "Natural Law in the Spirit World" shall stand as an exponent. We know that this strange thing that we call vibration, beginning with the coarsest sound that motion can produce and running from sound to heat, from heat to light, from light to electricity, from electricity to etheric force and then to vital force, and then to mental force as brain gives out thought and then out into the stupendous ranges of the infinite—we know now that in some way that our minds can not yet fathom all this is one, and that this oneness is a revelation of the oneness of God."

Dr. Green then said: "There is a spiritual being that has eyes and ears, even if we can not hear and see—the hearing and vision that through all ages have been developed in those who have seen clearly the hidden things in the universe of spirit. We do not all have that faculty developed. Neither are we all physicians nor artists. The inspiration that governs clairvoyants is denied the most of us. But I believe that, though dormant, the power to commune with the spiritual environment of life exists in every soul that God has made.

"The practical conclusion: We are standing on the verge of what I believe is a wonderful revival of Spiritualism in thought and life. All of this phenomena, psychic development, hypnotism, spiritual control, Christian science, telepathy and the like are merely symptoms of the widening tendencies of human thought and life. There is no need denying facts as they exist. There are people who are mind-read-

ers, who are clairvoyants, who have the faculty of sending their thought to far distances and take cognizance of conditions and things as they there exist, who see water and minerals hidden beneath the surface of the earth. You can no more explain how it is done than you can define intuition or the wonderful things that sometimes come in visions and in dreams."

Dr. Green closed with an admonition to his congregation to train their lives on higher spiritual lines; to learn the laws by which the body can be developed and safeguarded and purified, and to undertake the training the mind and soul as carefully as the things of the present life. "And this I believe," he said, "lies within the possibility of every one of you, the attainment of a spiritual consciousness, or a spiritual vision, not akin to the silly fancies, of the modern medium, but one of the stately control of the ages of faith, by which you may come into conscious contact with the realms of spirit and be guided and kept by influences whose sweetness and whose beauty have heretofore been all a dream to your soul."

There is nothing new under the sun. Even the higher criticism and the heresies that are troubling the universities and the theological schools may for the most part be found, in germ at least, in the works of Frates Poloni published in 1656 ("Quos Unitarios Vocant"). In one of these mighty volumes we have a sketch of Faustus Socinus, and are told that, finding the climate of Italy not altogether salubrious for an ingenious young man who had formed the habit of thinking for himself, he went to Geneva. There ideas of civil and religious liberty were abroad, and there John Calvin was striking mighty blows for freedom. The young student of theology called upon Calvin, and asked him to resolve some of his doubts with such patience as he could command. Calvin listened to the young man, and possibly felt some stirring of interest in him. But later Socinus received a note which made him think it might be safer to push on into the freer atmosphere of Roland. The note contained no threats, but Calvin quietly remarked, "Again I seriously warn you that, unless you quickly correct this itch of inquiry, it is to be feared that grave calamities may overtake you." "A word to the wise" was sufficient. The biographer says the warning was not an idle one. The next year Servetus was burned (exustus est) in Geneva. For the affection which Calvin stigmatized as the "itch of inquiry" no antidote has ever been found. It still lurks in all the seminaries, breaking out now and then in some new form, as in the Methodist school in Boston or the Congregational seminary in Bangor. And still the shade of John Calvin lifts a threatening finger and says in solemn accents, "Again I seriously warn you," etc.—The Christian (Unitarian) Register.

GLIMPSES OF HEAVEN—By Gilbert Haven. Price, 20 cents; postage, 1 cent. Contents: What his former "Appeals" have accomplished—John Wesley—Methodists reading his "Appeals"—Many ministers are sensitive—The grandeur of spirit life—A visit with John Wesley—The Bitterness of Death—Music in Heaven—The Concert for Healing—Marriage in Heaven—Whittier—Longfellow—Tennyson—The Useless Praise of God—Danger from the Catholics—Their Purgatory—A Second Visit of John Wesley—The Beauty of Spirit Homes Indescribable—J. G. Blaine—B. F. Butler—A Visit to Liberty Valley—An Address by Thomas Paine—The Wonder of Spirit Communion—Half developed Mediums Should not Give Public Seances—Dishonest Materializations—Gentle Rain in Heaven—Schools for Teaching Spirit Children How to Communicate Back to Their Parents—A Genuine Materialization Seance.

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WHAT IS SPIRITUALISM?

A. Jones.

Spiritualism is the demonstration of an after-life, by means of communications between persons in this world and the spirits of those who are called "dead." All through human history there have been messages and visitants from the other world, and the Old Testament and the New contain many narratives of the kind. Spiritualism, therefore, is no new thing. What is known as "Modern Spiritualism" dates from 1848, because knocks or raps caused by a spirit were then submitted to the common-sense test of calling over the letters of the alphabet. The letters which elicited raps were written down, and messages thus passed from the invisible signaller to the company assembled.

For communication between the two worlds, mediumship is necessary. A medium possesses what may be termed a psychical temperament, which must be present before a spirit can act through a human organism. It is thought probable that one person in four has the psychical temperament more or less, so that in almost every family a medium may be found. Consequently, communication with spiritual beings takes place largely within the family circle. Mediumship exists in many forms, as clairvoyance, clairaudience, spirit control, automatic writing, psychometry, materialization, spirit photography, healing. Particulars of these modes of spirit action cannot be given here. A company of four, five or six persons usually possesses sufficient of the psychical quality collectively, without a medium, to enable table-moving to be resorted to. Every form of spirit manifestation should be employed seriously and reverently, for spirits of all kinds return to the earth, and "like attracts like." In family Spiritualistic circles, the spirits of deceased members or friends of the family may be expected to visit it, for love and sympathy constitute a powerful bond between those in this world and the so-called dead.

From spirit sources we have a religion and a philosophy, the essential features of which may be thus set forth:

1. God exists; He is the Father of all mankind, and is the only proper object of worship. This involves the brotherhood of man.

2. Every human being has a spirit from God, and thus every person is a spirit in this life as well as in the next.

3. Death is merely a change in which the spirit—in a spiritual body—passes out of the fleshy body into the spirit world which it is henceforth to inhabit. The body, losing its spiritual occupant, is resolved into its physical elements, and is never again a part of the individual.

4. The condition of the spirit at its entrance into spirit life is that which its life on earth has fitted it for, and its happiness does not depend upon any dogma or belief entertained during the earth life. The man or woman who has lived for others, whose life has been pure, kindly, helpful, and dutiful, passes into the "Summer Land," into a condition of happiness for which the earth life has been a fitting preparation. So, the vicious, the selfish, the cruel, the self-indulgent, the unjust, the wilful wrongdoer, he who has deprived or defrauded others of what is their due, depart into a condition which, in its unhappy nature, corresponds to the evil life on earth. As good and evil are found in every human life, there are gradations, both in the happiness of what may be called "heaven," and in the misery and degradation of what may be termed "hell."

5. Melancholy as are the conditions which Spiritualism reveals in the "hells" of the after life, they are not without hope of remedy. When there is a desire to amend, a messenger from a higher sphere will show the path of progress and encourage to perseverance therein. It is therefore possible, though by great effort, for sunken spirits to rise, and ultimately, having themselves become good, to join good spirits in missions of beneficence and in an eternal advance. There is reason to believe that even the most callous and darkened spirits will, in time, long for something higher and nobler, and will thus be rescued. To serve one's fellow-creatures constitutes the highest form of goodness here; so also, happy spirits are employed in helping mankind by their unseen but kindly influences, and in assisting their fallen fellow-spirits to amend their lives and rise to better things. All wrongs done in earth life must be undone by the spirit as far as possible, as a condition of progress, and the forgiveness of those who have been wronged must be sought, while all injuries which have been sustained from others must be forgiven. Forgiveness should be practiced here as a training of the spirit for heaven.

6. Those who die in childhood grow up in spirit-life in homes of love and care, but are taken to their earthly friends, so that the family links are not really broken, and parents, brothers and sisters, when they in turn are summoned, may be welcomed by their radiant kindred, earlier colonists in that beautiful and happy land.

7. Spirits revisit this world—good spirits drawn by love and by the desire to serve others; bad spirits for idle or evil purposes.

8. In the spirit-world, power is in the hands of the good, not of the evil.

9. In the bright spirit spheres there is abundant provision for the religious sense, the development of the affections, the cultivation of the intellect, the pursuit of art, the acquisition of knowledge, and the unfolding of intuition.

10. Prayer to God is a great spiritual power. It is efficacious actually, as well as subjectively beneficial; in other words, prayer is answered, besides elevating the soul. Further, to pray for the enlightenment and happiness of darkened or earth-bound spirits, is to do them great service. They also are our fellow-creatures.

Spiritualism must exert a beneficial influence when accepted. The direct relation of conduct here to condition hereafter can not fail to lead to a strong desire to make our earth-life pure, kindly, beneficent, useful; while the conviction—in many cases the consciousness—that spirit friends whom we hope to rejoin are around us, sympathizing with us and anxious to help us, is a powerful support to human feelings and the better nature. The consolation which Spiritualism affords the bereaved is beyond all estimate.

The following directions for the holding of a Spirit Circle for table-moving may be useful to those unacquainted with Spiritualism:

The persons forming the circle should sit around an uncovered table, with their hands lightly resting on the top. Appropriate singing or music while waiting is useful, both for harmonizing the mind, and for inducing reverent feeling. A short prayer is also a fitting introduction. When a spirit has signified its presence by moving the table, it should be asked to tilt the table in answer to questions—three times for "yes," once for "no," and twice when unable to give a definite answer. Questions may be put to ascertain whether the spirit is related to any person present, and, if so, to whom, and the nature of the relation-

ship; or with whom the spirit wishes to be in communication. The person indicated can then put questions for himself or herself; and should secrecy be desired, and the spirit express readiness to answer mental questions, the questions can be put mentally, and they will be answered as if they had been spoken aloud. Each question should be put clearly, so that a simple answer can be given. But if the spirit agree to move the table as an alphabet is called over, more detailed information can be obtained, and it may be left to spell out its name, its relationship to one or more of the sitters, and its message. The alphabet should be begun after a letter has been indicated. The spirit should be addressed courteously; a kindly visitant from the other world is no common guest.

THE MYSTIC TELEGRAPH.

A correspondent of the Harbinger of Light, who signs himself H. Junor Browne, contributes the following article clipped from a newspaper bearing upon one of the psychic phases of life in Africa:

One of the puzzles of the war is the way news has leaked out. The Boers have known of intended British movements before the orders have been issued, and so have prepared themselves. The Boers investing Ladysmith have known everything that passed in the town, though the strictest watch has not detected any signalling.

The Boers knew of the Gloucesters' move to Nicolson's Nek, and, being prepared, captured the force. At Stormberg General Gatacre found his advance was known. And so it has been throughout the war.

Similarly the news of Dundee, Elands Laagte, Nicholson's Nek, and Modder were known in Cape Town long before the telegrams arrived.

That the Boers have received information from their "slim" Dutch sympathizers, and that natives have carried news to the Boer camps in the same way that runners have come through from Ladysmith, is easily understood.

But this does not account for all. The natives, undoubtedly, have a way of rapidly transmitting news over great distances in most mystic fashion. It is a method much older and more mysterious than Signor Marconi's wireless telegraphy.

For instance, at Modder river, natives were discovered signalling by bonfires to the Boers at Magersfontein. The natives light one or more small bonfires of green wood. The column of smoke is covered with a skin of kaross, and the ascent of the vapour regulated by removing and replacing the cover. Thus the smoke is made to rise in small clouds of varying sizes and shapes. These constitute recognized signals. How this smoke telegraphy is managed in windy weather it is difficult for Europeans to understand. In India and Australia this mode of sending news is also used by the natives. They are also said to shout news from kopie to kopie, and in this way news is conveyed with startling rapidity.

But these two methods do not account for all the marvelous transmission of news. There is undoubtedly a third much more subtle and mystic method, brought into action when these two modes are impossible.

Among all Eastern peoples there is this marvelous transmission of news. Stay-at-home people laugh at the stories told by travelers, but all who have lived or traveled among savage or semi-civilized races know that such is a fact.

A dozen years ago a hunter of big game in Mashonaland noticed great excitement among his native boys. They explained that a big fire had occurred in DeBeers' mines, Kimberley, over a thousand miles away, and that many of their brothers had died. The hunter noted the time and date in his diary. Two months later, in Bulawayo, he heard the story of the fire from a trader, and found that the news had reached him in less than 12 hours.

The Arabs of northern Africa have the same mysterious faculty. The news of the battle of Omdurman was known in the bazaars of Cairo before it was received by telegraph. People at home grumbled at the strict censorship exercised by Lord Kitchener over press messages in his Khartoum expedition. It was absurd, they said, for the Khalifa had no telegraphs or penny post.

But with the mystic conveyance of news in the Soudan Lord Kitchener was well acquainted. In the Egyptian troubles of the eighties the natives were always ahead of the telegraph. The slaughter of Hicks Pascha and his 10,000 men near El Obeld was known in the Cairo bazaars long before a Copt disguised as a dervish arrived with the news. It was the same with every other event.

Ever since the British have been in India the existence of this secret mail has been recognized. During the Mutiny the power was frequently proved. The fall of Delhi was known in Hyderabad in a few hours. The very day Lord Mayo was assassinated by a convict in the Andaman Islands a Pathan servant told the news to his master at Simla. The telegram did not come till the next day.

English officers are frequently informed by their native servants of the approaching move of their corps to another station days before the arrival of orders, though these are sometimes forwarded by wire.

During the Waziristan punitive expedition of 1895 the enemy were defeated at a place 75 miles as the crow flies, and 120 miles by road over the mountains and passes from the base at Sheik Budin. Heavy mist prevented communication by heliograph until the following day. On communication being opened, the officer at Sheik Budin flashed the inquiry as to whether the natives with him were right in saying the Waziris had been defeated the previous day. The news had been brought him about 7 p. m. The news was corroborated, with the addition that the action was not over till 6 p. m. Thus the news had covered nearly 100 miles in an hour. The mist, too, which prevented the working of the heliograph must also have prevented smoke signals.

How messages are thus transmitted is a mystery to Europeans. Smoke-signaling and shouting from hill to hill will not explain all such telegraphy. Students of Eastern manners and customs are convinced that the natives possess a sixth sense that of mystic propulsion and reception of thought or sound.

That hypnotism and other psychic facts have been long known in the East is undoubted. In the science of the mind or soul we Westerners are mere children. Perhaps we have been civilized out of telepathy. Incredible as such stories seem to us, are these brain-messages any more incomprehensible than wireless telegraphy? Probably Marconi has stumbled upon a device long ago patented by Dame Nature.

The correspondent comments on this interesting study by saying:

To the generality of people the above statements will appear inexplicable; not so, however, to those who like myself have devoted over a quarter of a century to the investigation of psychic science, through the phenomena of which all mysteries are explainable. Yet this all important subject is still ignored if not ridiculed by most of those looked upon popularly as scientific men, just as the glorious news regarding a rational future life for man and eternal progress for all, as proclaimed through spirit-communication, have been ignored by theologians. To me spirit-communication, clairaudience, and clairvoyance accounts for the rapid transmission of news as described, simply and naturally, as I have in my investigations, had the following experiences out of many others. On discovering many years ago that our children were gifted with mediumistic powers, I asked the spirit guide of one of them if he could tell what a near relative of mine residing in Scotland was doing at that time. He was silent for a minute or two, but presently described exactly how my relative was engaged, which was afterwards corroborated. On another occasion the spirit guide of one of my sons, who was afterwards drowned through the foundering of the yacht "Iolanthe," said "I am going to show my medium," who was then only 9 years of age and had never been to sea or out of Victoria, "some scenes in foreign lands." The first he described was a mansion in extensive grounds beautifully laid out, with numerous tropical shrubs and trees, and with a long avenue leading to the mansion, on which he saw a man, like a gamekeeper, with a gun in his hands and two sporting dogs by his side. On inquiring from the boy's guide where this was situated, he replied: "It is the residence of the head of the government of Brazil, South America." The next scene he said he saw was in the Mediterranean sea, where he observed a ship in full sail passing a lighthouse and their making signals to each other by hoisting flags of different colors. The boy I may mention had never heard of Marryat's code of signals. The next scene he saw was a part of the Himalaya mountains which he described in detail, even to a hut with a well-trodden path leading to a well, and on this path he saw an Indian woman with a little black child in one hand and a calabash in the other returning from the well. All this the boy described in less time than it has taken me to write it. I may state my son was not of an imaginative turn of mind, neither was he a reader of books to derive such ideas from. As spiritual gifts are not confined to one nation or to civilized people only, it is more than probable that the rapid transmission of news referred to in the article above quoted is fully accounted for by the possession of spiritual gifts by Kaffirs, Arabs, Indians and others. To those in spirit-life time and space are annihilated, as you are aware.

A Bugle Note For Organization

Now that the various camp meetings are in full and active operation throughout the country, would it not be a good idea for the several speakers who are present at them to again give voice to one of the most crying needs of Spiritualism, which is admitted by all thoughtful Spiritualists to be the need of a more perfect system of organization than can be said to exist among us at the present time? No sane person can doubt its absolute necessity if we are to become a homogeneous body similar to those who profess to believe in Christianity, Mohammedanism, Buddhism or any of the various sects with which the world is filled; but strange to say, while they rest on tradition and so-called revelation, our belief, which rests on demonstrated truth according to scientific principles, has no such complete organization as any of the religions mentioned, nor can it compare with any of the trades unions and mercantile trusts when it comes to the marshalling of its forces for self-preservation and the continuance of its growth as a power for good in the world.

There must be some reason for this general apathy among Spiritualists, and in my humble opinion we do not have to go very far to find it. Spiritualism as at present known made its appearance in the world so simply and unostentatiously that people do not regard it with the gravity and importance such a subject requires. In too many instances they look upon it as a mere plaything with which to while away an idle hour or two; something to gratify a childish curiosity, not seeing its wonderful scope and purpose, and losing sight, or having never learned, the fact that it is the proven work on which ALL systems of religion which teach immortality are built, and that without its fundamental truths man would be today little more advanced in general knowledge than are the most savage tribes whose fetish may be a stone or a piece of grotesquely carved wood.

No one has more respect for the religious belief of others than I have. I can extract from every religion the lofty truths which dogmas hide, and the generous instincts which superstition conceals, but what are the revelations or speculations of any man, or body of men brought into direct contact with what Spiritualism teaches and proves, not by word alone, but by bodily presence and the performance of acts before which all the miracles of the Bible, the Koran, or any other of the seven Bibles of the world grow pale and insignificant? Spirit return is a demonstrated and demonstrable fact; spirit teachings are not the say-so of this or that man; they are not the vagaries of this or that philosopher; they are as modest as they are beautiful and true, and they are in perfect harmony with the physical and moral laws of the universe. This being so, is it not a wonder that we have not more temples in which to expound more fully the truths the spirits teach us, nor no perfect organization by which we could break down the prejudices that are so potently arrayed against us both by churchmen, laymen and scientists?

Spirits teach that certain effects flow from certain causes; that if we lead an evil life, however we may hide it from our fellows, evil consequences and necessary suffering will, nay must be the result. Whereas, if we lead a good life, both here and hereafter much

happiness will be ours, but that wherever we may be, either in this life or the next, there will be employment for us in raising the sinner from his foulness and bringing him nearer the light which illumines God's celestial universe. No perfect happiness such as Christianity teaches, no eternal torments, nor none of the worship and harps with which the sojourners in the pulpit fill the minds of their hearers, but instead work, work, through all eternity, work for the angel as well as for the sinner, for it is only by helping those below them that spirit or mortal can rise.

Spiritualism suffers from a great many evils that perfect and intelligent co-operation would soon remedy. One of its most important duties should be the total elimination of the charlatan and the keeping in abeyance the imperfectly developed mediums who, with perhaps the best intentions, rush into publicity before they are able to give any satisfactory proofs of their medial power. A seance given under these conditions serves no good purpose; it leaves the neophyte unsatisfied, if not disheartened, and without a particle of jealousy I will say that such mediums do more harm than good. The new investigator comes to the seance, as a rule, with his mind filled with scepticism and incredulity; he is on the alert to find any cause for disbelief; he watches every movement of the medium with suspicion, and he may know nothing of physical law and is certain to know nothing of the spiritual laws under which spirits operate, it would be better for him if he withheld his investigations into the physical phenomena until he had acquired by study and teaching some knowledge of the laws and philosophy governing the manifestations of spirit return. Suppose our speakers and writers would teach these truths more generally than they do, how much good could be achieved and how much the mediums would be indebted to them.

All well-informed Spiritualists know the absolute necessity for harmony in a circle if the best results are to be obtained. If educated, they know that thought is a mode of motion, an entity, not a function, and that the more harmonious the thought waves are the better the manifestations; but too many people attend seances without this knowledge, believing, or rather not knowing, that spirits work through laws just as natural as those through which mortals work, that the same forces are in operation in their world as in ours, that light travels with the same velocity there as here, and that all that makes the difference between both worlds is one of vibration and the absence of those functions and organs which are needful to man in his present stage of existence. In investigating Spiritual phenomena from an objective standpoint one of the first conditions of success is an honest receptivity and a willingness to abandon all preconceived notions, however cherished, if they be found to contradict the truth. Truth is the best religion and the investigation of Nature's laws the highest and noblest prayer that man can offer to God. Without scientific knowledge this investigation can not be carried on, and if all those who are desirous of knowing the beauties of Spiritualism would prepare themselves for its study by some thought on it and its phenomena, and the laws that govern them, the way of the medium would be made easy, for it is a very

difficult task for mortal or spirit to overcome the ignorance of undeveloped minds.

Wherever Spiritualism is preached a more thorough system of organization should be advocated, and this can be materially assisted by the speakers calling attention to the scientific side of our belief; but to do this successfully we must have men and women on the rostrum who have a thorough knowledge of their subject; men and women who are familiar with the creeds and theologies of the world, who can point out their defects, not with a view to bringing them into disrepute but with the object of showing the superiority of a religion that rests on divine law and speaks to the children of earth in terms and language that the humblest as well as the most learned can understand. Had we speakers like these in abundance our societies would be more prosperous, our cause would be advancing instead of retrograding, and they can be obtained by intelligent organization and the help of the wealthy Spiritualists, who too often make their alleged zeal for the cause a cloak to cover their penury and disinclination to do anything in a practical way for the religion they mouth and sputter so much about.

After twenty-five years' constant labor before a critical public I feel justified in writing as I have in this communication, and advocating as strongly as I do the necessity of organization, without which no cause can make much headway, a fact that was soon discovered by the founders of Christianity, who had their church fully organized in the year 44; and it is within the range of the most limited intelligence that since that date there has been no relaxation among its followers, and that no matter into how many sects it may be divided, it still retains its power through an almost perfect organization, and will continue to retain it so long as it follows this course. This should be an object lesson to the more enlightened Spiritualists and teach them that to keep abreast of the times they must do something more than sit in seances, attend the meetings and read the papers. They must be up and doing and strike for the cause they speak so much about; they must strive by might and main to make converts, and when made they must teach that they in their turn have to do the same. This has been my course at all my seances. To the best of my very limited ability I expound the philosophy of Spiritualism; I advocate the study of all that pertains to it; I tell my listeners that though their friends can come and talk to them and prove beyond the shadow of a doubt that they are alive and well, it is still necessary to study the subject in all its bearings; to try to comprehend its philosophy and to grow up to the grand truths it contains. I rejoice to say that my efforts are not altogether vain, and that hardly a week passes that I do not bring a few stragglers into the fold, for there is a power about us mediums that will not be gainsaid, and that power is the angel power that shines with the splendor of God's almighty soul. Yours sincerely,

MRS. M. E. WILLIAMS.

110 West 80th St., New York.

The September number of The De-lin-eator touches upon the infinite pathos of the life of Charles Lamb. Clara E. Laughlin of "The Interior," who is making fame for herself by this series, "The Stories of Authors' Love" brings the utmost delicacy to bear upon the subject of Charles Lamb and his Dream Children.

Have you seen our Premiums?

A PROTEST.

To the Editor: I want to protest against the inference which has been drawn in your paper from the Milwaukee incidents, viz: that women are not yet sufficiently developed to be trusted with the suffrage.

The divine feminine in humanity is a silent force. It does not lift up its voice nor cry aloud in the streets.

Our legislators and politicians refuse to recognize it because they are so destitute of it themselves, though it can not and does not belong to one sex alone. And there are many women who would not be alive to tell the story if they had not learned to cultivate the nobler masculine qualities.

The disagreeable sexless creatures who are being thrown to the front by the suffrage movement, are only the wreckage and debris, the flotsam and jetsam of the incoming tide. They have their work and they are passing. Let them pass.

A southern nabob struck at a colored man or woman with her pride, as she might have struck at you or me.

What difference does it make, in a question of principle? Is it mobs of women or mobs of men that are burning negroes in the south?

If colored men should so far forget the debt of friendship they owe to white women as to attempt to perpetuate an aristocracy of sex, after having been redeemed from an aristocracy of color, then they would show a mental stinginess which is of itself a badge of inferiority.

Henry Blackwell says in a late manifesto: "The disfranchisement of women is the worst form of imperialism. But the despotic government, which is unfit for an uneducated Filipino (or a negro), is considered good enough for a woman."

FLORENCE McGRAUGH.

At last the illiterate whites have succeeded in disfranchising the illiterate blacks in North Carolina, on the ground of illiteracy.

A MOUNTAIN CLIMBER.

Gains 12 Pounds on Change of Food.

When a change of food can rebuild a man 77 years of age, it is evidence that there is some value in a knowledge that can discriminate in the selection of proper food to rebuild the body. A few months ago the physician attending Warren S. Johnson of Colfax, Cal., 77 years old, told him that death from old age would soon claim him. He suffered from general weakness and debility.

An old lady advised him to quit coffee and drink Postum Cereal Food Coffee and eat Grape-Nuts breakfast food every morning. He took the advice and has gained 12 pounds. Says he is as well as he ever was, and can take long trips in the mountains, which he has been unable to do for a long time.

There is a reason for this; in the first place, coffee acts as a direct nerve destroyer on many highly organized people, both young and old, and many people haven't the knowledge to select nourishing, healthful, rebuilding food.

Both Postum Food Coffee and Grape-Nuts breakfast food are made from selected parts of the field grains that contain delicate particles of phosphate of potash and albumen. These two elements combine in the human body to quickly rebuild the gray matter in the brain and in the nerve centers throughout the body.

Direct, sure and certain results come from their use, and can be proven by any person that cares to make the trial. Both the Postum Food Coffee and Grape-Nuts are kept by all first-class grocers.

TRANSLATIONS FROM OUR FOREIGN EXCHANGES.

(B. B. K.)

Notes from Journal Du, Magnetisme. —Colonel de Rochas was born in 1837, served in French army with distinction in war of 1870; devoted himself to studies of the occult, hypnotism, animal magnetism, spiritism and similar subjects after his abandonment of military life. The Journal says that, knowing thoroughly the subject matters on these lines, he has contributed in large measure to procure magnetism to be classed as a true science with physical sciences. He studied polarity; contributed the present classification of different phases of the somnambulistic state; observed methodically all phenomena noted as Spiritualistic or "Spiritistic," as the French prefer to use the term, discovered the exteriorization of sensibility, etc. He has published among other works: "The Science of the Philosophers and Art of the Thaumargists of Antiquity;" "Suspension of Life;" "Undefined Forces;" "The Fluid of Magnetism;" "Superficial and Profound States of Hypnosis;" "Exteriorization of Sensibility;" "Exteriorization of Motricity;" "Odic Emanations;" "The Frontiers of Physics;" "The Feelings, Music, Gesture," etc.

Massage is much used in Japan in connection with baths.

The erection of a statue to Lafayette recalls the fact that he was one of the few men of note in France who supported Mesmer and remained faithful to his doctrines.

Jean Mace, whose books have been quite popular and translations of which have been made into English, "The History of Mouthful of Bread" and "Servants of the Stomach" and "Fairy Book" being the most noted, recently died a faithful Spiritualist. A statue has recently been erected to his memory.

Dr. Paul Gibier, whose recent death has been noted, receives from the Journal an appreciative notice. Dr. Paul Gibier was a remarkable practitioner, a savant of the first class and if he was pleased to study occult phenomena he thought that with Sir William Crookes, the eminent chemist, A. Russell Wallace, the eminent naturalist, rival of Darwin, and many others, he would be in good company. His memory will be cherished by all who, like him, have been the pioneers in psychic studies and have not feared to compromise a good situation or a fine lot of honors in prospect, to wage a good fight against materialism.

Annales des Sciences Psychiques for April-May has a communication from Madame De Rhodia as follows: What precedes (an account of Lang's article in proceedings of The Society for Psychical Research with reference to the immunity of certain gifted persons while walking through fire) recalls to me an experience which amazed me many years ago. I was at the house of my uncle, General XXX, at a quiet select company (fifteen to twenty persons) to which he had invited simply as a friend the celebrated predistigator and magnetizer (I might say also, I believe, medium) Caseneuve, who, as is known visited all parts of the globe, even Siberia, Mongolia and Thibet, in order to develop his natural gifts and extend his occult knowledge. It was among the Mongolians and in Thibet that he learned the most, he assured us. However it may be, his knowledge and his

power seem prodigious and have frequently caused amazement in all the courts of Europe. I was extremely curious to see this man, especially near by in a select company. He came without any embarrassment for himself, among the last, and was immediately introduced in the saloon where we were assembled. Moreover, he was not acquainted with any servant of the household. I do not see, therefore, how he could have prepared or had any preparation made for the surprising experiments which he made in our presence, at the request of my uncle and some other person present. That which most struck me was that of the tapers, almost all of them, which, at a given moment, were extinguished, or seemed to be extinguished. I can not exactly say, but I remember perfectly that at a given moment we were in darkness, which was complete or nearly so, and this lasted for some time; then without any movement on the part of Caseneuve, all the lights were again ablaze. The emotion was so great and so general that no one observed, when the lights were relighted, the physiognomy of the medium. However, some of the invited guests declared when they looked at Caseneuve they were much astonished at the change which his face and figure presented.

The correspondent further says that she is quite sure there was no opportunity whatever for collusion or fraud.

Another correspondent writes as follows: In 1889, I was working three times a week with the American Sculptor, M. M——, whom I had been acquainted with for four years, and who was one of the most serious men, most laborious and the best endowed possible. He has renounced medicine to give himself up to art entirely. He succeeded as well in pastel, water colors, painting, as in sculpture. Of a very bad health and extremely nervous during the last years of his life, he knew himself condemned to die of consumption. It was a short time before his death that I saw him make two extraordinary experiments which might have given him place among the most renowned fire subduers.

First—That of the gas jet. In the case of a man of this character, the idea of trickery employed to astonish me was out of the question. I was placed at a distance from him of about one yard and behind me at a distance of about two feet was the lighted gas jet. In order to touch the gas key M. M—— would have required a step ladder. What I do not recall very well is through what chain of ideas the conversation took upon the subject, only he was always telling that it was a thing he used to do at the hospital in London, where he was a waiter or house physician: He used to raise his hand, make some snapping noise with his fingers and the gas was extinguished. In my presence he did this only one day, but three times in the same experiment.

I was then ignorant of all that psychism was to teach me later, in such a way that I did not think to assure myself which of two facts had taken place—whether the key had been turned (exteriorization of the hand at a distance) or whether there had been a lowering of the temperature, or a breath as when we blow out a light; it is something which might have easily been proven. He said it was electricity which was disengaged from himself, and this so-called explanation satisfied me.

Second—He had a stove, of a model like which several of his friends had, and he had selected it upon their recommendation. Nevertheless, evi-

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dently from some defect in the chimney, this stove did not work well. The stove men came there to fix it, but it was of no use. One day being more than usually vexed, exasperated, I saw him cross his arms before this stove; his face contracted and gritting his teeth: "You shall work! You shall work!" he said, and his look expressed an intensity of an extraordinary will. At the end of ten minutes, the stove gave a great puff, as it had never done before, as it has never done since.

On the next day as we were still too cold I suggested a renewal of the experiment of the day before: "Oh! no," he answered, "that exhausted me yesterday."

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SAYINGS AND DOINGS

*** OF ***

Rev. Dr. Talkwell,

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

REMARKS ON MARRIAGE AND DIVORCE BY DR. TALKWELL LAST SUNDAY.

At the close of his regular Sunday morning report Dr. Talkwell said:

I have been asked again and again for my opinion as to marriage and divorce. All sorts of questions have been asked me indicating unsettled convictions and a variety of opinions on this subject. I should pay no attention to these questions were it not for the fact that it gives me an opportunity to illustrate how completely the teachings of Jesus are ignored by those people who call themselves Christians.

The teachings of Jesus on this subject are so plain, so emphatic, as to leave no room for query or uncertainty. It seems almost incredible that people will go on calling Jesus their master, pretending to be guided by his teachings, compassing earth and sea to make proselytes in the name of Jesus and all the time deliberately and persistently violating the plainest and most reasonable of his teachings. After reading the words of Jesus on this subject of divorce it is the most shameless cavil to pretend to be a follower of Jesus and hold prevalent notions on divorce.

Jesus said: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

In other words, Jesus taught that there was only one transgression which the wife could commit which warrants a man in obtaining a divorce. In order to be sure that they should not misunderstand him he named that transgression openly, fornication. Again, a divorced wife cannot remarry, according to Jesus, without committing adultery. Now, Jesus said

these things plainly; there is no possibility of misunderstanding his words; nowhere did he say anything different or modify in any degree this simple and emphatic teaching.

The Catholic church, be it said to her credit, has observed the teachings of Jesus in this respect, but what about the Protestant churches? Every church seems to be a law unto itself concerning the subject of divorce. Whatever the law of the church happens to be that the church follows, without any reference whatever to what Jesus taught.

If Jesus was right, every divorced woman who remarries is guilty of adultery and every preacher who remarries or consents to the remarriage of such a woman is a participant in her crime. There is no way to cavil around this plain truth. So far as I am aware there has never been any attempt, either with subterfuge or sophistry, to explain away this daring violation of the Master's teaching. It is simply a case of disobedience for which no excuse is possible.

After all that has been said about following Jesus, after all that has been sung about walking in his footsteps, yet so soon as any single command of his comes in conflict with the selfish interests of the church organization a complete back down is the inevitable result.

I am not at present discussing whether a divorce ought to be granted for any other reason than fornication, or whether a woman divorced has a right to marry again. I am not discussing these questions from my own standpoint. I am simply stating that Jesus said these things, and that the Protestant church is openly and flagrantly practicing to the contrary, with here and there an exception. And now let me explain why they are doing so.

It is one of the inevitable evils that follow in the wake of the ecclesiastical competition which began with the Reformation. Let us say, a prominent

supporter of the church wished a divorce. If he could not get a divorce and remain in the church where he belonged, he would withdraw his support and go to a church where he could get his divorce. The secular authorities, for various reasons, wishing to grant divorces on un-Scriptural grounds, thus gained the sanction of the church. With this encouragement, secular authorities have continued to develop and multiply the divorce laws until now, with plenty of money and influence, a man or woman may marry or remarry with little or no restraint.

If the teachings of Jesus upon this subject are not practicable, why does not the church come out and say so plainly? If Jesus can no longer be trusted to lead, why do they pretend to continue following him?

The subject of marriage and divorce is a very sacred subject. It is a subject that touches society, the home, and all that is sacred to domestic ties, as a most vital point. If there be any sacred institution in this world, it is the institution of marriage; and if Jesus is not obeyed on this most important subject, why should we pay any attention whatever to anything else he says? If he did not know what ought to constitute a just ground for divorce, and then did not know whether such people ought to remarry or not, what did he know? It is simply a howling farce for people who are setting aside Jesus' teachings in these particulars, to pretend to be his followers. Every song sung by such a church in the name of Jesus Christ is a hollow mockery. It is passing strange that people can practice in cold blood, day after day, such deliberate and unprovoked contempt of the master they profess to follow.

Remember, I am not discussing the subject of marriage and divorce from my own standpoint, nor am I pretending to give a theory of my own. I am simply giving what Jesus said about it, and am calling attention to the fact that people can profess to follow Jesus as their master, and then deliberately strike out from among his teachings all those that do not please them.

Of course I am aware that there are ministers who follow Jesus' teachings to the letter in regard to divorce, but this is the exception, rather than the rule. The Protestant churches of today are not taught to obey Jesus in this respect. There are so many of the master's teachings that the church has deliberately set aside that it is an ever increasing wonder to me that they call themselves Christians at all.

Jesus said that alms-giving should

be practiced in secret. The church practices it in public. Jesus said that fasting should always be done in secret, and carefully concealed from the public. So far as the church observes fasting at all it does not do so. Jesus said prayer should be in secret, and I defy anyone to quote a single word from Jesus concerning a public prayer, and yet the practice of public prayer is so common that no church service would be considered complete without a public prayer. Jesus said: "Swear not at all;" that is, take no oath, but let your answers be simply yes or no: for "whatsoever is more than this cometh of evil," and yet, with rare exceptions, the church pays no attention to it. Jesus washed his disciples' feet and commanded those who profess to be Christian ministers to do the same. In fact, this was the only ordinance that he established at all, but it has been quietly ignored by the rank and file of the church.

This list of omissions might be continued, but time forbids. Suffice it to say that not only have we departed from following Jesus in his daily habits and example, but we have departed from his teachings until there is little or no resemblance between our practices and the teachings of Jesus.

The reason for this is that Jesus did not have in view a church organization. He was not making a creed or philosophy to support an ecclesiastical machine. He was simply showing people how to live. He expected his gospel to be propagated from man to man. He gave his life to his disciples, and expected them to give their lives to other followers, and so the life of Christ would be handed down from generation to generation.

Indeed, this is exactly what has occurred in spite of the church. The church, as an organization, has rendered little or no assistance about this matter. It has often hindered propagation of the real Gospel, but it is not clear to my mind that it has ever helped it.

This is not saying that the church is bad; that it has no function in society, but it is saying that, in the development of the church, little or no regard has been given to the teachings of the master they profess to follow. Many people within the church, as well as outside the church, are following Jesus according to their best light and opportunity, but to say that the church renders any direct assistance to such people, or furnishes them any special opportunities for such work, any more than any other institution of modern civilization, is, I believe, saying too much.

REMARKABLE SPIRITUAL PRODUCTIONS.

A History In Brief of Three Wonderful Books.

Spiritualism can furnish many instances of wonderful works contributed to the world in the field of literature—useful and instructive works, which of themselves are as genuine a proof of unseen intelligence, and of mediumship as are any of the more physical and independent manifestations of spirit power that have blessed the world during the past half century, but perhaps none are more remarkable—or convincing to the reflective mind—than are the three books that have been brought from the press within two or three years by Mr. Ira C. Fuller, of Brookville, Pa. A brief statement concerning these books cannot fail to be of interest to the readers of Light of Truth.

Mr. Fuller is a gentleman of culture and of discernment, retired from ac-

tive business life, highly respected by his friends and neighbors, who, a few years ago, became interested in the phenomena of mediumship, and after the expenditure of time, money and research, became convinced of its truths. At various camps and elsewhere, this gentleman received through different mediums, evidences of the identity of his relatives and former friends who came to him from the Higher realms, and also, in the course of time, assurances, that he had been selected by a band of spirits—who desired to convey certain truths to the world—to receive these truths and to put them into print, that humanity might be benefited and blessed by them. Through many mediums—between whom there could have been no collusion, these assurances were given, always with the promise that a medium would be furnished who should serve as an amanuensis, or instrument for the reception and transmission of the books.

At this time Mrs. Longley, the well-known medium, now secretary of the

N. S. A., was residing in Pasadena, Cal., and serving as message medium and assistant editor for The Light of Truth. She had never heard of Mr. Fuller and knew nothing of such a man. A friend of the latter told him of Mrs. Longley, and Mr. F. supposing her to be a materializing medium, sent her a sealed letter with the request that she place it in her cabinet. Mrs. L. replied that she was a mental medium and did not get materializations, or answer sealed letters; but the gentleman wrote her again to see if his spirit friends could not use her hand and brain to do a work for him. Then commenced the series of sittings that have culminated in the productions of these books and given Mr. F. sufficient material for several more.

Just as had been predicted to Mr. Fuller, various spirit intelligences came to the medium in far off California, and each contributed a poem or an essay such as the world may well receive, and which may challenge the criticism of fair minded and care-

ful readers. These productions, bearing the name, and generally, we assert, will show the style of the intelligence claiming their authorship, not a few of whom are well known in the world of letters and poetry. In all these works Mrs. Longley claims only to have been the instrument for their production, at each sitting, three, four or more, of the poems—differing in style and subject—would be dashed off by her pen, and immediately sent to the compiler, without revision, and we dare to assert that not one of the erudite mental geniuses of the age in mortal form could repeat such a feat.

Mr. Fuller has published one volume of these poems and essays, a book containing a large number of rhythmic and beautiful poems, with a few essays, all but three of these poems and sketches, are just what we claim, the productions of decarnated spirits—through the mediumship of Mrs. Longley; the three exceptions are poems received by Mr. F. from other sources, and not claimed or vouched for, by

the band that gave the major portion of the work.

After a time, the band announced that descriptive narratives of life of ancient times were to be given through the medium, and a series of daily sittings were inaugurated for this work—the result of which was that several volumes of matter were placed in the hands of Mr. Fuller, sent to him chapter by chapter as written, and those of them that are printed have come forth as given, save for the few typographical errors in one of the works, which any intelligent reader will understand were made in the typesetting room. One of these books is entitled "The Romance of Jude," and claims to be an authentic story of the life and times of the Nazarene, and that of the members of his family—his parents, brothers and sisters and of their friends and enemies. It is handsomely gotten up, as are the other two books, all in uniform style, and is a work worthy the perusal of every Spiritualist, as well as of other minds. "The Romance of Jude" claims to give the true history of Jesus, accounting for much of his time and works not recorded in the Gospels. It explains the betrayal of his friend and master by Judas, and gives interesting and important narratives of life and customs of the times that have never before been recorded, the whole told in the guise of a story for the entertainment of the general reader.

The third book that has been published of this series came to Mrs. Longley from one of the band of spirit intelligences who had promised these works to Mr. Fuller, with the understanding that he was to print it for human instruction. The spirit *amen-uensis* claimed that she received the contents of this last and very important work from ancient spirits who desired to give a record of the times, labors and customs of pre-historic people on earth, together with accounts of their labors in the spirit spheres, and a great deal of interesting matter upon the building of worlds, the law of evolution, also of reincarnation and other subjects. This work entitled "The Mysteries," "Tutelar Gods and Ancient Spirits" has received high encomiums from many brainy people who have perused its pages, and who have found many novel yet logical theories and statements in them. It is a work that should be in every library, one that cannot be read and digested at once, but one that will bear rereading many times, and at each perusal give the reader something new to think about. That these books are the production of learned and cultivated minds none who carefully read them will question. It is claimed that they originated in the spirit world and that mortals have only been used as instruments in putting them forth to this world. Let the public judge of their merits and ponder upon the truths they give.

The three poems mentioned as those not belonging to the number given through the instrumentality of Mrs. Longley are "My Bird of Faith," "An Inner Meaning," and "My Prayer."

IMPRUDENT MARRIAGES.

This little book by Robert Blatchford, author of "Merrle England," is an answer to the common argument that if all laborers would be industrious and economical and avoid imprudent marriages, everyone would be prosperous and happy. There is not much left of this argument when Mr. Blatchford gets through with it. His conclusion is that if the state of things in England today is such that a man willing to work must be denied the joy of honorable love, marriage and children, then the state of things in England they will not do. The booklet makes interesting reading in America as well, and it costs only five cents. Light of Truth Pub. Co.

A TALE OF A HALO—(Illustrated)—By Morgan E. Robertson. 50 cents.

ARE YOU DOING YOUR OWN THINKING? IF SO HERE IS SOMETHING TO THINK OF.

Thoughts From the Appeal to Reason.

Isn't it clear to you that if property in the hands of great capitalists and corporations is oppressing you, that the only remedy is to put it in other hands? Now whose hands can you place it that it will not be just as oppressive as it now is? No one's. It must be in the hands of the people—in other words it must be made public property. Property of itself is not oppressive, but a blessing. It is the men who control it that are oppressive. You cannot trust capital with any man but must own and control it yourselves. This can only be done by and through public property. The postoffice, though not all it should be, because of its relation to the railroads and appointive powers, is not oppressive like the express companies, railroads and great monopolies. That is because you own it and it is not conducted for private gain. Make all property that way and all people can be employed short hours and receive from \$5,000 to \$10,000 a year for their labor.

Who are rebels? Who are enemies of the government? Are they those who want to trust the government to operate the railroads, telegraphs and other industries, or those who are afraid to trust these industries with the government? Really, are not the Republicans and Democrats who oppose these enlarged powers the real opponents of government? Socialists, who are denounced by some of these 2x4 pin-heads as opposed to government, are the only people who have confidence in government. They want to trust all the industries to public ownership, while these who profess so much loyalty have no confidence in government. And they think they are loyal!

There is no such thing as a mortgage or bond on land or chattel goods. Neither, being inert matter, could pay either the bond or an income on it to the holder. What really is bonded are the people who employ themselves on the land or with the chattels. They are the bondsmen, but it would not be safe to have them understand it for they would resent it. Every evidence of debt is a slave-bond on humans, not on inert matter. A city bond is an evidence that the people are sold in bondage to the holder for the payment of a certain sum, just as binding as the chattel slave-holder's bill of sale for his black servant, with the difference only that not the whole of any person's time is bound, but a small part of all.

Here, you thoughtless wight, listen a moment to this: The cost of tanning all the leather in a pair of shoes, according to government reports, amounts to only 3 cents; the cost of making the finest pair of machine-made shoes is only 74 cents. That makes 77 cents, the cost of a pair of shoes that you pay \$3 to \$4 for. How is that? What do you want to pay so much for? Have you more money than you know what to do with? Under socialism, which would abolish all the competitive expenses, you could get the finest pair of shoes for not over 80 cents. That would cause many times the number to be used and the making of this greater number would employ more people. Would not that be better? Apply the same remedy to all other articles and everybody would have work at prices greater than they

have ever dreamed of. Why suffer ills when you have the remedy in your own hands and can apply it by simply voting for socialists—men who want the New Order instead of the present worn-out one?

If one man owned all the land, he could compel all the others to do as he pleased or get off the earth. It would not be to his interest to drive the people off, for then the earth would not bring him anything unless he labored on it—and that is what he don't want. What is true of one owner is true of many. All who do not own must and do pay to those who do own for the privilege of living on the earth. It does not impair the fact that one or a small minority could not enforce eviction off the earth—the majority can hedge them with rules that will prevent that, but in doing so they also deny the right to complete ownership, and, so far as morals is concerned, might as well deny the right to own land at all. In fact, no one does own land and can draw no rent from it except the law, ostensibly made by the majority, permits it.

The Mutual Life Insurance company boasts that it has means sufficient at its command to put a fleet of 60 battleships of the first class on the ocean and could sweep from the seas every fleet that floats and levy tribute or destroy every seaport on the globe! That it could place an army of 600,000 men in the field and maintain them one year! That it could build a railway half way around the earth! that it could build the Nicaragua canal and buy enough land around it to start a nation as large as New York! that it could buy at \$1.25 an acre as much land as 143 states the size of Rhode Island! Here is a corporation greater than the government, and when a few others like it are created you will see the sham of hypocrisy torn off and the oligarchy openly proclaim itself master, as it really is today. We have no longer a republic, except in name. Fools in Rome believed they had a republic long after it was lost, because the same forms were being gone through. There is coming a hot old time in the next few years. If such corporations as the Mutual and the Standard Oil companies can hire enough people to keep the others cowed down they will hold the fort, otherwise their names will be Dennis with a small d. The stronger the king the weaker or less powerful the people. When the people are strong the king is weak in temporal power. The United States is nearing the line when it will be a struggle to the death between the corporations and the people. The people will win. That is in the line of human progress and evolution. A little more concentration, a little more squeezing out of the little merchants and factories, a little more show of contempt for the common people and the laws, and the clock will strike the hour that tells that the New Order has been born, it may be in much pain and anguish, but it will be safely placed in the hands of the common people, who will rear it to maturity.

Defective Prayer.—First Delegate: "That was a fine prayer with which the convention opened."

Second Delegate: "I don't know. It struck me the statistics were not presented in a way to give the Lord a clear idea of the political situation."—Detroit Journal.

THEISM—Giles B. Stebbins latest compilation is a most helpful brochure. It is replete with instruction. Ten cents a copy. For sale at this office.

POINTS AND MOOT-POINTS.

Many an ass has spoken since Balaam's.

Woman is what she is; not what she seems to be.

Love need not flatter; its presence is sufficient flattery.

Those who do not give till asked never give at all.

Immorality in art is as shocking as boorishness in religion.

Nature makes friends for us; all we have to do is to hold them.

Friends are always to win and are never to be considered won.

Truth, beauty and love are synonyms to all discerning souls.

Nature wastes whole generations of men in instructing mankind.

To possess property—and not to be possessed by it—is admirable.

It would be easier to die for some people than to live with them.

The counterfeits of love are detestable, they are so infernally well executed.

Nothing more poetical to the idealist than money. It is the one idealism he lacks.

Faith, hope and love! No one can regret having them, though apparently in vain.

One can well afford to be unselfish; the right heart will find it out and recompense it.

The blank leaves at the beginning and end of the book of life are its most wonderful pages.

Heaven tolerates absurd creeds so long as they are not incompatible with righteous conduct.

If anything is ugly, unattractive, inurbane, sin has cast its substance or its shadow upon it.

The morality of beauty is as self-evident as the benevolence of truth or the fascination of love.

Conscience and beauty have been at sword-points so long it seems almost impossible to reconcile them.

To follow the heavenly star to its divinely appointed Bethlehem is the saving act of faith for each individual soul.

Another's wealth only impoverishes us. It is power, minus development—a possession outside our own character and capability.

The art idea, properly and comprehensively understood, includes all ideas of perfection—philosophical, aesthetic, religious.

We begin early to weave a tissue of silken and opalescent sin, but long ere night it has become a torture-case of dull and heartless iron.

Time is foxy-footed and velvet-shod, but it overtakes all on the road and deals them out even and exact justice from the curious sack of revenge it carries.

Whence, where, whither, why? Who knows, or can know, by experience? Who may not know by that faith which is the substance of things hoped for, the evidence of things not seen?

Man disturbs the repose of nature in a thousand ways, but wait a little, and nature makes all even, when the sardonic grave closes over the most noisy and restless of her puny tormentors.

All sincere idealists are born preachers of the word. The artist takes for his text beauty, the philosopher truth, the religionist love, but each deliverance is part and parcel of the same gospel.

The ideal is permanent, the "real" is transient. Certain swallows in the air casting their shadows on a wall are today remembered because a poet observed them fifty odd years since, while thousands of "events" in mercantile or business circles occurring the same day are in oblivion.

H. A. KENDALL.

Light of Truth

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

WILLARD J. HULL. - - - EDITOR.

Vol. xxvii Aug. 25, 1900. No. 8.

TERMS OF SUBSCRIPTION.

One year\$1.50
 Six months75
 Three months35
 Single copies05
 England or 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. McDougall & Co., 55 Washington street.

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

I HONOR ANY MAN OR WOMAN WHO IN THE CONSCIENTIOUS DISCHARGE OF THEIR DUTY DARES TO STAND ALONE. THE WORLD, WITH IGNORANT, INTOLERANT JUDGMENT, MAY CONDEMN, THE COUNTENANCES OF RELATIVES MAY BE AVERTED AND THE HEARTS OF FRIENDS GROW COLD, BUT THE SENSE OF DUTY DONE WILL BE SWEETER THAN THE APPLAUSE OF THE WORLD, THE COUNTENANCES OF RELATIVES OR THE HEARTS OF FRIENDS.—CHARLES SUMNER.

It is now appropriate to ask how far the constitution follows the flag in North Carolina.

The politicians are screwing the issue down to "Empire or Republic." Meanwhile humanity hangs to the cross.

The Chinese war has given rise to the grandest liar's contest between Eastern and Western civilization that ever put to rout the imps of Inferno.

Those Spiritualists who are so easily set by the ears when an application of the teachings of Christ and other great spirits is made to the politics of the time, need converting. There is such a thing as converting a Spiritualist.

The Livery Stable, a weekly paper, printed in New York, charges the tight checkrein and the docked horse to "heartless woman," and adds that if "ladies will refuse to drive behind docked horses and tight checkreins" both abominations will soon disappear.

Colonel C. L. Ralson, a well-known Kentucky lawyer, was married to Mrs. Anna E. Thomas, of Newport, Ky., on August 4. Mrs. Thomas is among the leading speakers and mediums of Spiritualism. The many friends of the couple will wish them joy in their new life.

The teacher's place now is the forum of the soul. We never can become, or overcome, until we realize the holiness of consciousness, the inner voice of God. No boy and girl is really going to think until they are thrown back on themselves for answers to the query of life. Soul cultivation, sympathy, compassion, calmness of spirit and love lie at the base of right thinking.

WHERE THE HEART HUNGER IS APPEASED.

The hearthunger of the world is one of the frightful contemplations of this false and dead civilization. It is appalling. From the cloisters of life everywhere arises the cry for love, for sympathy. The masquerade of every day existence is a thin disguise after all, for little condition is requisite to tear it asunder and reveal the reality of the agony behind it. We rarely see and know each other until this mask is removed. Hypocrisy is conventional and has the sanction, tacit or otherwise, of the highest social, business and religious circles. Lies are more essential than truth and honor in holding the corpse of civilization until the funeral day. But prick a conventional hypocrite or liar and you find a soul starving for honor, sympathy and love. There is no surer evidence of social death than the enslavement of conscience thus brought about. A sweet soul cries out: "Is there no one to feed my hungry heart without some form of prostitution, legal or otherwise?" Here is a typical gasp from a crucified womanhood impaled on the cross of mammon and lust. The dishonor and degradation of woman is about the last act of a departing system of society. History is a round of recurring periodicities. We are repeating Egypt, Greece and Rome. Prostitution for its own sake has well nigh driven out the commercial harlot.

Young girls and boys by the thousands are drawn into the maelstrom of social depravity by the factory, the mill and the sweatshop. No menagerie keeper ever flung chunks of meat to his animals with any more sangfroid than the shylocks and gourmands of the commercial world are throwing the innocent bodies and souls of budding humanity into the maw of dishonor and death. And from out that Gehenna the smoke of their torment arises as a stench to the nostrils of the pharisaic, who exclaim, "How pitiful!" and pass on.

The aching cry is seldom heard and more rarely answered. Those who would succor are in the position of the crowds who see a conflagration's victims go down to death unable to rescue them. But their torment is heard and recorded in the office of Compensation. 'Tis there that the bond and the free meet on common ground—and exchange places. 'Tis there that the grist of God's mills is distributed and justice points the way to love and peace.

THOMAS PAINE'S MONUMENT.

It is now settled that the Paine monument, which has stood for nearly a century near the great deist's home at New Rochelle, will have to be moved, as the aldermen of that city have adopted plans for an eighty-foot boulevard and will shortly begin work on it. In order to widen the road \$20,000 worth of property fronting upon it will have to be condemned.

Capt. George W. Lloyd, who is now the custodian of the monument, says that he will appeal to Paine's admirers throughout the United States for a fund sufficient to purchase an acre of ground on which to reset the monument. He has already pledges of support from Ignatius Donnelly, Wharton Barker, Senator Tillman and others. Captain Lloyd will endeavor to secure the land on the old farm in Upper New Rochelle, which congress gave to Paine in 1800 for his services in behalf of American independence.

The purpose of life is the acquirement and cultivation of wisdom. All are born ignorant. The trouble is so few outgrow it.

AN EPISODE.

The indolence of ease is rarely seen succoring the unfortunate and the degraded. There died in an eastern city workhouse the other day a woman known to the police for twenty-five years. For a quarter of a century Mary Ryan had lived on the streets, and in the workhouse. Once she had been a beautiful girl, whose stream of life flowed as limpid as the song of a thrush. But she loved. She became a victim of the rank poison of a weed which, with culture sometimes becomes a rare exotic. She fell. And there was none to pick her up. She died in her cell and there was none to claim her remains. So the charity of the law was to provide her remains a place in Potter's field. And her companions in misery said no. So they who helped swell the coffers of the municipality with the wages of their vocation in order that they might ply it, arranged to give her decent burial, and there were flowers, those day stars that bloom without sin and blush without crime, shed their fragrance upon the pitiful corpse. And the funeral wound its way through the streets to the cemetery. And they buried her. And while her sin-sick soul gravitated to its true place, her life and its teaching, with every breeze blew into the nostrils of the pharisaic the damning sentence that they and not her sin, they and not her poor body, had prostituted the divine in the human to the level of the beasts. For they, the righteous, the fawning, the "I am better than thou" might have rescued her, might have raised her up and helped her. But the jeweled hand never touches the moral leper. Where rapacity succeeds backbone disintegrates in the ooze of affluence. The poor and the lowly have always been the chief helpers of the fallen. Affluence never made but one Samaritan, he was Lord Buddha; and Western religion believes Buddha to have been a heathen.

The wrongs to which humanity are subject never can be righted by expectations of what the rich and the powerful may do. The crust flung to the dog is devoured; the act of throwing it and the value alike of the crust and the dog, forgotten in a moment. Thus commercial charity. The Samaritan is of the common herd, the priest and the levite belong above. The niche in which are enshrined the prostitute and pauper makers has been cut in the flinty limestone of greed, lust, and avarice by the wasted fingers of toil and penury. If God looks over the account of human transgression we ought to expect a deluge tomorrow.

PROBABLY IRELAND SAW McKINLEY AGAIN.

After Aug. 13 ecclesiastical marriages will once more be legal in Cuba. Last May Governor-General Brooke issued an order prohibiting ecclesiastical marriage ceremonies, and made legal only the civil marriage. This order has been revoked by Governor-General Wood, who places ecclesiastical marriages upon the same basis in Cuba as they are in the United States. This is a sop to the church, and restores to it the privileges it enjoyed before the Americans entered Cuba. By the way, was not General Brooke recalled for no especial reason? May it not be that his desire to keep church and state separate antagonized the prelates, who got in their revenge by securing his recall? The Romanists have votes in the United States, and it would never do to antagonize the church.—Banner of Light.

The automobile is now "mobe" for short.

SIGNED EDITORIALS.

IMMORTALITY AND EVOLUTION.

Even the theological world moves! Dr. R. Heber Newton, in "Mind" for August, writes on the "New Thought of Immortality." No more talk of the "harps" and "hosannas" of an orthodoxy that is decidedly passe. His "new thought" is in exquisite harmony with evolution. It would not do to say with Spiritualism, or even with "Harmonial Philosophy." It brushes aside the tangled skein of "will and fate," the nebulous misconceptions of the past. The doctor complains that the traditional idea "drones from the pulpit," "whines in our prayers," etc., etc. Death is the great revealer, and he says we shall go on doing in heaven what we have been doing here.

Deathbed regeneration is tabooed. The fingers so familiar with the game in Wall street can not at an hour's notice tawing the living lyre in the New Jerusalem. The new-born man must take up the accustomed threads of his old life. His "new" doctrine echoes the theme of the "Gates Ajar"—which is only thirty years old—it reflects Swedenborgianism and rational Spiritualism.

Evolution and natural likelihood, the "consequences of conduct," are ever the best friends of truth and personal spirituality, thus saith the sound "new thought." Its logic is inexorable. It gives men courage and encouragement to throw off the theological shackles and to make personal reformation here and now. As Dr. Savage says, we are of immortal stuff now, if we are ever to be immortal. We must teach ourselves to live worthy of the high destiny that we preach.

Jesus, this earth's greatest medium, was begotten in the noble spirit of a holy, mutual love and mutual reverence. Thus nobly born he grew and developed. His mission was going about among the people declaring that "Light is God"—abandon your idols. The people are filled with spiritual darkness and nothing but the knowledge of God can free them. Spiritual knowledge is the bread of life. Spiritual light and its life is your salvation from the darkness, the greed and the animality of earth.

In an age when priestcraft tyrannized over humanity, he denounced their wrongdoing and withstood their wickedness. He healed the sick, pouring out his own life and strength helping the angels with his earthly magnetic forces as the needed link in the great chain of his spirit work. Oft-times fainting from physical exhaustion, for hours. For this the priesthood poured out on him their hatred, even to the cross and the fire. Death could not stay him, he still worked on in the spirit. He still labored while God wrought changes in the human conditions of the earth, through earth's inner life. He awaited the time to establish a free country, where he could breathe freely in the spirit and give to humanity the true facts of that olden time.

Earth's changes are slow, but now conditions have been made through freeing man from the oppression of his brother man, that the cruel and designing can not compel a man to hold his peace by his own will. The Light of Intelligence is surely dispelling the darkness and God will be acknowledged as the living God—the Light of Life. The life work and sufferings of Jesus changes humanity's ideas. The idols, too, were changed from the brazen calf, the huge beast on a float, to the conception of an ideal man. A great change truly. He burst the bonds and broke the condition of earth's slavery to hell's dark-

ness and tyranny, and so he has brought the spiritual life and immortality to light. Even those in "priestly robes" must see the change and learn the truth.
J. P. COOKE.

The camp season will soon be over and the hegira to the homes will begin. The experiences gained will become food for thought, pro and con, and the cause of the angel world will thus be talked about. Some of the visitors to these outing places have been disappointed. The spirit world did not unlock its gates with their keys. They went there with various notions and some prejudice and most of them will carry away what they took there. But the great mass of people have been fed and helped. New resolutions have been formed, new life lines laid out, marvelous occurrences have taken place in their lives. The old visitors have been recuperated and have added testimony on testimony to their experiences and will go away, let us hope, with a broader view and a grander purpose to carry forward the work entrusted to them. For be it ever remembered, Spiritualism is a trust. Those who assume it should take it with clean hands and souls alive with willing purpose, and in turn hand it down unsullied to other hands. There is no patent on spiritual illumination. Nobody has yet procured a mortgage on an idea. Ideas are about the only thing left not pre-empted by the fortuitously fashioned and circumstanced. There is hope in this. Let us be encouraged, and grateful. Our camping places are great schools. Nothing like them exists anywhere in the world. There can be no more important employment than that which has to do with ferreting out the problem of immortality. There is no subject of such tremendous sequences when once it becomes a settled conviction. The camps are doing this. They are bringing light and hope to myriads of imprisoned souls.

We can never have political and spiritual independence until we have economic independence. Opportunity to cultivate the spiritual qualities will be denied men and women so long as the fear of deprivation and want haunt their physical lives. Security is the mainstay of a true civilization and the want of security or the removal of it, lies at the base of the social structure, a corrosive, devouring element of destruction. Economic independence is the social equity, the equal, unhindered opportunity for every man and woman to satisfy those desires which enhance their happiness along the lines of least resistance without encroaching on the rights of others. Upon this base the spiritual and political freedom of the people can be reared and upon no other foundation. The cultivation of the spiritual powers will then bring about the liberation of woman from the trammels of social despotism and they who are the mothers of the nation's children shall be the directors of their lives. Right generation will supercede regeneration and humanity will come down from the cross.

We have received Mina S. Seymour's long-expected book, entitled "Pen Pictures." It is a beautiful volume of poems by Robert Burns with Mina S. Seymour as medium and amanuensis. The poems are of exceptional merit and the style peculiar to Burns. The book contains a glossary of terms explaining this peculiarity. It is neatly printed and bound in cloth and gold, 352 pages, and the price is \$1.25. A number of the books are on sale at this office.

IMPORTANT ANNOUNCEMENT.

New Premiums.

By reference to another part of this issue of the Light of Truth it will be seen that two valuable books have been given due prominence, viz: "Tutelary Gods and Ancient Spirits," being an exposition of the mysteries of the formation of the earth, etc., and "The Romance of Jude," both through the mediumship of Mrs. M. T. Longfey. We are going to offer one or the other of these books, as the subscriber may choose, as premiums. Every new subscriber and every renewer for one year is entitled, if stated with remittance, to one of these rare works free of cost. A limited number only will be given away in this manner. Thus all who wish to avail themselves of the offer will hurry in their orders. Read the review in another part of this paper, and then act. Here is an offer second to none yet announced by this paper.

We have also decided to reduce the price on the Light of Truth Album from \$1.25 to 75c, which includes expressage. These albums must be cleared out to make room for new books. It is a sacrifice no other consideration would warrant. The Album is a rare work of art and every copy of it cost more than the price now asked for it.

What must be the spiritual condition of the man who harangued his uniformed murderers, "Your task is one of revenge. Give no pardon, and make no prisoners. Use your weapons, so that for a thousand years no Chinaman will dare look askance at any German." These are among the sentiments and instructions the crowned fiend of Germany is giving his soldiers. Nowhere in all history has a more bloodthirsty edict been given utterance, and he tells his armies: "You go to fight, while I remain to pray." The time will come when this murderous parasite will crave the cup of cold water from the most miserable helot he ever sent into eternity. And yet William of Germany is a product. He is original in nothing save the extreme to which the civilization of modern times has pushed him in the line of cruelty. The parasitism of kingcraft is responsible for him. The world stands horror struck at the act of a miserable assassin who strikes down a king, and the regicide is also a product. But when a king sends an army of murderers to work havoc and destruction, inspiring them with sentiments that would put to blush a Comanche savage, nothing is said about it and no wonder expressed that the flower of modern civilization consists of such an odor.

We have taught the young for a hundred years that making the most frightful noise is the way to express joy. How long will it take us to teach the healthfulness of quiet? How soon shall we learn that one has no more right to throw noises than they have to throw stones into a house? Every physician knows the baleful effect of noise upon his patients, and every physiologist understands its pathogenic effect upon the nervous system. Above all things unnecessary noises at night should be mercilessly stopped. If all the physicians and medical societies of a city should use their influence upon the city governors, the greater part of such could be eliminated.—Medical Journal.

The law of compensation works to fulfillment. All that is thought to be lost is merely changed in form and is so found.

THE PITH OF EDITORIAL WRITINGS THIS WEEK.

Perhaps the election of our president to the United States congress has suggested to those "in outer darkness" that Spiritualists are not all fools, or lunatics, as has been so often asserted from the pulpit, and echoed by the press. Those blinded by prejudice are voluntarily ignorant of the great reality they shun.—The Cassadagan.

The Hartford Seminary Record for August has a leading article by Alexander R. Merriam on the above topic. After a perusal of this scholarly article, we began to wonder how it is possible for thinking men of education and culture to deliberately confound Orthodoxy and Churchianity with religion. Whether this befogging, dust-throwing process is the result of habit or design, the time is now here when the great mass of the people know that religion is greater and better than any church or any creed; that it does not consist of forms and ceremonies, but of the spirit which makes alive.—Religio-Philosophical Journal.

The Tribune well says that it is hard to see how the persons who attacked the two preachers of Koreschan doctrines in this city the other day can justify their actions in their own minds. The man so attacked were making open-air addresses, as they had a right to do. They were teaching the creed that mankind lives on the inside instead of the outside of the earth, which is nonsensical and amusing, but which they had a perfect right to maintain. Preaching this or any other theory of cosmogony on the streets is no excuse for attacking them with eggs or vegetables or violence of any kind. If any man were to devote his time to a solemn crusade in the interest of the time honored belief that the moon is made of green cheese that would be no reason why those who stopped to listen should disturb the peace by attacking him.—The Progressive Thinker.

Physical wants can be and are often supplied when the needs of those who are hungry and cold are made known. The wants of the soul can only be met by the soul, and few there are who have arisen to the conscious knowledge of their souls. The Gethsemane of Jesus is the portion of every sensitive soul that expresses itself in mortal form. He did not grieve over the crucifixion upon the cross, for he had become superior to all physical pain; his was the agony of a soul that had found none who could understand his meaning, and share with him his thought. The struggles of those whose souls are wrought with the agony of injustice, misunderstanding, suspicion, are the Gethsemanes that many mortals are passing through today.

"No massacre will stop the Catholic church from developing its propaganda in infidel countries," says Cardinal Rampola in discussing the Chinese uprising, and he adds that "this new blood flowing in torrents will be fruitful in new conquests for the faith of Christ and for civilization." The Cardinal throws sop to the outraged sense of right in the matter by telling us that "no Christian should speak of vengeance, the mission of Christian nations ought not to be one of vengeance, but of perseverance in conveying civilized methods amongst barbarians, and in the development of the Christian faith in those far regions."

Lyddite shells, we learn, are among the methods employed. It may be taken for granted that the machinery of Romanism will not stop for the want of oil when the nations get through with China. The success of its propaganda in "infidel countries" may be figured from American church statistics, where out of a population of 70,000,000 the Roman church has a following of some 6,000,000. But then the cardinal wouldn't call this an "infidel country."

It is the letter that killeth. The mad pace of the world is set after the externals of life, the shucks and husks. How much better off today is C. P. Huntington (for whose burial honors every wheel and stroke of commerce throughout the Southern Pacific system of railroads and steamship lines was stopped for seven minutes) than the humblest mendicant of the earth who lived a radiant spiritual life, and died a pauper?

Is there a remedy for the woes of the soul, as well as for those of the body? Yea, for souls of the same family or group of souls can enter into the feelings of the sufferers and share their burdens with them, if they will. It takes a soul to interpret soul, and when mortals are instructed in soul-wisdom, they will become reunited to their true soul-selves, who will enable them to rise above all of the struggles, the griefs, the agonies, the woes of earth-life, and lead them on in peace, at one with humanity, and they have earned for themselves a place in the spheres where soul is the all-in-all. Spiritualism is the agent of the soul-self in the realm of the spirit, to do the work of reform in its name on earth.—Banner of Light.

Mr. W. J. Colville delivered an interesting discourse in Melbourne on Sunday, April 29, a full report of which appeared in the Banner of Light. In the course of his lecture Mr. Colville quoted the words of Dr. Osgood Mason, a well-known New York physician, in reference to the theory that spirit messages originate in the sub-conscious mind of the medium. Dr. Mason says:

"If these messages purporting to come from spirit existences really are only the product of the sub-conscious mind, then all the sub-conscious minds that have reported themselves have agreed to lie, for they almost uniformly declare that they are spirits formerly inhabiting human bodies. Such a stupendous lie is hardly supposable."

Then in summing up the probabilities of the case as it presents itself to his understanding, the learned doctor concludes:

"On the whole, while the most unfavorable verdict which could today be rendered by an intelligent jury having all the known facts and evidence before it would be the Scotch one of 'not proven,' many an intelligent jury in the same circumstances would render a verdict establishing the main claim of Spiritualism, viz., that the spirit survives the death of the body and is able to communicate with persons still in this life. During the last 20 years, I think, among intelligent people Spiritualism has scored better than its opponents."

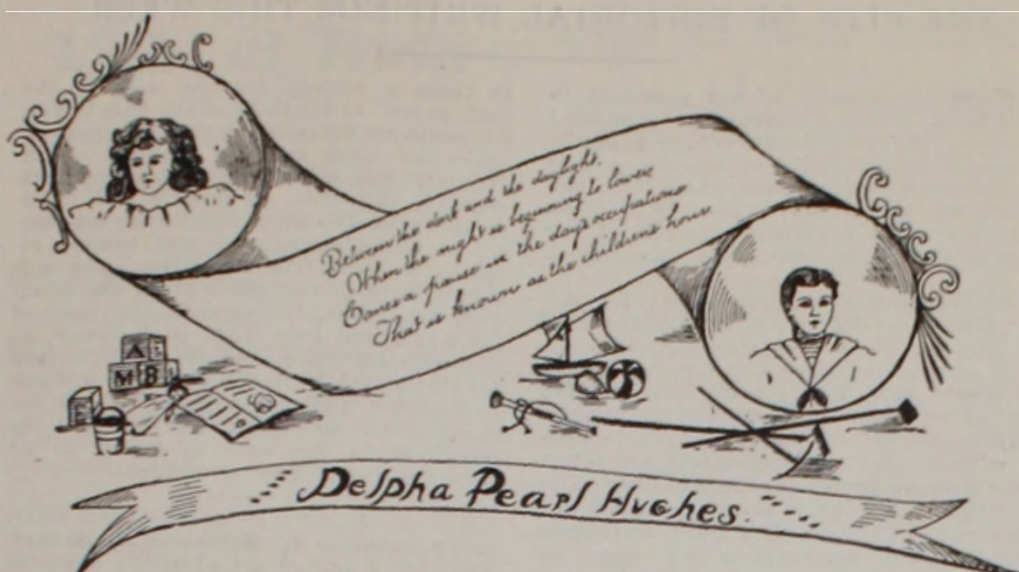
Referring to the above, Mr. Colville said: "The preceding are the cautious, well-digested utterances of a distinguished physician 70 years of age, who during the past 30 years has spent a great deal of time and study upon the psychic problem, and who without relaxing his hold upon the ordinary methods of his profession has won for himself a distinguished position as advocate and demonstrator of that great triumph of the new psychology, suggestive therapeutics."—Light, London.

A Canadian National Spiritualist society is organizing, with its promoters among the Canadian visitors to Lily Dale. They propose to organize for mutual benefit and in order that Spiritualism may be better enabled to secure recognition at the hands of the people. The officers of the temporary organization are Rev. Dr. Austin, president; R. W. Simpson, honorable secretary and treasurer. The Sermon has been adopted as the official organ of the association. It is proposed to hold the first annual meeting for the purpose of selecting permanent officers and perfecting the organization at Lily Dale in 1901. It will be called "The Canadian Spiritualist Association."—The Sunflower.

Dr. J. M. Peebles is reading the last page proofs of his forthcoming book, entitled "Vaccination a Curse, and a Menace to Personal Liberty." The book will go to the binders in the course of two weeks. It will be a volume of over 300 pages and give the freshest statistics and general news upon the subject. In this volume the old school regulars receive an unmerciful scathing. Dr. Peebles, belonging to the craft, knows them thoroughly.

Italy has an army of a quarter of a million men, and a priest for every sixty persons. It must be a good deal of an undertaking to be king of such a country, and the young man recently dubbed King of Italy ought to receive the commiseration of his friends.

It is well enough, perhaps, to have a giant's strength, but it is foolhardy to use it like a giant.



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

MARY'S TREASURES.

It is not in riches that happiness lies;
There may be a bountiful store
Of silver and gold, and treasures untold,
And yet the possessor be poor.

There's a sweet little maiden whose fortunes I know,
She has only hope for her dower;
And yet she wins love from the birds of the air,
And cherishes one little flower,

And a happier maiden is not to be found
Than Mary, the gentle and true;
Her riches are stores of the heart, which will last
To bless her the whole of life through.

And when she must pass to the heavenly home,
The treasures she gathered below
Will be garnered, and kept in the storehouse above,
Where all sweet affections must grow.

Admire, Kas., July 29, 1900.

Dear Aunt Rose: This is the first time I have ever written to any paper.
My auntie takes The Light of Truth and we like it very much. I read the children's part of it and a great many poems.
I have two sisters and one brother. Their names are Lulu, Maudie and Fulton.
We have a flower bed full of pretty flowers. There is so much shade on this farm where we live.

We keep a good many house plants. I think they are so nice.
Tell Lawrence that I think his suit of clothes is very nice. I remain your niece,
IRIS E. WATERS.

What pleasant hours you must spend, Iris, watching the beautiful birds and insects that I am sure, also love the leafy bowers and fragrant flowers about your delightful country home!

Please bring the brother and sisters with you next time and tell us the age of each that we may know what fairy tasks to assign you.

Laurence is delighted to be remembered.

Philadelphia, Pa., Aug. 5, 1900.

Dear Aunt Rose: Papa has taken The Light of Truth for 15 years or more. It has changed its name three times.

I have seen so many little girls writing so I thought I would write too.

I live in Philadelphia and my name is Adele Quinton. I am 9 years old. I have two brothers and one little sister, and we all go to the Lyceum.

My mamma is a medium and an Indian girl often controls her.

As this is my first letter I will close. Your loving niece, ADELE QUINTON.

Your papa is surely a valued friend of the Light of Truth whose fidelity must be greatly appreciated.

We are very glad, indeed, to know that you and yours have the privilege of a Lyceum to attend, and hope you will tell us more about it when you come again, as well as of your mama's mediumship and the Indian girl.

SURE ENOUGH.

Caller (to little Bobby)—"Bobby what makes your eyes so bright?"

Bobby (after a little thought)—"I 'spects it's 'cause I ain't had 'em very long."

NAMING THE BABY.

You have birds in a cage, and you've beautiful flowers,
But you haven't at your house what we have at ours,

'Tis the prettiest thing that you ever did see,

Just as dear and as precious as precious can be;

'Tis my own baby sister, just seven days old,
And too little for any but grown folks to hold.

Oh I know you would love her; she's fresh as a rose,
And she has such a queer tiny bit of a nose,
And the dearest and loveliest pink little toes,

Which I tell Mother, seem only made to be kissed;

And she keeps her wee hand doubled up in a fist.

She is quite without hair, but she's beautiful eyes,
She always looks pretty, except when she cries;

And what name we shall give her there's no one can tell,

For my Father says Sarah, and Mother likes Belle,

And my great uncle John—he's an old-fashioned man—

Wants her named for his wife that is dead, Mary Ann.

But the name I have chosen the darling to call

Is a name that is prettier far than them all;

And to give it to baby my heart is quite set—

It is Violet Martha Rose Stella Marzette.

A REPENTED VOW.

By Isabella E. Chadwick.

Chapter II.

The days and months glided by, and Florence soon became a victim of the artful nuns, and, forgetting her mother's warning, unheeding Ollie's faithful words of pleading, she took the white veil to repent of in the future.

"Oh, Ollie, I want you to join the sisters, it is such a grand life," said Florence, who was known in the convent as "Sister Florence."

"No, indeed, Sister Florence, I will not join the convent. Papa forbade me ever to take the veil, and I know I have the courage to keep my promise. Already you are changing, you are not nearly so kind as when we first met, and you so lovingly cheered and comforted me in my sad journey here. No, Sister Florence, your tempting will ever be in vain."

Yes, Florence was changing. It was inevitable, for discipline and hardness of heart to all transgressors of their rigid rules was deemed by those about her as the greatest of virtues, and many inmates had cause to know of her aptness in learning the lesson.

How natural it is for the human heart to give forth in kind whatever treatment it receives—kindness begets kindness, tyranny, tyranny the world over.

"Could I see Mother Superior, it is very important," and Ollie was ushered into her office.

"Mother Superior, I came to ask you a favor. I received a telegram a few moments since saying that papa is very ill and wants to see me at once, and I came to ask you if I may go."

"Yes, we can not detain you. I hope you will find that your father's illness is not dangerous."

"Oh, thank you very much," and Ollie hastened to her room to pack her trunk. This accomplished she donned her travelling dress, and was soon aboard the eastbound train.

"Oh, Father in heaven, save my papa till I come!" prayed Ollie as she was borne homeward. And many thoughts came to her of her kind father and what home would seem without him, for her mother's only thought had ever seemed to be to not be bothered with her.

Home was reached at last, familiar and yet strange it seemed, but when her mother met her in the hall with only "You will find him upstairs," she could scarcely keep the tears back at her indifferent welcome.

She hastened up stairs, however, to her father's bedside, who was constantly murmuring, "Ollie, Ollie, isn't my little girl ever coming?"

"Yes, papa, dear papa, I am here; don't you know me?"

"Oh, Ollie, I am so thankful that you came ere too late. Come close to my side, for I have a secret to tell you before I go. Daughter, I want you to know that you are very rich, and that the woman down stairs is not your mother. Your mother died when you were born."

"Oh, papa, then I need never go back to the convent again?"

"No, never! Forgive me, Ollie, for yielding in the past to your stepmother's wishes."

"Yes, papa; there is nothing to forgive."

We will now leave Ollie and go back to the convent, where Florence Reed took the white veil.

When the judge heard of it he was very angry, but when later he found that she had also taken the grey veil, he took the first train for the convent, resolved to bring her home at all hazards.

He was graciously ushered into the reception room, while his card was carried to the Mother Superior, who soon appeared, saying "I am very pleased to see you, Judge Reed; what is your pleasure today?"

"I wish to speak to my daughter, if you please," answered the judge, thinking it best to use all the diplomacy possible.

"Sister Florence is very busy just now, and then it is against our rules," she blandly replied.

"Bring me my daughter, madame; I shall see her, or know the reason why," he answered sternly.

Knowing the judge and the influence he wielded she scarcely dared disobey such a command, and therefore finally brought Florence in his presence.

But could he believe his senses? Was this his child that he had brought there so full of life and beauty?

For Florence was not a shadow of her former self.

"Oh, papa, papa, you here? I am so glad, and how is mama and Lina?" asked Florence, breathlessly.

"Oh, papa," she whispered, "take me away from here; they are so cruel, I had an hour's penance this morning of kneeling on a damp stone."

"Madame, I see my daughter has fallen in health and I wish her to return with me," said Judge Reed.

"Florence can not go, sir; in six months she takes the black veil as a true bride of Christ," answered the Mother Superior.

"Florence belongs to me, and under-

stand, she goes with me, prevent it at your peril. Be ready in an hour's time." And he left the convent.

"Florence, you false, wicked girl, you shall pay dearly for this!"

"Let me alone! Oh, please. Oh, papa, papa, I repent of it all too late!" and she fell in a swoon. In an hour her father bore her away, but her spirit took its flight ere she reached home, and her sorrowing mother and sister wept many bitter tears over her sad fate. Thankful were they that Elvyline did not also receive an education (?) in a convent.

THE BOY WHO WHISTLES.

Whistle away, my merry boy,
With happy face and heart of joy;
If it will help you to be strong,
Whistle a tune when things go wrong,
And whistling lightens it for you.
If e'er your task is hard to do,
Whether it be sowing the seeds,
Hoing the corn, or pulling the weeds,
Gathering fruit or raking the hay,
Or driving cows, whistle away.

Whistle a tune, if you can't sing,
And that should seem the next best thing
That you can do, perhaps 'twill cheer
The hearts of some who chance to hear.
Better to whistle than to pout,
And scold and fret no one can doubt;
So keep a merry heart, my lad,
And thus make other people glad.
Do all the good you can each day,
And as you toil, whistle away.

—Toronto Truth.

BABY FOXES AT PLAY.

A bright new book of animal stories for children, by Rev. William J. Long, of Stamford, Ct., entitled "Ways of Wood Folk," contains this vivid description of the antics of fox cubs:

One of the most fascinating bits of animal study is to begin at the very beginning of fox education, i. e., to find a fox den, and go there some afternoon in early June and hide at a distance, where you can watch the entrance through your field glass. Every afternoon the young foxes come out to play in the sunshine like so many kittens. Bright little bundles of yellow fur they seem, full of tricks and whims, with pointed faces that change only from exclamation to interrogation points and back again. For hours at a stretch they roll about and chase tails and pounce upon the quiet old mother with fierce little barks.

As the afternoon wears away and long shadows come creeping up the hillside, the mother rises suddenly and goes back to the den. The little ones stop their play and gather about her. You strain your ears for the slightest sound, you hear nothing, yet there she is plainly talking to them and they are listening. She turns her head, and the cubs scamper into the den's mouth.

A moment she stands listening, looking, while just within the dark entrance you get glimpses of four pointed black noses and a cluster of bright eyes, wide open for a last look. Then she trots away, planning her hunt, till she disappears down by the brook. When she is gone eyes and noses draw back. Only a dark, silent hole in the bank is left. You will not see them again—not unless you stay to watch by moonlight till mother fox comes back, with a fringe of field mice hanging from her lips or a young turkey thrown across her shoulders.

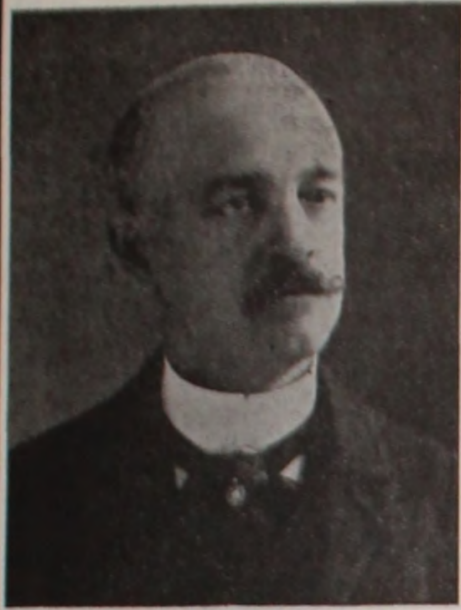
A CAST-OFF NAME.

"What are they going to call your new brother, Jack?"

"Oh, I don't know—Jack, I guess!"

"But that's your name."

"That doesn't make any difference. It was papa's before I had it. Pa and ma have a way of makin' us boys use up their old things."



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reliable and truthful medium for the spirit
world than Charles Walter Lynn.
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IS WAR MAN'S NORMAL CONDI-
TION?

The era immediately following the close of the great "Peace Congress" held at the historic city called The Hague, seems to be demonstrating the utter futility of all efforts to bring about a cessation of wars and the reign of universal peace. Scarcely had the last farewells been said by the members of that memorable conference when England, mistress of the seas, found herself engaged in a war that caused her to organize a larger army than she had ever been known to do in all her history extending over some two thousand years; and before the close of that war this exceptionally large army—mobilized to subdue two of the smallest and youngest of the nations, is called upon to subdue the oldest and most populous of all the nations now inhabiting the planet earth.

In this war against China all the white races seem to be combining, joined also by one of the most important branches of the yellow or Mongolian race, the Japanese. If we are to judge by the history of the past this war promises to be the most general and most destructive of all wars since the "Crusades," in which nearly all of the western nations were joined in a war of invasion, the coveted prize being the "Holy Sepulchre" or "Tomb of Christ." Like that greatest of medieval wars this modern anti-Chinese war has differences of religion as its main cause.

This is the opinion of Ho Yow, the Chinese consul general in San Francisco, "a diplomat second only in importance to the Chinese minister at Washington," quoting a special dispatch from San Francisco to the Chicago Inter Ocean. This man is represented as "one of the foremost leaders of the progressive party of China, an enthusiastic admirer of American civilization, of American character and enterprise, one who counts among his personal friends many of California's ablest scholars and business men, with whom he has entered into close social relations. This man is quoted as saying:

"The origin of the whole trouble is the interference with our religion in China. I do not question the worthy intentions of the missionaries who have gone there, but they have made the mistake of trying to convert people who are not educated as a race even to the point of religious tolerance. The good missionaries merely waste their time and incense the people. Studying the history of the world we find that almost every great war has been brought on by differences in religion."

Another cause for the present uprising, says this well informed and apparently candid Chinaman, is the method taken by foreign governments in settling damages for the killing of missionaries.

"Whenever a missionary has been injured or killed in China, the nation which he represented has made the tragedy the occasion for asking for grants of land from the Chinese government."

In the opinion of this representative of the intelligent and educated Chinese element, "the powers would need an army of 250,000 to subdue this one northern province by force. Should there be a general uprising throughout China, before they could do any sort of policing of that great territory with its 400,000,000 of people or bring them under subjection, they would require not less than one million soldiers, and many millions of dollars would be wasted and millions of lives sacrificed before the entire country could be brought under subjection."

LONGLEY'S BEAUTIFUL SONGS

VOLUME ONE

Contains the Following Songs With Music:

I'm thinking, dear mother, of you. We miss our boys at home. The land of the bye and bye. The good times yet to be. The land beyond the stars. They are waiting at the portal. When the dear ones gather at home. Resting under the daisies. The grand jubilee. My mother's tender eyes. Dear heart come home. Come in some beautiful dream. Where the roses never fade. In heaven we'll know our own.

VOLUME TWO

Contains 15 new and beautiful songs, suitable to the home circle, seances, local meetings, mass meetings, conventions, anniversaries and jubilees. They comprise an excellent variety of poems set to easy harmony and ought to sell readily. These books are 15 cents each; the two for 25 cents. For sale at this office.

This Chinese consul general goes on to say that "very many of the Boxers, probably by far the greater portion of them, never saw the face of an European in their lives, and believe implicitly the horrible things told about the foreigners. These zealots are not open to reason; they are possessed by strange superstitions."

The common opinion is that the Chinese are poorly armed; that they are all small of stature, all mere children when it comes to fighting. On the contrary Consul Ho Yow says "The Chinese are well armed. They are well supplied with weapons of the latest pattern, many of them manufactured in our own great arsenals. Shantung province is noted for its men of fine physique and stature. This province could probably place in the field one million men, all closely approaching near or exceeding six feet in height. Whatever China may have been in the past she is no insignificant enemy to cope with today."

All this from the mouth of a man who knows whereof he speaks far better than any American or European can know. That his opinion is probably the correct one, in regard to the arms now used by the Chinese, is confirmed by the fighting at Tientsin, where the fire of the Chinese soldiers was so accurate and so deadly that some of the opposing leaders suspected that the defense must have been directed by European officers.

If the views of this intelligent Chinaman be correct, or only approximately correct, then the German troops, instructed by their pious emperor to show no quarter and "take no prisoners," are not likely to have a holiday march through China. They will probably not be able to kill 89 unarmed villagers in revenge for every invader slain,—as was lately reported of our army of invasion in the Philippines.

But the religious war, the race-prejudice war, now on in the far east, is not the only cause of the question, "Is war man's normal condition?" The killing of King Humbert, in revenge for the robberies and murders committed by him and his class upon the victims of the feudal system, as it exists in Italy and all European countries today—is a pointer for all thoughtful minds to consider.

Looking nearer home, and saying nothing of the war of greed for gold and for national aggrandizement, carried on for more than two years past against Spain and its dependencies, what shall we say of the race-war in Louisiana, North Carolina and other states; the labor war in St. Louis, Chicago and other American cities, mining camps, manufacturing districts, etc., etc.? And what shall we say of the quadrennial war of the political factions, now on in the United States—a war that will cost many millions of dollars, and may result in the shedding of much blood?

MOSES HARMAN.

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THE FIELD AT A GLANCE.

The hotels at Lily Dale are filled to overflowing.

Oscar A. Edgerly, of Massachusetts, will remain at the Chesterfield camp one week.

The Southern Cassadaga Camp, Lake Helen, Fla., will open the first Sunday in February, 1901.

Mr. E. A. Nobbe is holding spiritual meetings in the I. O. O. F. hall, 527 W. Broad St., Columbus, O.

Mr. George P. Colby, of Lake Helen, Fla., will be at Camp Chesterfield until the close of the meeting, August 26.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Ia., Sept. 2 to Sept. 16, inclusive.

Dr. C. W. Hidden of Newburyport, Mass., supplied the pulpit of the Unitarian church at Hampton Falls, N. H., Sunday, Aug. 5.

A serious illness prevented Ignatius Donnelly from filling his engagement at the Chesterfield camp. Much sympathy is extended to him.

A two-story cottage at the Chesterfield camp, Indiana, belonging to the late Mrs. Colby Luther, has been dedicated to the use of speakers.

The camp at Vicksburg, Mich., opened Sunday, the 5th inst., with Mr. Oscar A. Edgerly in the chair, who also gave an eloquent opening address at 10:30 a. m.

W. V. Nicum, first vice president of the Ohio Association of Spiritualists, of Dayton, O., gave a hypnotic entertainment in the auditorium at Chesterfield camp Saturday evening, which was a grand success. The proceeds were given to the Ladies' Bazaar for the new library fund.

Frank T. Ripley closed his engagement with the Briggs Park Spiritualist camp meeting Aug. 12. He can be engaged for the last two Sundays in August; also the Sundays in September. He is engaged for October at Grand Rapids. He has the Sundays of November and December open.

There will be a camp meeting at Summerland Beach, one-half mile east of Millersport, O., Aug. 26 to Sept. 9. Mrs. A. E. Kibby and Mrs. Kratz are among the speakers and Mr. McClaid, trumpet medium, will be there. For further information address Isaac Welden, Gen. Mgr., Millersport, O., or S. J. Wooley, President Milo, O.

At their annual election, the First Spiritual society of San Diego, Cal., elected the following officers and board of trustees for the ensuing year: President, Mrs. Clara A. Beck; vice president, Charles A. Buss; secretary, J. H. Hammond; treasurer, J. Shaw; board of trustees, Mrs. C. A. Beck, Mrs. Shaw, C. A. Buss, L. G. Evans, M. P. Burbank.

Wanted.—A lady and her little daughter desire a home and to labor among a vegetarian Spiritualist family. Address with stamp and particulars, Mrs. Laura V. Reed, Harveysburgh, Ohio.

Grand Ledge Camp, Mich.—The hottest week on record at Grand Ledge camp. Mr. Lyman C. Howe finished his engagement with us Wednesday. His tribute to the soldier was listened to by a large and appreciative audience despite the heat. Mrs. Coffman will close her work with us today. Mrs. Parker's lectures are attracting many visitors to the camp. Mr. and Mrs. Winans have arrived, also Mr. Maybee. Mrs. Russell, Mrs. Ruddick

and Mrs. Martin are still here, all good mediums.—Cor. Sec.

Notice.—The First Spiritual society of San Diego, Cal., desire donations from every Spiritualist or liberally inclined person to aid them in buying a lot upon which to erect a Spiritual Temple or building for the spread of this grand truth. They have had bequeathed to them property to be used for building purposes only, hence this invitation to every Spiritualist in the land to contribute only what they feel able to give. You will get returns from it doubly greater, as we believe as ye give, so shall ye receive. Remittances will be thankfully received by John W. Hammond, Secretary, 1035 15th street, San Diego, Cal.

Lake Pleasant, Mass., Camp Meeting.—This camp meeting, the 27th session, is now in full progress. The fine lectures of J. Clegg Wright, Mrs. Carrie Twing, Miss Lizzie Harlow and Prof. Lockwood are drawing intelligent audiences. The course of lessons by J. Clegg Wright and Prof. Lockwood have been of great benefit to their classes. The Schubert Quartette is popular as ever. They gave a splendid concert Aug. 9 in the temple. The dances are well patronized, Milligan's orchestra furnishing excellent music. The hotel, under the management of Pendergrast & Holmes, is giving general satisfaction. Lectures, conferences, dramatic and musical entertainments give the people here plenty of attractions. The weather has been pleasant. The healthful grove, Jacob's well and the boating all contribute to make Lake Pleasant a joy these summer days. The meeting closes Aug. 26. Mrs. Mary E. Lease and Mrs. May S. Pepper are to be here the last week.—B.

Neoga, Ill.—I doubt much if there can be found in our great state—Illinois—a person who is more deeply interested in the spreading of the truth of spirit phenomena. To me it is a grand and consoling fact. I am fully convinced that there are hundreds, yes, thousands of good people in the rural districts longing and hungering for the truth of the higher life. I am day after day asked, "When will you have a medium at your place," "I am so anxious to know more of your belief." I find the majority of our people are unable to go to the great cities, pay expensive car fare, board and those large fees to some medium for half hour, unsatisfactory work. (I, myself, paid out \$75 last spring in Chicago with only partial satisfaction.) Can we not in some way have some held here in the country? I am willing to make my home the medium's home while here, and I know they can gather several dollars. I am doing all I can for the cause and if I had the power would assist those poor mortals without money or price. Now will some one not come and remain here with me a month? I have good teams and a pleasant home and family. Write me, G. F. Dougherty, M. D.

Mantua Station, Ohio.—The speaker for Sunday, August 12, was Dr. J. M. Peebles. He is a man 80 years of age, tall, straight as an arrow and strong and active as a man of 40. His first lecture was delivered on Saturday, and he prefaced it with the following incident: When Spiritualism began to attract attention he went to a Dr. Dunn, who was a medium, and through whom came a message from a spirit who gave his name as Aaron Knight and said he lived in Yorkshire, England, about 300 years ago. He said he had a brother, Rev. James Knight, who was ordained as minister in the church of England and he spoke of other items of interest.

In the year 1869 Dr. Peebles was appointed United States consul to

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This great and true Healer was one of the pioneers in the study and investigation of the Psychic Science, one of the greatest and most wonderful of all the sciences, and one which is destined to do more for the sick and suffering than any other agency ever discovered. He has made a study of this subject for over half a century, and is today considered by the advanced students of this grand science, the greatest Psychic living. You should read his late essay on this subject entitled, "The Psychic Science in the Art of Healing," which he will send you free of cost with the diagnosis if you desire it. Learn for yourself of this wonderful power which may be developed by all. The learned physician who fully understands the Psychic Science can read the human body like an open book. All Dr. Peebles' diagnosing is done by the aid of this occult science. All that is necessary for you to do to receive a complete and accurate diagnosis of your case is to write the Doctor a plain, honest letter in your own handwriting. If you will do this, he will send you a diagnosis FREE OF ALL COST and special advice concerning your case, also his essay spoken of above and other literature explaining fully his methods of treatment and testimonials showing some of the most remarkable cures ever performed.

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Asiatic Turkey, and on his way to his appointment he stopped in England to find out if possible whether there was any truth in the message. He obtained the assistance of the city clerk, who began a thorough search of the records, and to the utter amazement of Dr. Peebles he found the name of Rev. James Knight, the date of his ordination as minister and the old church in which he preached, and many other objects and events exactly as had been given through Dr. Dunn.

On Sunday there was a large gathering in the auditorium in spite of the storm. The doctor was cheered when he called for all who drank rum, gin, whisky or brandy to raise their hands, and not a hand came up. He illustrated how Spiritualism had helped him as a Spiritual teacher by relating an incident which took place at a funeral when he was a Christian minister. A heart-broken mother, leaning over the casket and gazing upon the lifeless form of her only son said to him: "What you have said about faith in God is well enough ordinarily, but what I want now is some knowledge about my boy. I do not want guesses. Do you know anything about my son?" "And I stood silent as a post," said Dr. Peebles. "In after years I met her and I said, 'Now I can answer that question which you asked at your son's funeral.'" "I do not need your answer," was the reply, "for my boy has been to me and answered it himself." Jennie Hagan Jackson is to be the speaker for the next two weeks.—A. J. Weaver.

THE GREAT WINEPRESS OF THE WRATH OF GOD.—Rev. xiv, 20.

A few weeks ago, through the columns of the Light of Truth, I called the attention of the readers of this journal to the phenomenal character of the 14th chapter of Revelations, and a few weeks earlier to the wonderful events happening under the influence of the seventh vial of wrath, Rev. xvi, 19; "And the great city was divided into three parts."

The seventh vial of wrath was poured out about A. D. 1846 and was followed, as John says, by a great earthquake such as was not since men were upon the earth. This, of course, is a spiritual or mental upheaval; theologians and scientists both admit this mighty seismic action. The next world event to occur after this upheaval was to be the dividing of the great city into three parts. The third world event was to be the giving of Babylon (commercial religion) into remembrance before God, i. e., the judgment of intelligent people, to give unto her the cup of the wine of fierceness of his wrath; creeds, dogmas and priestcraft will flee away as dust before the mighty cyclone. At the time of writing the first article referred to, I did not expect the dividing of the great city was so close at hand; the term city as used by John represents a country or nation, for the dividing of a city would be an abnormal event, and though such a thing should occur, it would not assume the proportions of a world event such as would be the case in the dividing of China, with its immense territory, its ancient history, and nearly one-third of the earth's population. In that most wonderful fourteenth chapter of the Apocalypse, in the last three verses, is given in John's unique language the thrilling account of the sanguinary and bloody events now transpiring in northern China. They follow close upon the Spanish-American and British-Boer wars, represented by the reaping of the earth by the angel (force) sitting upon a white cloud, Rev. xiv, 16.

As I have before stated, every sentence and word of the Apocalypse

must be carefully studied. The last two verses of the fourteenth chapter read as follows "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into THE GREAT WINEPRESS OF THE WRATH OF GOD. And the wine press was trodden without the city, and blood came out of the wine press even unto the horse bridles, by the space of a thousand and six hundred furlongs."

Let us see under the light of modern revealments what is meant by "The wine press of the wrath of God." It is evident that no act of special providence is alluded to in these pre-written histories of our generation, however much the spirit world may have had to do in bringing about results, two forces have been active. The angel coming out from the altar having power over fire (symbol of destruction and purification) represents the intelligent nations of the earth; the angel coming from the temple in heaven represents the highest spiritual thought of humanity, who gives the command to thrust in the sharp sickle and reap, which means that China is to get the reward for her vainglorious egotism, for her barbarous customs and her determined refusal to make an effort toward progression. "Whom the gods wish to destroy they first make made" is a saying again emphatically verified. Free thought, free speech, the intermingling of nations and peoples, trade and commerce, these constitute the wine press of God; and the Chinese have or will tread or force them without their country (city) and thus fulfill the prophecy, as to the "space of a thousand and six hundred furlongs." I believe that time will disclose its true meaning. It doubtless refers to the territory over which the carnival of blood now in progress in that semi-barbarous country will extend. Already very many foreigners have been forced to flee for their lives, and it is said 15,000 native Christians and many hundreds of foreigners have been massacred. A nation or people who fear to have religious, political or social ideas other than their own inculcated among them plainly admit the weakness of their own teachings on these lines. Contact and friction of thought is nature's mode of lifting humanity from the animal to the spiritual plane of life, even as the waters of the ocean are purified by agitation. In this wonderful age a nation must go forward, or sink into barbarism, and to sink into barbarism is to meet the condemnation and chastisement of civilized nations. We have arrived at the morning of the judgment day when humanity, through its most exalted representatives, are to judge the nations of the earth, Matt. xxv, 32. Spain has received her condemnation and chastisement. China will get hers also, but there shall be no revenge. A condition should be forced upon such a people whereby such atrocities as they are committing could never be repeated.

When this China-against-the-world war is over and all its results have passed into history, the prophecies contained in the unique fourteenth chapter of the Apocalypse will have had their complete fulfillment. Some day the world will realize it. Just now I seem to be almost alone in presenting these truths for the consideration of the readers of the Light of Truth. For the benefit of those who have not read my previous articles on these questions, nor my late work, "Marriage Supper of the Lamb," I will say I have watched the fulfillment of the events forecast in this wonderful and most interesting chapter for nearly 60 years; first, the song of freedom

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from creed bondage by Spiritualists, verses 1 to 5; second, the everlasting gospel, knowledge instead of belief, verses 6-7; third, the proclamation of the fall of Babylon—commercial religion—verse 8; fourth, the curse upon the two beasts of creedal religion, Catholic and Protestant, verses 9 to 12; fifth, reaping of the earth by angel on white cloud, the Spanish-American war, verses 14-16; sixth, reaping of the second angel, the Chinese war, when blood flows like a flood, verses 17-20.

B. F. FRENCH.

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MESSAGE DEPARTMENT



THESE Messages are received Automatically, Clairvoyantly and Clairaudiently from my Guide, DR. JOHN WILLIAMS, and this Department is open alike to all Spirits who can and desire to come.

Notice. Having now on hand some six or seven hundred applications for messages in this Department, we are obliged to refuse any more applications until further notice.

C. THOMAS H. BENTON,
3265 Rhodes Avenue, CHICAGO, ILL., U. S. A.

MESSAGES.

Thomas Johnson, Burlington, Vt.—
"You will be much benefited by the change.—Isaac."

Sarah Ostell, Peoria, Ill.—"Spread the Light of Truth of spirit return.—Your Guide, Oathel."

I hear the name of C. W. Burley called and I also hear: "Tell Charles it is mother.—Charlotte."

George Roberts, Washington.—
"Dear Son: I come to give you courage. Remember your mother is ever near you; in love cheer you.—Lucy."

Edward Davis of Brockton.—"Well, here I am again and get stronger every time I try to communicate. I hope to be recognized.—Etta."

Will some one assist the spirit of Agnes Mason to reach her earth friends in Peoria, Ill. She is too weak today to send a message.

A Young, Carbondale, Kan.—"Yes, Amanda, we do live, but how little of life we understand. Make proper conditions and we will come to you.—George."

A. J. Long, Equality, Wash.—"I hear the names of James, Caroline, Andrew, and your undertaking is a good one and by the world will yet be free.—Alexander."

Frank Connors, Sheldon Falls, Vt.—
"Tell him I often try to enter his busy life and often return to reassure him there is no death but all is well in spirit.—Nellie."

Fred Gordon, Hamilton, Mo.—"My Dear Son: Do not be discouraged, brighter days are coming. Work for the election of William J. Bryan.—Your spirit father, Hiram."

Arthur Weatherbee, Portland, Me.—
"Here I am again. Why are you so discouraged? It will not dispell the cloud by despondency. Cheer up and be brave for my sake and the dear ones.—Lucy."

Helen Cate, Hydenville, Ohio.—"Yes, dear sister, I am often with you and you sometimes sense my presence. Do not worry, but trust, there is much good before you and James.—With love, Fannie."

I now hear the names of Mary and Lorenzo Flagg. In earth life they lived in North Concord, N. H., where they tried to investigate spirit return a short time before the change came to them.

I now hear the name of Josie Armstrong and she wants to reach her family in Waltham, Mass. "Tell Henry I am more contented and happy in spirit life since I have found it possible to communicate."

To Emma Williams of South Boston.—"I am indeed proud of you in many things. I have often tried to reach you by different mediums and am glad of this opportunity. Ever yours in spirit.—Alexander."

Emma Gardner, Brookline, Mass.—
"Two spirits come together, one is a mother and I hear the name of Emma who is in spirit life. Yes, my child, I note with interest your advancement. Brighter days are coming for you.—George Atwood."

Harriet Lane, George Miller, Ellen Benton, Ella Russell, Gus Genifer, Henry Allen, Mary Jones, Frank Worth, John Horner, Dr. Dodd and Herman Burket are spirits who will send messages to their loved ones in the near future.—The Medium.

Mrs. T. Maestrette, Bodie, Cal.—
"Wir ergelsen mit wahrem vergnügen die octegenheit eine genaue vetantschaft mit thuen anzunupfeln.—Your spirit guide, Max." "Get employment in Chicago and we will assist you in your development.—John Williams."

Caroline Lewis, Buffalo, N. Y.—I hear the names of George, Henry and Frank, all in spirit life. "Well mother, I could not resist the temptation to send just one word to you. We are all happy and long for you to be so. Brighter days are coming.—George."

W. W. S., Quakertown, Ind.—Your questions involve the power of prophecy. There are several kinds of clairvoyancy, seeing spirits; writing; symbols; places and locations in earth and spirit life, and the seeing of future events, the latter state which I seldom enter.—The Medium.

R. R. Parkhurst, Manchester, Mo.—
"Dear Medium: I am permitted to speak to you. The sore trials you are passing through will be to your advantage a few years hence. Can you not see where much could have been avoided? But have faith, hope courage and patience, be led of the spirit and power will come to you.—Your guide, Roscoe"

J. T. Rhodes, Haverhill Mass.—Your uncle says he attempted to write but John Gray got the start of him and wrote instead. There seems to be several in spirit life for you by the name of John. I now get the name of John Thomas Rhodes. You will shortly

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hear from friends from across the big waters and you will be somewhat shocked and surprised, but it will all prove to be to your advantage. You are a medium and should be instructed how to develop.

J. I. Hollingsworth, Winchester, Va.
—Dear Sir: While in earth life I lived a good deal in the sensual plane of life. Many have not changed much since entering this life, and all have their mediums through whom they continue to gratify the desires acquired in earth life. Mediums sometimes speak and write for spirits who have not spoken. They do this in their haste for the notoriety of being the first medium to voice the message from some noted one leaving earth life. The rich become poor and the poor rich in this life.—James Fisk."

EVERYTHING IS CONSCIOUS.

Matter is the negative impressible substance of the universe. What we impress upon it, it retains. It becomes not only the symbol of our thought visibly, but it holds our unexpressed thought invisibly.

Everything has consciousness, even what we call "inanimate objects." Tell a piece of wood to remind you of any certain thing, and whenever you look at it, it will give you back the thought you gave it. Kick a piece of wood in a fit of anger, and it will return you the angry thought every time you regard it. Thus, as everything retains the intelligence we give it, the organs of the body retain good or evil according as we think of them in a kindly or cruel way. It is the return of the evil thoughts we express against animate and "inanimate" things that constitutes our diseases, misery and death. The walls of our houses, the very furniture, are continually repeating to our consciousness the thoughts we express. It is for this reason that we should think and utter only kindly thoughts, and not because some God is angry with us for doing wrong.

The universe is a vast echo chamber, and, either in this or the spirit world, it is our own—our thoughts and their increase—that returns to us, and constitutes our heaven or hell.

Whatever we see, hear or sense in any way, in any place, is but the thoughts that our own spirit or other spirits have put in that place. Suicide is often caused by coming in contact with suicidal thoughts. How often we feel unpleasant when we have eaten or handled something. We have probably eaten the thoughts of the butcher or baker, or have absorbed the misery-breeding thoughts of the sweatshop slave. This is not an illusion. Thoughts are more real than material things, the latter only serving to carry them to us as channels of transmission.

In relation to thoughts, ignorance is not bliss, and Wisdom is not folly. The laws of mental science must be understood and classified before we can be truly happy.

As long as one human being thinks evil in the world, it must to some extent impair our happiness, for it discolors to some extent the purity of the universal mental currents. When all thoughts shall be purified we will have the Millennium. The only thing that stands in the way is the ignorance that regards thought as nothing, and that believes it must be subject to, instead of master of, what comes into the mind.

Even putting the thought of dislike in the food we eat will of itself injure us.

Disliking people is but making a center for the return of our evil thoughts. —Lucy A. Mallory.

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NEWS OF THE WEEK

A new fire-proof theater curtain is made of aluminum.

The Chinese threaten to fire on warships at Canton if more arrive.

The California orange crop will yield 4,500,000 boxes, or 14,500 car loads.

Recent information has it that Saratoga is swarming with tall, fat, overdressed women.

Jennie Tonere, a French opera singer and dancer, was married to Bad Elk, a Kickapoo Indian.

The government records show that 90 per cent of coin counterfeits are made by Sicilians or Italians.

The allied armies are at the gates of Peking and the long locked secret of the fate of the legations will soon be solved.

The engineer in charge of the improvement of the Yellowstone park denies that the geysers are approaching extinction.

General Sternberg says that 100 additional medical officers are wanted by the surgeon general for duty in the Philippines.

It is stated that the legislatures of Texas have given enough land to railroads and corporations to make twelve states as large as Connecticut.

The Boston and Maine railroad has a "shouldering car." It performs the work of leveling a roadbed that has heretofore required the services of 375 men.

The latest experiments in wireless telegraphy on cruisers of the northern squadron, between Cherbourg and

Brest, resulted in a perfect transmission at a distance of 40 miles.

On Sept. 1 the commission headed by Judge Taft will become the executive body of the Philippines, with power to take and appropriate insular moneys, to establish judicial and educational systems and to make and pass all laws.

A large department store in New York city has what is termed an "Automobile Annex," where vehicles are shown, and an Otto gas engine belted to a dynamo serves to charge vehicles which may be brought to the annex for that purpose.

Mr. Donald Murray, an Australian inventor, has recently sold to the Postal Telegraph company his patents for the United States for a new device for the mechanical transmission of telegraphic messages. It is expected that the system will come into general use within the next few years.

Pawnbrokers take some curious pledges, but it is not often that they are offered one from another world. A London suburban pawnshop, however, exhibits in its window as an unredempted pledge a magnificent aerolite, a mass of fused metal that fell as it were from heaven to provide a poor man with his beer. A ticket bears the statement that it was brought from the Arctic regions by a sailor.

THE HERESY TRIAL OF REV. R. 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, Oct., etc. Price, 25 cents. For sale at this office.

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