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SIR WILLIAM CROOKES, F. R. S.

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Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

This week I give a number of answers to questions sent. The class of questions asked show that the class is making good progress in Palmistry. Some excellent students have developed, and I hope much good will come to them from their studies through this department. Many of the questions asked by other persons than yourselves will be of profit to you, so I counsel all to read this department carefully, whether you have asked the questions or not. I shall try not to duplicate any answers, as the space in this department is too valuable. The first hands taken up are those of M. E. T. Your impressions show a person who is nervous, active, very ambitious, with a love of the beautiful in all its forms, and in general a highly strung organization. You are the personification of order, and neatness in dress and in all the things which surround you. The thought of disorder is extremely distasteful to you, and you will not like a person whom you know to be slovenly. You are a good reasoner and have good judgment, but you are lacking in will power, and while you can tell how a thing ought to be done, you have not the strength to carry out your purposes against all odds. You are sensitive and your feelings are easily wounded, at the same time you will be careful not to wound others. Your head is a common sense practical one, and your judgment on things in general is good. During the middle portion of your life your head was very delicate and caused you no end of trouble. It is better now, however, and will get stronger as you grow older. You have had terrible heart aches during all your life and will always have them. You have a heart that is tender, warm in its affections and which will suffer most keenly from any slight. Married to one who could love, just as strongly as yourself, but who does not want to display it at all times, you will often long for a more demonstrative lover, and will suffer many unhappy hours, through your excess of heart. This same heart will always be a drawback to you, for it will make you view all things in life from a more or less sentimental standpoint, and people with such a makeup are an easy prey to the keen schemers with which the world is filled. You are not in much danger from this source, as if you did not have so good a head, and this head will often draw you away from dangers into which your heart leads you. You have had many financial worries, and these will continue for some years, but the last years of your life will be free from them. You have both a love and some talent for occult sciences. You are also of a sensitive disposition which ought to make you able to do something with occult things, but your will power is not strong enough to push you through very trying places. I cannot take more time with your hands as I have so many to answer, but I hope what I have told you will be of service.

A. R. There is a very good balance of the different qualities in the hand you send me and it should give you a character able to get through this world in very good shape. The first thing that would interfere with this would be the deficiency of will shown by the thumb on the left hand. You

explain that this thumb has been cut with a knife, which may account for its very small size. This gives me the opportunity to show to my students the great advantage to be gained by using my system of reading from both hands, as explained in answer to F. McG. in a recent issue of Light of Truth. For by taking the right hand of A. R. I see a well-shaped thumb, which, according to my system, will tell me that A. R. has plenty of will power now, even if she was born deficient of it, as shown by the left hand. She sees the pleasant side of life at all times, is a pleasant companion, cheery, and one you would like to have for a friend. She is open and frank when she chooses to be, but has the power to keep to herself what she does not wish others to find out. This is often used by palmists to mean a deceitful person, but I have found it rather a most excellent quality not to tell all you know to everybody you meet. A. R. is self reliant, is liberal in thought and action, her affections are strong and warm, but she does not care for sentimentality at all, but prefers people to like her quietly and with no great display. Her head is very common sense and practical, and she is versatile in her talents. She can do a great many things well. From her head she will get most of her success, and she ought to make a good writer on sensible topics. Her head is strong physically and she need never have any fear of trouble from disease of it. She is fond of eating and drinking, and all the pleasures of life, yet she will enjoy them all within bounds. So far as luck in this life goes, it is in her favor, and she will have all that she needs as long as she lives and something over to share with her friends. She will be careful who receives her bounty, however, and will not be easily imposed on by humbugs. There is a protecting influence over her at all times and she will never be allowed to meet with disaster. I will have to leave A. R. and go to someone else, though there is much still left unsaid as to her.

Thos. J. F. The sketches you send show that you have a line of clairvoyance well marked in your left hand, showing that you have a faculty of intuition natural to you. I see no such line in your right hand, so it does not show that you have developed this faculty. With sketches like yours it is entirely uncertain what I can tell you about yourself for the reason that you may not have put in all the lines in your hand, and those you have left out may tell a great deal that would explain the rest. It is absolutely necessary to have the hand complete as it is before any sure work can be done. You ask me for your weak places, to which I would answer that the worst trouble with you is that you do not persevere with things you start at, but want to fly from one thing to another, and this comes from the side of yourself which you have developed yourself. You have become restless and desire a constant change of thought or occupation. This is a thing you can easily remedy, as you have a good head and strong will. If you wish to do anything very badly you can always find a way to gratify your wish. I have always observed that people who want to change so much rarely

make a success in life. As to the study of palmistry, you have the qualities to make a success of the study, but I would not advise you to start at it, for I do not think you would stick to it. If I had prints instead of the pencil sketches I would go farther with you, but I never care to work from pencil sketches.

R. K. Atlantic City. The impressions you send me show a person who has certainly seen life from all its many sides. Nervous, restless, fond of all things which would give him pleasure or recreation. It is that of a person full of emotions, full of desires and with many aspirations, all of which never get to be more than aspirations, so changeable are the moods. I see a person full of good impulses, good desires, generous, even to the extent that he would share with a friend at all times. He has had many trials, crosses and vexations, all of which have made a deep impression on him. Through all, however, he has enjoyed life. He has had many illnesses, some of them quite serious, and has had one serious accident. He has always been a very ambitious person, anxious to do well in all things. He has been pulled in so many directions, however, that his success has only been comparative. He is always genial, affable and one who gives pleasure to all who are in his society. He is easily influenced by others, is impressionable, and can be talked into things against his better judgment. Physically his greatest weakness is with his throat and lungs. Long life is not at all probable for him; he has seen his share, however, even if he lived no longer than now. I have run over this hand hastily and given the most prominent features, which are, I hope, what you desire to have. I now pass on to J. Mc N. The picture you have sent me is that of a long island on a life line, which always shows a delicacy of health during the time the island is present, as the one you show is through the entire life it is probable you have not drawn it correctly. In asking questions always send impressions of the hands, as it is utterly impossible to give correct answers from pencil sketches. The island on Saturn shows some event of great importance. I have verified many times that it means an accident from a four-footed beast. In some positions it also shows that the subject will be in great danger in maternity. It is a fatality you may be sure at all events. I would never give an opinion on so serious a matter as this without having the hand of the subject in mine, in which case I could tell accurately what it meant. I hold that there should be no such things as guess work in so serious a matter. I am glad you were pleased with the reading sent you. Write me freely on any subject connected with palmistry. I am glad to hear often from my inquiries. It lets me know that my efforts are of some benefit to them.

Miss R. Hilliards. Your two impressions, R. R. and H. L., to hand. I would like to take up both, but I have so many waiting that I must use those that come nearest within the province of this department. For this reason I use the hands of H. L., which you have read and which you ask me to criticize as to your reading. As far as you have gone in this reading you have done exceedingly well, and you are on the right track and can by hard study become a good palm reader. You have judged the person to be practical and not imaginative, using the shape and size of the hand. This would be correct if the head line did not slope down toward the mount of moon, with this mount fairly full. The two last facts give a degree of imagination which will balance the square shape of hand, and will make H. L. both a

practical person and one who can enjoy the pleasures of imagination at the same time, a most excellent combination. You must bring to bear on your reading all the factors that go to make up a quality, and not use a single one. Your effort must be to find all the parts of your client and pass your judgment on them as a whole. I pass the next parts of your reading until I come to the part where you say she has a fair share of religion. This you judge by the large mount of Jupiter, but you could also add that her religion is of a plain, practical kind; she will not like an idealistic religion, but her God must be a common sense one, and with such a person there is a danger of being too practical and looking on her God as an everyday person, and this you will know by the square shape of her finger of Jupiter. That she is very broad in her ideas is also shown by the broad quadrangle. This is one of the most important parts of the whole hand, and you will find great profit in studying it carefully. Chiero's book is excellent in its treatment of the quadrangle. It is a part of the hand terribly neglected by students, but much used by successful palmists. Her health will be all right up to about fifty, when the crisis of her life will come and it will gradually decline after that. You say she has a taste for the beautiful in music or art. To this you might add that it is only a taste, but that she can never be great in either, for the reason that she has not the power to create, but only to love artistic things. This you will judge from the many lines on Apollo which form a star, but there is no line of Apollo to give the creative faculty. You say she is not nervous. This is the only part of your reading in which you are absolutely wrong. No one with a hand crossed with such a multitude of lines as hers could fail to be nervous. One of the first things that would strike me is the fact that she is a bundle of nerves. She may have herself under control, but she will find them all come to the front in abundant force before she dies. You have done exceedingly well with this hand and you ought to keep it up. I cannot read the other hand now as I have given you as much time as I can.

L. A. C., Minneapolis. I shall take up the six impressions by number and answer the questions you ask. The line rising from the line of fate is the hepatica. The shorter line below is not connected with the heavy ray from Mt. of Moon, but is the continuation of the Hepatica. This line is most always broken and made up of many lines, for you never find a person with perfect health. If you do you either do not find any Hepatic line or you find it straight down the percussion from Mt. of Mercury to Mt. of Moon. The developed joints belong to the Philosophic hand. Impression 2: The long line of Apollo in this hand means that its owner is a most gifted person. This is especially so as on the Mt. of Apollo there is a large star, an unusually good sign of a brilliant person. The owner could have achieved celebrity in art or letters, but your first expression given with this impression, that the hands are exceedingly soft, accounts for the reason why so many brilliant natures do not make the most of their gifts. Soft hands mean lax hands, and lack of energy will keep the brightest light under a bushel. The smooth fingers belong to the artistic hand, which is only another proof of what I have said. Impression No. 3: The soft palm means lack of energy, white palm the life forces are waning. The line from headline running up to the Mt. of Mercury denotes an aptitude for scientific studies in which he should excel. He is also a good man

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THE PROBLEM OF A FUTURE LIFE — AND — ITS RELATION TO SOCIAL CONDITIONS.

BY B. O. FLOWER.

NUMBER 4.

Modern Skepticism in Regard to Prevalent Theological Creeds, and Its Influence Upon Belief in a Future Life.

The march of mind during the past century, the marvelous strides of scientific research, the use and general acceptance of the theory of evolution, the entrance of the old-world learning into Western civilization, the investigations carried on by the apostles of higher criticism among the leading spirits of orthodox Christianity, together with other outside causes, have shaken the old theologies to their foundations and rendered a readjustment of religion on simpler and saner lines inevitable. But these causes of change, unlike those mentioned before, are wholesome and reconstructive. All discoveries of larger truths, all errors overthrown, are a positive help to humanity. The spirit of investigation is healthful and essential to progress. But the assumption that because a part of those theories which have grown into great beliefs during ages are false, misleading and outgrown, it is no evidence at all that all the beliefs are unwarranted, or that the vital elements of those beliefs are false because around the divine and uplifting truths the accretions of ignorance, superstition and selfishness have gathered through the long and weary ages of man's slow ascent from the plane of gross materialism, of passion and selfishness toward the table lands of altruism, where the soul expands in an atmosphere of spirituality.

The advance of the human mind and its splendid expansion along the highway of intellectual growth have been so rapid as to bewilder and stagger the imagination of civilization. The first effect was to create a hostility born of consternation, among the millions who unthinkingly accepted the heritage of the past and who believed that the sweeping away of some ideas they had been taught to revere meant the abolition of religion and ethics. Later men began to see the importance of bravely facing all the deeper problems of life in the light of new demonstrations and theories. They began to reason together. The passion for truth which had led scientists and philosophers to sacrifice position and honor and even valued friendships that a wider knowledge and a grander conception of life might become the possession of ages became contagious. Many great scholars began to study fearlessly the sacred writings of the past, not to destroy, but to ascertain the bed rock of truth. They found that some things which had long been accepted as proceeding from the lips of Deity were not present in either of the older copies of the sacred records, showing that they had been added by later hands, while the original manuscripts had vanished from the face of the earth and even their authorship was unknown. Then they began to study the life and teachings of the Galilean as recorded and to compare this record with the elaborate theories, the morbid speculations, the dogmatic creeds and rites of modern Christianity, and they found that the religion of life which Jesus so emphasized, the doing the will of the Father which he

so solemnly enjoined, were being passed over lightly, while the paraphernalia borrowed from Pagan Rome and the ancient worship of Judea, mingled with the abstract and metaphysical philosophy of Greece, had largely obscured the vital religion of life. The primitive Christianity which marked the church while it lived its simple faith was illumined by the presence of a living belief in the future life and the ministration of angels. These new truths, which have come home so irresistibly to candid truth-loving investigators, have widened their vision and broadened their conception of life, and they are coming more and more to see that the basic truths of religion are not new in the world or confined to any church or people. And with this broader view within the church comes the wider knowledge of other great religions with their quota of truth.

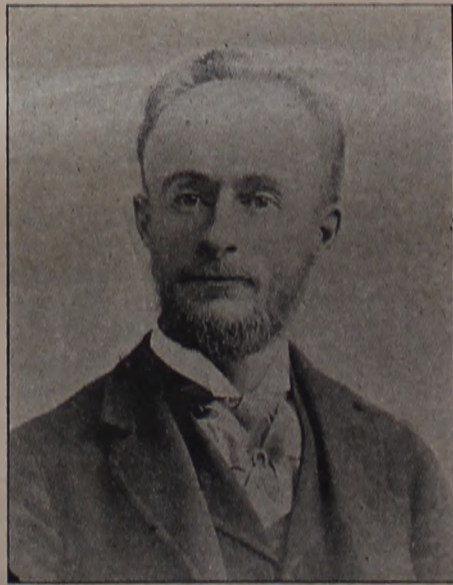
The inroads which science has made on the blind faiths of other ages was long regarded as the most imminent danger which threatened religion. Now, however, we are coming to understand modern science is one of the most beneficent children of truth, which has wrought nobly for humanity by striking at the false and revealing the true, winnowing the chaff from the wheat, and accomplishing a work which had to be performed before civilization could sweep onward and upward, but modern science is not necessarily materialistic. Its scepticism is for the most part honest, and while there is always a tendency to go to an extreme when the mind breaks from a belief long cherished, the wholesome reaction is already everywhere visible. True religion has everything to hope for and nothing to fear from science, but she is threatened in a real way by the materialism of the mart and of the church, the sordidness of human life, and the cowardice and corruption of encumbered theology, which for love of gold and power closes her eyes to the cry of justice, the wall of humanity and the demands of purity and morality. It is true that in the midst of the real but unacknowledged infidelity which permeated church and state and seemed so interwoven in the fibre of business and religious life the rise of modern critical thought, with the intellectual revolution which attended it, threatened for a time to create a violent reaction toward materialism. But at this time there arose another voice which challenged alike the superstition of the past, the savage dogmatism and impudent arrogance of bygone ages, and the presumptuous claims of the more hasty and shallow reasoners among scientific minds. The manifestation of modern Spiritualism gave a perceptible check to the growth of materialism, while it broadened thought and taught a wider tolerance than had been promulgated by any religious system hitherto. Instead of seeking to discourage the investigating and progressive spirit it allied itself to it and insisted upon meeting the demands of materialism upon its own ground, and demonstrating the reality of its claim that death did not close the chapter of life.

It is not necessary at present to enter into the discussion of this subject in detail, but it is obvious that the

claim put forward by Spiritualism is worthy of the most profound consideration at a time like the present, when beliefs are undergoing a change—when public opinion is in a state of flux, when materialism within and without the church is chilling the noblest impulses in the hearts of men and women, and when intellectual research and scientific demonstrations are creating widespread scepticism throughout the civilized world. Indeed, when we consider the influence of this momentous question upon the human soul, psychic science assumes commanding proportions. No fact is insignificant, and all honest investigation should be earnestly encouraged. I am not of those who look upon the work of any individual or society which, actuated by a passion for truth, investigates these problems, no matter what may be the opinion held, provided the loyalty to truth overmasters fear of the world or ignorant prejudice. I believe that those who are exploring the hitherto dark continent of the mind, and who are classifying phenomena and seeking for the laws upon which all mental and spiritual phenomena rest, are real benefactors, who, while laying broad and deep a foundation for the first scientific psychology man has ever known, are consciously or unconsciously establishing the fact of another life in such a way as to be incontrovertible.

When the deadly influence of the materialism of the church and the mart are insisted upon and society is aroused by earnest, thoughtful and persistent agitation to the crying need of the supremacy of the spiritual in life or the triumph of altruism over egoism, when the all-important difference is made clear to the public mind between true religion and dogmatic theology, and when the honest sceptics have been met and answered by a mass of incontrovertible evidence pointing to another life, humanity will wear a different front. The dead hand of selfishness will be loosened from the throat of progress and the curse of triumphant animalism will disappear before the lofty, soul-expanding life which will pervade civilization.

B. O. FLOWER.



W. J. COLVILLE

Commenced his career as an inspirational exponent of the Spiritual philosophy in London nineteen years ago. Shortly afterward he went to the United States, where he has lectured to large audiences in most of the principal cities, and has paid several return visits to his country. He has done a great amount of good work and has published several books.

"In Higher Realms" teaches a new convert the first principles of Spiritualism in narrative form. It also gives a description of the hells and heavens of the Spirit world. Price 25 cents.

PALMISTRY.

Continued from 2d Page.

of business and capable of making money, except that he is too hasty to scatter his energies and not concentrate enough. He has the head of one who can handle men with ease and fill responsible positions. Impression 4: The firm dark hand shows energy and cunning. That of a person much deeper than he is credited with being. The red lines show an arduous nature, strong and full of vigor and passion. The heart line is not absent. It is present in full strength. The ray from the Mt. of Venus means that an attachment so strong that it will take entire possession of the person, rule him completely, and to which every consideration in life will be secondary is the portion of 4. To say that one has lost their head is to tell the exact facts in this case for the head will be completely subservient to this attachment. The smooth fingers will make this all the more pronounced. The first twenty-five years of this life ought to be watched with great concern. And a little timely help may save much trouble. No. 5: Energy and lively disposition shown by firmness and pink color. The marking of the head and heart line shows that a strong attachment will come to this person and the head will give way to the heart and be guided by it. The heart is also physically weak. I should not read the hands as meaning an early death necessarily. It rather means that the health will be on the wane and great care will have to be used to keep life going. Impression 7: Hands dark, character deep, firm, energetic, lines red arduous nature, finger nails short, fond of argument, critical. The Hepatica joining head line and traveling with it means a delicacy lasting as long as the lines run together. In the hands of all women you will find a period of delicacy at near the same age. This will be shown either by an island in the life line, by the line becoming very thin, or by the Hepatica joining and running with the life line. This delicacy means one peculiar to women which comes at that period of life, and this point has never been given in any book ever published. You can judge how serious this period will be for the person whose hand you are examining, and by understanding what it means, you can avoid much uneasiness for your clients. I discovered this a number of years ago and have found it a great help to me. I give it to you for your use. The via lasciva is not present in your hand. The line you speak of is a chance line. Your reading of the rays from Venus to head and heart lines is correct. I have exhausted my space limit now and cannot take up any more hands until my next. I have many waiting and will get to them as fast as possible. This department is being furnished by Light of Truth for the benefit of its readers, and all are free to write and ask questions concerning palmistry, or anything relating to it, which will be answered free of charge. Avail yourself freely of this offer.

CHEIRO, JR.

FLASHES.

Self-respect is the only true pride.

Prejudice gives life a darker hue.

An easy day is a fast-flying one—one in which there is no time-killing.

Sensitiveness reveals the true worth of humanity, but also betrays the worthless.

To the intuitionists and psychometrist effects are as natural as to the man with but five senses.

Arrogance is misapplied will power, manifested through intrigue, vindictiveness and assumption.

CORRESPONDENCE

NEWS NOTES.

Chattanooga has organized. Moon Hall is in Bedford, Ma. Dr. J. M. Temple is in Chicago. H. L. Nelson is in Rockford, Ill. J. Frank Decker is in Ft. Wayne, Ind.

Columbus is laboring for free meetings.

Mrs. Florence White has returned to Boston.

Dr. W. S. Eldridge has removed to Baginaw, Mich.

Professor Petersen has returned to San Francisco.

Avery, O., has an active worker in F. D. Dussan.

Dr. P. J. Harrington has located at Parkersburg, Ia.

H. F. Underwood has been lecturing in Lincoln, Neb.

Dr. C. W. Hidden spoke in Newport, R. I., last Sunday.

Lewiston, Me., Spiritualists are erecting a new hall.

Cadet Hall, Lynn, Mass., is attracting large audiences.

Charles Anderson has been very ill at Summerland, Cal.

The N. S. A. convention this week was a grand success.

San Francisco has a 4-year-old test medium as the latest.

Mrs. Cella Hughes has been visiting her Cincinnati friends.

Dr. C. W. Hidden speaks in Providence, R. I., tomorrow.

Mrs. Emma J. Huff of Lake Helen, Fla., is on a visit to Boston.

Sixteen Spiritual services are being held every Sunday in Chicago.

Mrs. Schlesinger is still giving illustrated lectures in San Francisco.

Mr. and Mrs. Hibbits have gone to Washington, D. C., for a month.

E. D. Titus of Minneapolis is still battling for the cause in his section.

Dr. Juliet H. Severance is in Milwaukee, residing at 232 Ninth street.

Dr. H. C. Andrews of Coloma, Mich., has been lecturing in Benton Harbor.

A sea-wall is to be built along the entire water front of Verona park, Me.

Springfield, N. J., has been spiritually awakened by Dr. and Mrs. Ford.

Jonesboro, Ind., enjoyed a number of seances held by W. H. Cecil of Flat, Ind.

Annie Lord Chamberlain is still in San Diego, Cal., holding private circles.

Professor A. B. Severance, the veteran psychometrist, has passed to the beyond.

The Union society of Cincinnati is making strenuous efforts for reorganization.

Mrs. Kate R. Stiles is holding parlor meetings at 192 Darmouth street, Boston.

Dr. Alexanderson of Chicago has gone to Sweden as a Spiritualist missionary.

At the opening meeting of the Union society in Cincinnati, Mrs. Greenamyer officiated.

Mrs. F. J. Miller of Boston was recently given a welcome reception by her many friends.

Dr. W. P. Haworth paid San Diego, Cal., a visit recently and delivered a lecture while there.

H. H. Warner has returned to the lecture field. Address 25 Hillside avenue, Everett, Mass.

The Arthur Hodges society of Lynn, Mass., had Mrs. L. A. Prentiss as test medium last Sunday.

Nashua, N. H., has a Spiritual organization, with Mrs. Elizabeth M. Campbell as the lead.

The Y. P. S. of San Francisco is organized and has already had a successful entertainment.

Mrs. J. W. Kenyon of 265 Prospect street, Cambridgeport, Mass., will be in Lowell on the 25th.

Dr. Sivarthia lectured at the parlors of Mrs. Drake, 521 Thirteenth street, Oakland, Cal., recently.

Vitapathy is now represented by a monthly, published by Dr. C. H. Burdick of Paulsboro, N. J.

Sunday week closes Mrs. Helen Palmer-Hussey's engagement with the Springfield, Mass., society.

Professor Evans and wife were given a reception at their residence in Boston, 42 West Newton street, on the 7th inst.

The Medium of Los Angeles, Cal., has consolidated with the Philosophical Journal of San Francisco. In unity there is strength.

Judge Hammond of Hot Springs, Ark., says the anti-Spiritualists don't believe their own Bible and dare not take their own medicine.

The officers of the Y. P. S. of San Francisco are Miss L. S. Drew, president; Miss Dalsey Keagan, vice president; F. Maxwell, secretary.

San Diego, Cal., has Maude L. Freitag, Dr. Tobias, Mrs. Walser of Missouri, Annie Lord Chamberlain and Mrs. C. K. Smith among its talent.

The Kaw Valley Campmeeting association has extended a resolution of thanks to the Brockway family for their efficient services during the session.

Terre Haute, Ind., is holding a series of seances alternately at the homes of the members composing the circle, thus having no intrusion from outsiders.

The Union of Truth of Milwaukee has made application for an N. S. A. charter. The society is German. C. W. Tesch of 1001 Teutonia avenue is the secretary.

Mrs. R. M. Barton, one of the leading mediums of Minneapolis, and a most estimable woman, has been doing meritorious work at Urbana and Champaign, Ills.

Reading, Pa., has Mrs. E. J. Demorest (located at 37 S. 6th st.) organizing a society and lecturing this month. Marked interest is shown and lasting success promised.

The Ohio Liberal society meets at G. A. R. hall, 115 West Sixth street, every Sunday evening. Subject for 24th, "Rising Ideas of the Present Age," for 31st "Socialism."

Mrs. W. W. Ricker administers to the Endeavor society of Covington, Ky., on Sundays at 2:30, and the Ethical society of Cincinnati at 3:30 p. m.—the latter at Douglass hall.

J. B. Everett of Piqua, O., lectured at Dayton Sunday before last to an interested audience. Franklin Thompson, the secretary of the Dayton society, speaks highly of the effects.

Dr. J. B. Cary, an inspirational lecturer of Fort Wayne, has just completed a series of lectures with the First Spiritualist society of South Bend, Ind., creating quite an interest.

Dr. F. Schermerhorn held two enthusiastic meetings at Nelsonville, O., last week and the friends in this section are preparing to organize. Joseph Slater is the leading spirit among them.

Los Angeles, Cal., is pleased with the ministrations of Frank T. Ripley. He is greeted by crowded houses. He may be addressed at 125 West Sixth street. He will remain there till February.

The Christian Spiritualists of Portsmouth, N. H., are organizing a society to hold meetings every Sunday at usual church hours in Good Templars' hall, on Market street, corner Bow street.

Dr. F. Schermerhorn will lecture for the Lima society during the month of November, and will fill mid-week engagements in adjoining towns. Address until November 184½ South High street, Columbus.

John Harklip and wife have removed to San Pedro, Cal., where they are holding spiritual circles. Together with N. A. Stevens' energy, the darkness will soon be removed by the dawn of a higher revelation.

A. H. Bacon of Footville, O., writes that Rev. S. S. Bartlett of Painesville, has been in the former city lecturing on Spiritualism, with Mrs. Mosler as test medium. Mr. Bartlett is a recent convert from the church pulpit, and has exchanged faith for knowledge.

The First Spiritual union of Norwich, Conn., has the following talent engaged: For November, Prof. W. M. Lockwood; December and January, Miss Lizzie Harlow; Feb. 6 and 13, J. Clegg Wright; Feb. 20 and 27, Mrs. Nettie Harding; March, Oscar A. Edgerly.

J. S. Huhn, secretary, writes that the First Spiritual society of Springfield, O., will hold an all day opening meeting November 7. Friends in neighboring towns are invited to attend and bring well filled baskets and enjoy the day. Willard J. Hull will speak and other speakers and mediums will be present.

The officers of the Ohio State association are: Hon. Eber W. Bond, president; Delvon A. Herrick, first vice president; Carrie Firth-Curran, second vice president; F. Schermerhorn, sec. pro tem.; John D. Arras treasurer; trustees, John E. Bruner, Abby Louise Pettingill, Elizabeth Colt, William H. Myers.

The new board of officers of the Salem (Mass.) society are: President, William A. Peterson; first vice president, Nathan H. Chase; second vice president, George W. Moreland; secretary, Mrs. Harriet S. Gardner; treasurer, Nathaniel B. Perkins; executive committee, Mrs. Annie S. Hall, Mrs. Hannah A. Baker and Augustus Verry.

The First German Christian Spiritualist association of Cincinnati was incorporated Friday at Columbus, by John J. Bronnert, William Klaker, John Hambrocks, Anna Marie Bronnert, Amella Dreers and Carrie Hauck. Amella Dreers is a medium and conducts services at the residence of J. J. Bronnert, at 1340 Walnut street, fourth floor.

Rhode Island has organized. The meeting at Providence resulted in a state association, with the following excellent board of officers: President, Mrs. Mary S. Pepper; vice presidents, S. K. Doe, Frank Roscoe and Sarah Humes; secretary, Colonel Prouty; treasurer, G. C. Pierce; directors, J. R. Bally, Ida P. A. Whitlock and Samuel Merchant.

The thirteenth quarterly meeting of the S. V. S. A. was held at Flint, Mich., Oct. 9 and 10, President Eva Hopkins in the chair. Among the speakers were D. P. Dewey, J. P. Thorndyke, Mrs. Marlon Carpenter, Mrs. A. M. Farnsworth, Dr. W. S. Eldridge, Miss Kingsley, W. J. Post and J. Saunders of 906 Hancock street, the secretary of the society.

The N. S. A. convention the past week was perhaps the most remarkable yet held. Interesting debates constituted a large portion of the program, from which the public could gain much information concerning Spiritualism; and the results were

generally satisfactory to all concerned. All who attended speak highly of the attention paid them by the press and Washington hospitality in every respect.

An organization of the Spiritualists of Chattanooga, Tenn., was effected on Tuesday, the 12th inst., by Mrs. Loe F. Prior. It had been announced that the organization would take place in the lecture room of the Unitarian church, but so large was the assemblage that the church proper was required to contain the people. After lectures and other preliminaries, the following officers were elected: President, Paul R. Albert; vice president, Mrs. Walter S. French; secretary, F. A. Ralph; treasurer, W. L. Lawton; directors, Dr. D. G. Curtis, Dr. William H. Jackson, J. W. Hughes, James Gottschalk and James Mighton. Application was made to the N. S. A. for a charter, and Mrs. Loe F. Prior was elected as the delegate to represent the society at the fifth annual meeting of the N. S. A. The name adopted was that of "The First Spiritualist Society of Chattanooga."

HABITS.

Some Have Them, and Others are Not Without.

A man likes some hot drink for breakfast, and coffee suits his taste about as well as anything. It seems hard that so many should be denied coffee because it upsets their liver and disagrees with them in one way and another; still this condition does exist, and when a man finds it hurts him he is generally sensible enough to leave it out of his bill of fare, for it is quite a bit pleasanter to feel well all day than to enjoy a drug two or three minutes and pay for it in aches and ails or sickness.

A new breakfast drink has come into use, difficult to tell from coffee, but made entirely of grains, and which never produces any disagreeable results. It has a clean, pungent flavor so much enjoyed in coffee, but while coffee hurts the system, Postum Cereal Food Coffee goes to work in downright good earnest to "make red blood."

It is composed only of the grains intended by nature for man's subsistence. These are skillfully blended and prepared in such a way as to produce a hot drink the fac simile of rich Mocha or Java coffee when boiled full 15 minutes after the boiling point is reached, but fattening and healthful. Stomach, liver and bowel troubles disappear when coffee and tea are left off, and the food drink, Postum, taken in their place.

This toothsome drink goes about three times as far as coffee, and produces health and comfort where trouble formerly existed. It is made by the Postum Cereal Co., Lim., of Battle Creek, Mich. When a man or woman "feels mean" day after day or every few days, it can quite safely be charged to incorrect habits, and coffee and tea drinking are the real causes of more bodily disorder than any one knows. A habit is hard to get over, but when a delicious tasting article is offered which produces health instead of tearing it down, the change is easy to make. Prominent grocers say it exactly meets a want, and persons who have been kept from coffee on account of their health are now having all the enjoyment of coffee drinking and getting fat over it.—Baptist Outlook, Indianapolis.

"Just as good" as Postum Cereal, are words used to defraud the public.

In the desperate attempts of counterfeiters to take the public money they resort to ingredients that are injurious to the human stomach. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

SIR WILLIAM CROOKES, F. R. S.

Whenever a Spiritualist or Spiritist wishes to add weight to his assertions, if he be indiscriminating he is apt to drag in the name of Mr. Crookes. In this connection Mr. Crookes divides honors with Mr. Russell Wallace. Mr. Crookes has boldly asserted his belief in what he saw, and as such his has been used as a name to conjure with, too often without the qualifications that should accompany the name. As to who and what Mr. Crookes really is we fear that many of those who use his name are quite ignorant. Once for all, then, he is one of the most noted and notable chemists and physicists of the time, and to be either of these is something in these days, to be both is a very considerable something.

Mr. Crookes was born in London in 1832. At that time chemistry was hardly such a science as it is now, and physics though not unknown, for Newton had lived, were not recognized as they have been since, so Mr. Crookes entered the domain of physical investigation as other eminent persons have done by the door of chemistry, perhaps as good a way as, perhaps even a better way than, any other. In 1848 we find him studying chemistry under Dr. Hofmann, whose senior assistant he became in 1854. How wide his work soon became is evident, for we find him during that same year superintending the meteorological department of the Radcliffe observatory at Oxford. Starting on the road of original research, in 1861 he discovered the metal Thallium, and this mainly by means of the then new method of spectrum analysis. This was an epoch in the life of the philosopher, and in 1863 he became a fellow of the Royal society. This distinction did not seem to Mr. Crookes, as it has done to others, to be the end of his career, but rather an episode in its beginning, so in 1866 he was reporting to the government upon the application of disinfectants in arresting the spread of the cattle plague, and in 1871 he was a member of the English expedition to Oran to report upon the total eclipse which occurred in December of that year. How careful an observer is Mr. Crookes, we can judge from the fact that the researches on the atomic weight of Thallium which he laid before the Royal society in 1872 had occupied him no less than eight years. This is a fact to be remembered when we think of Mr. Crookes in connection with his later investigations into Spiritualism, and materially enhances the value of his observations.

In 1872 Mr. Crookes began his experiments on "Repulsion Resulting From Radiation," which resulted in the radiometer, the vanes of which one can see, never motionless, in almost every optician's shop in the country. The royal medal of the Royal society was awarded to Mr. Crookes in 1875. In the same year he became vice president of the Chemical society. Meanwhile the phenomena of Spiritualism having come very much to the front Mr. Crookes' versatile genius and love of truth could hardly neglect them and in 1871 he had already published in the "Quarterly Journal of Science" his account of an experimental investigation of a new force, which was followed in the same year by "Some Further Experiments in Psychic Force," and later on by "Psychic Force and Modern Spiritualism."

In 1879 there was published in the "Transactions of the Royal Society" the first account of those remarkable researches into the Molecular Physics in High Vacua, which alone would have made Mr. Crookes famous, and the Bakerian lecture the same year

was given by him on the "Illumination of Lines of Molecular Pressure, and the Trajectory of Molecules," thus getting nearer to those forms of matter where the extreme tenuity suggests something which is not matter at all as we know it. And yet such was the versatility of the man that he became an equally good authority on such very material subjects as the disposition of town sewage.

The form of matter known as radiant, however, has more than anything claimed the attention of Mr. Crookes during recent years, and in its investigation he has spared neither expense nor trouble. His experiments on certain rare earths, a description of which he laid before the chemical section of the British association in 1886, have also materially contributed to the advance of scientific knowledge as to the nature of matter. By his investigations into the characteristics of these earths, Mr. Crookes came to the conclusion that the so-called elements are only different forms of the same primordial matter. His lecture on the "Elements and Meta-Elements," delivered when he was president of the Chemical society, was very important and aroused the attention of the scientific world. He received the Davy medal of the Royal society for his researches as to the character of radiant matter in 1888.

Such is a brief and necessarily imperfect record of the distinguished man who has not considered beneath his scientific dignity to investigate some of the phenomena of Spiritualism. What Mr. Crookes did in this way is of not such importance as what he still thinks of the phenomena. In a reprint of his "experiences" with Home in the "Proceedings of the Society for Psychical Research," Part XV, he maintains his original position. He says: "Most assuredly as far as my knowledge of science goes, there is absolutely no reason a priori to deny the probability of such phenomena as I have described. Those who assume—as is assumed by some popular writers—that we are now acquainted with all, or nearly all, or even with any assignable proportion, of the forces at work in the universe, show a limitation of conception which ought to be impossible in an age when the widening of the circle of our definite knowledge does but reveal the proportionately widening circle of our blank, desolate, indubitable ignorance."

THE MISSOURI CAMP.

The Lakeside park camp, Carthage, Mo., has been a decided success. The attendance has been good, the speaking first class, the mediumistic work entirely satisfactory, the music varied and excellent, the social influence agreeable, the weather fine, the location picturesque, beautiful and convenient, the impression upon the public mind highly favorable. We congratulate ourselves and give thanks to the higher powers with whom we should ever be glad and proud to cooperate. J. MADISON ALLEN,

President S. C. A. of Missouri

SPECIAL NOTICE.

Any one suffering from Rheumatism, Kidney Trouble or diseases of the Nervous System, also Stomach and Liver Trouble, by sending 10 cents in silver or stamps I will send you one week treatment FREE of a revealed vegetable remedy that gives almost instant relief in the above mentioned troubles, and if continued it will permanently cure you.

DR. J. R. CRAIG,
Sacramento, Cal.

PROSPECTUS

Of The Light of Truth.

THE GRAND OUTLOOK.

The LIGHT OF TRUTH is now about to enter on the Fall and Winter Campaign of 1897-98. We say Campaign advisedly for the word expresses a certain activity amongst our army of readers which has its rise in the season of the year—the reading, studying season, the days and nights when

"Cold and raw the north winds blow,
Bleak in the morning early;
The hills and dales are covered with snow,
And winter now comes fairly."

The psychological influence of this quickening is felt here and in answer to it we set forth the following as an outline of the work proposed to be done.

THE LIGHT OF TRUTH IS A FIXED STANDARD
Of spiritual thought but its fixedness is a movable feast. It does not say "Thus far and no farther" shalt thou pursue the path of exploration. What is meant by fixed standard is the tone and polish, assortment and discussion of its news matter, essays and philosophical disquisitions.

FIRST AND LAST SPIRITUALISM

Will be the pivotal point around which this paper will revolve and to which it will draw the various current events of the day, interpreting them on the hypothesis of an upward onward moving development of physical and psychical elements in man's being.

THE BED ROCK OF SPIRITUALISM IS MEDIUMSHIP,
And the phenomena incident upon it. The LIGHT OF TRUTH will not depart from this fact. And in dealing with it the complex and oft-times jarring, contradictory outworking of thought and project will be observed as the manifestation of one general law operating under different degrees of activity and always explanatory on the broad and general ground of medial inspiration, spirit control and intervention—a constant reciprocal action and reaction between the several spheres of mind force and power, incarnate and discarnate.

THE CLASSIFICATION OF SUBJECTS

Into which the great moving forces of Spiritualism may be grouped are incorporated under the general laws of Science, Philosophy, Religion, Economics, Sociology, and Education. The LIGHT OF TRUTH will consider these departments, defining them for its purposes as follows:

SCIENTIFIC,

Analysis of the positive evidences of a future life as given through mediumship and otherwise.

PHILOSOPHICAL,

An inquiry upon spirit communion; its rationale and purpose.

RELIGIOUS,

The best service to God lies in the best service to humanity.

ECONOMICAL,

Altruistic con fraternal; the welfare of each being the concern of all.

SOCIOLOGICAL,

Hereditary transmissions, ante-natal and post natal culture, the regulation of marriage looking to the elimination of hereditary maladies, woman's complete independence of men in social and industrial pursuits.

EDUCATIONAL,

The home its base, natural aptitude its function.

The contributors from whose pens these subjects will be considered, aside from the Editorial work, are among the best in the world of letters at the present time.

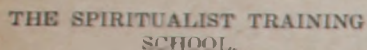
LOOK AT THESE NAMES:

B. O. Flower, Prof. Elliott Coues, Lillian Whiting, Giles B. Stebbins, Charles Dawbarn, Prof. J. S. Loveland, Rev. A. J. Weaver, R. F. Underwood, Lyman C. Howe, Moses Hull, Questor Vitæ, C. H. Murray, and Dr. J. M. Peebles.

THE EXTENSION OF THE WORK

Of the LIGHT OF TRUTH is the one thing desired and it is urgently hoped that at the small rate of yearly subscription, \$1.00, the hosts of Spiritualists in the country who are as yet without this pabulum we are setting forth, will rally to the front and swell our subscription list, to the end that a higher and better paper may be given them in return.

SEND THIS PAPER TO YOUR FRIENDS. TELL HIM WHAT IT IS, WHAT IT STANDS FOR.



Superintendent of Educational Departments:

There will be a session of six or eight weeks next June and July, held at Maple Dell Park, Mantua, O., or some other desirable place, and those who desire its advantages will have to go to it, but the home department, which extends this the rest of the year, will be taken at home.

The two books with which the course will open will be "The Fairy Land of Science," by A. B. Buckley, and "The Bible of Today," by J. W. Chadwick. I have made arrangements so I can have the books at 25 per cent. discount, and the class will have the full advantage of the reduction.

A journal of education will be published by the school to continue through the year, which will be sent free to all members of the class. All questions sent in in regard to the subject matter of the books, and kindred themes, will be answered in the columns of the journal; also the general ideas advanced in the books will be examined, and sustained or condemned, as they rest or do not rest on proof.

Spiritualists everywhere, let this work be sustained. Long and deeply have many of the foremost spiritualists of the country felt the need of a higher intellectual life for spiritualism. Long and earnestly have they silently prayed that some movement might be inaugurated tending in that direction. In answer to this need and to this prayer this movement has sprung into life.

Of late years the feeling has been growing rapidly all along our lines, that progress belongs as essentially and naturally to this world as to the next. All of us remember how the spirits, through trance speakers, twenty-five years ago, and in all the early

Institutions of learning are one of the chief features which distinguish the higher from the lower spheres in the spirit land. No less are they the things which distinguish civilization from barbarism on earth. The love of knowledge and search for truth, intellectual, moral and spiritual, are what largely decide, when one passes over, whether he will find his home in the lower spheres next to earth, or in the higher spheres, where far greater beauty is visible and far greater glory and joy fill the soul.

Away with the idea that we must wait till we exchange bodies before we can enter the inner realms of glory and be residents of the wisdom spheres.

I am really not troubled about the hostility to spiritualism. I am not troubled at the Anti-Spiritualist national convention, nor at the ridicule of the world, nor at the restrictive laws passed to hurt us, nor at the cowardice of those who would like to believe, but dare not, nor are my feelings injured because some of my old friends and brothers in the church think I am deluded and pity me. No, no; what troubles me most is that the intellectual and spiritual status of spiritualism is not high enough; that so many spiritualists live for this life only, as completely so as other people, and seem to be content.

One man writes me he was a Methodist minister for thirty years, but is

Why should he not? There is no such thing as old age with spirits, and we are spirits. With spirits the only distinction is that between ignorance and knowledge, between low aims and high aims, between a soul standing still and a soul growing. It matters not as to the age of the body. Now, now, now, is the time to enter the field of the soul and take up the implements of work. Not only our own welfare, but the very life of spiritualism on earth hangs on the intellectual, moral and spiritual character which its representative men and women, year by year, which the rank and file also give to it.

PEPPING IN THE COFFEE

Tom Gill, who occupies a small cottage near Muldragh, Ky., is the present possessor of a rough wooden coffin filled with clothes and trinkets which formerly belonged to his dead brother, but about which there has been from time to time considerable controversy. For the past six weeks mysterious knockings have proceeded from the coffin, and in spite of watchful investigation, both by the enlightened and the ignorant in the neighborhood, no one has yet been able to account for the noises.

Tom Gill, a brother of the unfortunate man, claimed all these things, but the dead man's widow refused to give them up. She set the grewsome relic in the attic, and there it remained up to a few months ago, when she died. Tom Gill at once took possession of the coffin and its contents and removed them to his home, a short distance away. At the same time a son of the late Zach Gill claimed that the things belonged to him, but Tom would not listen to his contention. After Tom had the things he was put to some trouble to dispose of them. He finally set the coffin out on the porch in plain sight of the people who pass the house daily.

ago, however, strange noises began to be heard. Tom Gill, indeed, was awakened by rappings apparently on his door, which is immediately behind the coffin. The rappings disturbed his sleep. He got up and opened the door, and was not a little surprised to find no one about. He shut the door and again retired. He had hardly stretched himself when the rappings were repeated. He again got up and still found no one at the door. He believed that some one was playing a practical joke on him, so instead of going immediately back to bed he stood up behind the door, which he left unlocked. As soon as the rappings were repeated he jerked the door open, leaving no time for any practical jokers to get out of the way. No one was there. Then it was that his attention was attracted by a peculiar tapping in the coffin. He got a lantern and opened the coffin, taking out all the clothes and examining them carefully. His search was unrewarded. As soon as he shut down the coffin lid the rappings were repeated. By this time he was in a highly excited and nervous state, so he hastily sought refuge in the house and tightly locked the door. Since then not a day or night has passed that the knocking has not been heard. The story that spirits had begun to visit Tom Gill's home soon attracted every villager to the haunted spot, and scarcely a day passes that a group of curious people can not be found about the coffin waiting to hear the strange noise.

WHAT IS SPIRITUALISM?

“We believe that that part of man which thinks, wills and directs, in other words, the real ego—the soul—is eternal in its nature and infinite in its capacity for unfoldment, and that the physical body is only a garment which the soul wears in this state of existence and through it finds expression, and at death, so-called, the soul the real man, clothed with the spirit body, leaves the physical form and takes up its residence in the natural spirit world. We, moreover, know that under certain conditions and under a fixed and natural law, communication can be established between the spiritual and this material world. This is not a matter of belief. It is a thoroughly demonstrated fact.

"We believe and history proves it to be a fact, that the phenomena of Spiritualism have occurred in all lands and in all ages, but that their cause was never fully understood, that not until the present era have they been scientifically investigated and found to be perfectly natural and occurring under fixed law.

"Spiritualism says that true happiness or heaven, whether in the next world or this, can only be obtained by living up to our highest ideals of right and justice. The central thought of Spiritualism is progression—eternal progressive development. It teaches that the soul at birth commences an upward journey which is to be never-ending, and to be happy it must continually grow in wisdom, power and greatness."

Faith is an acknowledgment of spirit influence in our affairs, which acknowledgement is needed to establish the rapport through which they can aid us. Skepticism or pride shuts off this influence, and we lose their support or indorsement, as it were.

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The conflict in the history of law shows the operation of the elements of law and self-study of law in the

Whether the coalition goes beyond discussion to the proposition of a formal commencement, we may take it that it has never existed to be an effective force.



MRS. CARRIE LE BEAN.

Mrs. Bean is a psychometric reader and platform test medium. She serves the Society of Spiritual Truth of Lincoln, Neb.

TIME AND SPACE—LAW AND CONSCIOUSNESS.

In the beginning was time and space; i. e., the beginning of all things visible to the material eye, though we cannot conceive of any absolute beginning, even of things material. Time and space must have ever existed; for even where there is nothing there is space, and time is co-existent with it. Thus to have a beginning in our plan of creation, we can accept time and space as the agents or principles—in fact, the life of all that is—and, for want of a better theory, regard time as the positive and space as the negative entity of existence; or in more comprehensive or familiar terms, as spirit and matter, or force and substance.

Time, spirit and force, therefore, may be regarded as one—either being positive and irresistible, immutable and eternal, and never going backward or surrendering to an opposing element, principle or law, being law itself and thus absolute.

Space, matter or substance on the other hand is negative or passive, and subject to the control of spirit or mind—in the macrocosm as atoms, nebulae, universe and suns, planets and planetary life; in the microcosm as the control of mind over the flesh, the soul, over the body, man over himself as a mortal.

That time, spirit or force is intelligent may be inferred from the fact that man is intelligent—an effect of a like cause. At least we know that causes may be estimated or determined by their effects in all the minor departments of nature, or so far as our mind can comprehend them; and have no reason to determine otherwise in favor of larger or greater effects.

That the action of time on space must be synonymous with the action of spirit on matter, or the coalition of the two may be accepted without dispute—especially as there is nothing to reject in the proposition and all evidence in the form of analogies to favor it.

The conflict between mind and matter in the human entity is sufficient to show the operation of the two primal elements or principles in the universe; and self-study to show the operation of law in the world of space or matter.

Whether law existed before or after the coalition is perhaps a question beyond discussion. But when we accept the proposition that there never was a commencement in the two as a whole, we may take for granted that law has ever existed as well—supposing law to be an effect of his coalition—this

general harmony or even balance between the two.

Law we know to be gravity in weights and measures, and gravity to be the thing which holds the planets in place and prevents our falling away from the planet's surface; which, in the balance of reason, makes law and gravity one in principle, if not in fact. But we will accept the supposition that an even balance constitutes or institutes law in the universe, and which is strengthened by the facts of astronomy. As such we can understand it in its simplest form. That it manifests through man in the same way is evidenced by many little signs or effects. Intuitively we already feel a dread to get out of harmony with law as a governing force, fearing its results, whether through injustice (selfishness) or abuse of our appetites (sensualism).

This intuitive fear is already a proof that law is intelligent, for if it were not, it would not awaken an intelligent or conscious effect in us. A piece of ice or a hot stove simply produces pain and we withdraw. But the breaking of a law of nature stirs up our interior consciousness to a degree not otherwise effected. Now, if natural law, or this law of harmony, were automatic or simply force, it would only create a sort of unintelligent commotion in us, as an electric battery. But it often acts as a warning previous to a wrong act and gives us an awfully uneasy conscience after it. All of which indicates that we are in discord with an intelligent force or law; and proves, firstly, that law is harmony of nature, and secondly, that it is a conscious state of existence—force made conscious by its coalition with matter. In fact, consciousness constitutes harmony of conditions, for the more unbalanced a man becomes the less intelligence he possesses—synonymous with being out of harmony with nature or himself. Thus perfect harmony is law or consciousness in nature and man is a microcosm of the whole.

ARTHUR F. MILTON.

LIQUID AIR AND ITS USES.

Air is the vapor of a liquid and acts in its properties like the vapor of other liquids, for it liquefies at pressure of 573 pounds per square inch with the temperature reduced to -220 degrees Fahrenheit, and upon gradual release of pressure commences to boil at 294 pounds pressure with a falling temperature, reaching -312 Fahrenheit when the pressure is entirely released, at which temperature it will maintain its stability exposed to the atmosphere for some little time, according to the quantity under trial, and holding its intensely low temperature by its own evaporation until the whole is evaporated.

The commercial production of liquid air is a very important discovery, and the future question of economy in motive power may be intimately associated with this liquid. Compressed air, at pressures ranging from 1000 lbs. upward, is conducted from an air receiver through a small pipe, is refrigerated to expel its moisture, and is then conducted into the apparatus which liquefies it completely, without the use of chemicals of any kind, and it flows from this apparatus in a stream about the size of a lead pencil (in the apparatus of Linde) into a glass insulated receptacle, containing about two gallons. This receptacle was filled in a very short time. Of course, being in an open vessel, liquid air has no pressure, but its temperature is approximately -385 degrees Fahrenheit, or 445 degrees below the atmosphere at 60 degrees Fahrenheit. Inasmuch as it boils rapidly on the surface, owing to its absorption of

heat from the atmosphere, it looks like carbonated milk on the surface, but upon dipping some of it out in a glass and observing its color through the glass, it has very much the appearance of ordinary water, and about the same weight. Its temperature is very deceptive, for as it runs from the condenser, one may allow it to trickle over the fingers for a short space of time, and it appears to have the atmospheric temperature. The truth, however, of the matter is that it does not come in contact with the fingers at all; the hand being something like 180 degrees warmer than the liquid, it throws the liquid into a spheroidal state and interposes between it and the finger a film of atmospheric air. The sensation is very much like pushing one's hand into a bag of feathers or into a mercury bath, allowing, of course, for the difference in weight between the mercury and the liquid air. If, however, the hand is immersed in the liquid a sufficient time to establish a contact, the flesh would be burned, the same as if it were exposed to 440 degrees of heat measured above the atmospheric temperature. If a test tube of 1½ inches diameter, having a couple of pounds of mercury in the bottom, is immersed in liquid air, the mercury will be frozen solid in a few seconds, and may be hammered out and otherwise manipulated the same as lead. An alcohol thermometer of large size will be frozen instantly upon being immersed in the liquid.

A teaspoonful of liquid air poured on about a fluid ounce of whisky will freeze it at once into flat scales, giving the whole the appearance and color of cyanide of potassium. This may be emptied out on a table, and will remain frozen in that condition for fully five minutes. One thing that impresses one is that while all molecular motion is practically arrested at this temperature, the odor is perfectly distinct, showing that these particles which stimulate the sense of smell are active and independent of the temperature. A handkerchief of either silk, linen or cotton, saturated with the liquid, will be charred and destroyed just the same as if it were put into an oven and browned, though no change of color is apparent. Its evaporation is quite slow and it may be carried about for a number of hours in an open vessel without entirely disappearing. It probably represents a compression of about 700 atmospheres, and would, therefore, in a confined space and at 60 degrees temperature, represent a pressure of somewhere from 10,000 to 12,000 pounds to the square inch.

Liquefying air is not a new thing; it has been performed by exerting enormous pressure or by freezing air to an unusual degree, or by a combination of pressure with refrigeration. There are so many uses to which liquefied air can be put that scientists hardly know where its usefulness will end if it can be produced at a low rate of cost in commercial quantities. Among other advantages, air in the portable, cheap form of a liquid, as it passes back to its ordinary state, can be used for illuminating purposes by mixing its escaping gases with atmospheric air in certain definite proportions. Moreover as a driving force in the way of detonators, or explosive material to drive engines, liquid air is obviously a power that can be, under given conditions, profitably applied.

Liquid air costs about 10 marks (\$2.25) for five cubic meters reduced. The new method is the invention of Professor Linde of Munich. It produces the liquid for 10 pfennigs (two and one-quarter cents) for five cubic meters, and it yields the product either as a gas or fluid, as one wishes. This is one of the most ingenious pieces of mechanism recently known; its chief feature is its economy of working, for

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Eagle Brand
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MOTHERS MILK. FOR 40
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N.Y. CONDENSED MILK CO. NEW YORK

it uses air to refrigerate air. After the pump has worked for a certain time, one turns a cock and the liquid air runs out at a temperature of 273 degrees below zero. In this Professor Linde's method, an air pump of five horse-power condenses air to a pressure of 200 atmospheres; this air passes down a spiral tube and is let out in a chamber, causing great cold; then it rises and passes on the outside of the spiral tube, bathing it and thus cooling the new air that has been pumped into the tube to take its place. This cooled air follows on into the chamber, expands and again lowers its temperature, then passes on up around the spiral tube; but as its temperature has become much lower, the new air in the tube is still further refrigerated. This circulating process goes on until the new air pumped into the tube reaches the expansion chamber at a temperature of 273 degrees below zero, when it drops into the chamber in the form of liquid. Thus the air, steadily cooled, is made to refrigerate the newly pumped air more and more, until the necessary degree of cold is attained. Another idea, which may or may not be an improvement, is to have the pump and all parts of the machine kept very low in temperature.—Compressed Air.

WHY ARE SPIRITS INVISIBLE?

If you hold a bullet in the hand you see it very plainly; if you throw it in the air you see it but dimly; if you shoot it from a gun it becomes invisible. Why? because of the law of vibration. My spirit teachers tell me that if a spirit could lower its vibration to a par with my own, I could see him or her with my mortal vision just as plainly as I can see the lead ball at rest. On the other hand, if my mortal vibrations could be raised to a par with that of the spirit or spiritual scenes in the ethereal life I could also see them. To do this, however, would liberate the soul from my body. In all true spirit materializations the manifesting spirit must borrow enough human elements to lower the vibration to a mortal plane of life. This to a refined spirit is extremely painful unless the medium, with whom the manifesting spirit is in perfect harmony, can furnish all the necessary elements. Even in that case it is exhausting to the medium generally.

J. M. G.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases peculiar to our sex. A simple home treatment, a common sense remedy that never fails. Free with valuable advice. Mrs. L. HUDNUT, South Bend, Ind.

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The Light of Truth can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt. Obituary notices of five lines inserted free. Ten cents per line over that number.

THE UNIVERSITY AND ITS USE AS A PRACTICAL FORCE.

The test to which faculties and powers, advanced and developed by university education, are put in daily life, is the true test of the worth of that education, and it needs but the most superficial glance at the general run of university trained men and women to see the failure of it, hence the uselessness of the university as at present conducted. It is the exception, not the rule, to find the output of the university profitably and economically employed. The continual acclaim on the advantages of a professional education such as law, medicine, the ministry, teaching, etc., is a myth, an imaginative phantom. These professions have already gorged the demand for them in the public life. Everywhere we find college graduates looking for work or waiting, Micawber like, for something to turn up.

However, as a moral force and an intellectual tone the university has a strong place, and in the unnatural of things exercises a tremendous influence. It may be said to exist very much as a fact which is defined as either true or false. The moving forces of the upward trend have not as yet, we believe, carved out a place for the true university. President Canfield of the Ohio State university, in his annual report just submitted to the university trustees, says as much in that portion of his address concerning the education of women. The words are as follows:

"The universities have not often gone faster than the people, indeed have quite as often followed as led. Even in this day and age, in which the university has so largely abandoned its earlier timidity and has left the cloister and the shadows of a life withdrawn from the world and is in the market place and ready to serve in practice as well as to teach and to learn in theory—even in this day the university hesitates to declare with a certain large freedom and with such a nature that they are of no very special interest to the uninitiated."

Like the "business" end of a big newspaper, the university holds its ear to the pulse of society and prescribes accordingly. There is, however, one important outlying feature in university extension which is commendable, and that is the admission of women on the same plane as men. As President Canfield well says, "No educator of high standing, well read in psychology or pedagogy, longer questions the fundamental proposition that women desire, deserve, appreciate and are strengthened by higher education; that it is unquestionably to the advantage of the whole race that women have the best education obtainable." It is only in the proportion that women are educated that men become gentlemen and we hold it to be a greater distinction for a man to be a gentleman than to be a college professor and

not be a gentleman, or to be anything else among the honorary titles of human kind, and not a gentleman.

The higher education of women involves the higher magnanimity of men. An ignorant womanhood is the womb and cradle of superstition and tyranny. In this respect, then, we pay tribute to the university, wherever it is.

THE JUDICIARY AND THE LOCAL ELECTION.

No ordinary situation in an electoral struggle would draw any particular comment or suggestion from the Light of Truth. But inasmuch as unusual influences are at work and party lines are so thoroughly shattered in Franklin county, especially as pertains to the judiciary, this paper feels it a duty in the interests of an equitable settlement of the difficulty to offer to the Spiritualist reading public, at least, a word in behalf of those interests.

The Light of Truth can have no interest in the result of a partisan contest where the spoils of office are the sole aim of the contestants. The readers of this paper are to be found in all parties. The principles it stands for are not on the altar of political pelf-worshippers, but there is a feature of public officeholding which is above and ought to be forever divorced from the spoils nature of ordinary politics. We refer to the judiciary, and although the present struggle in this county involves the judiciary, it is a matter of signal importance that lines of political procedure are, with reference to it, broken up. Hence the Light of Truth may the more readily interpose at this juncture and suggest to its readers in Franklin county the names of two eminent jurists whom it believes to be fitted, because thoroughly tried, for their places on the bench.

These judges are Eli P. Evans and Dewitt C. Badger. Judge Evans has already been re-elected several times and Judge Badger is just closing an honorable, acceptable term on the same bench, the common pleas.

Men of all parties can safely cast their ballots for them, especially the Spiritualists of the county, and for this reason, that so far as an attitude favorable or prejudicial toward Spiritualism is concerned there is nothing to question in either of the judges. They are both favorably disposed and have never been otherwise, and Spiritualists without regard to party ought to support them.

Aside from this, however, there are other and potent reasons why a support of this kind ought to be given. Their record is known and there is not a smirch on it. Judge Badger is second to his senior only in point of public service. He is a young man comparatively, while Judge Evans is mature in years and experience. Both are eminently qualified, and the Light of Truth bespeaks their election.

A NAMESAKE IN INDIA.

We clip the following from The Light of the East, published at Calcutta, India, and supplement the good wishes of that paper: "The Light of Truth" or "Sidhanta Deepika" is a new and interesting venture published from Mint street, Madras. The journal contains Tamil Texts together with their English translation, and is likely to be more appreciated in Madras than elsewhere. Several magazines of this nature have lately sprung up, proving clearly that a new spiritual force is at work at the very bottom of society. The new magazine is a promising one and we wish it every success."

See our prospectus on another page,

THE SPIRITUALIST'S PREPARATION.

The truest Spiritualist is he or she who has suffered. It is a fact that the best preparation for the enjoyment of this great benefaction lies in the discipline which finally hews away the arrogance and superciliousness of life. As the truest love has its roots in woe so the spiritual exaltation of the individual springs from the disappointments of his life. What more potent argument than the tears that fall upon the mounds of buried love? What more powerful stimulus to know the whereabouts of the departed than the thud of clouds upon the narrow house of the dead? Here we see the all-powerful mastery of that inherent unquenchable yearning which is only hushed by the reveries and pleasures of life. At every banquet there is an uninvited guest. He does not at all times make his presence known. When he does the banqueters stand aghast and look about for the key that let him in. This guest is death, but death has an enemy, and her name is Love. Wherever in the human heart Love has ruled and now lies in unreplying dust, the impulses of the bereft seek to know the meaning of death. Thus it is that they turn to Spiritualism, and becoming aware of the tremendous significance of the adage: Seek, and ye shall find; knock, and it shall be opened unto you, they are henceforth the recipients of those interior blessings of which the cold and careworn world has no conception.

UNIVERSALISM AT TUFTS.

Another incipient eruption of the modern thought volcano has rolled down the mountain and struck Tufts college, a Universalist ministerial institution near Boston. The Universalist state-convention of Massachusetts recently held at Lowell devoted several hours to a very lively debate concerning matters and things, among them the following finally adopted resolution on the spirituality, or lack of it, in Tufts college:

"Resolved, That the executive committee be requested to confer with the faculty of Tufts college concerning religious work in that institution, and that arrangements be made for having preachers of our own and other denominations officiate at least two days each year, and remain for a week for conference with the students."

President E. H. Capen of Tufts college, as might be expected, took umbrage at this precipitation and smote the brethren under the fifth rib by saying that the problems of spirituality and religious instruction were not of Tufts college alone. The same problems were before many other colleges in New England. In the discussion a fact was brought out which will likely surprise people unacquainted with the workings of the college. President Capen is reported as saying:

"The majority of our students are from the outside. I blush to say it. The Universalist church does not support the college as it should. We owe our roll of students to other denominations, not the least of which is the Catholic. There are more Catholics, proportionately, I believe, than in any other Protestant college, and all because we have lived up to our charter."

With this issue the four papers on "The Problem of a Future Life and Its Relation to Social Conditions," by B. O. Flower, expire. Next week we shall begin a series of four articles by the same writer on his personal experiences in psychical investigation. Our readers will find these papers absorbingly interesting.

WILL IT WORK?

Our esteemed cotemporary, the Banner of Light, is arranging for a series of experimental seances in its office, to be given by various mediums, alleged and otherwise, who are willing to be thus tested. Our e. c. is given over to the fact that there is too much fraud in psychic phenomena and the fact being undisputed the Light of Truth is not disposed to question the motives which actuate the Banner. In fact, we might imitate the husband who was in the habit of complaining that he was of no use on certain family occasions except to hold the lamp and hand things, and say to our e. c. that the Light of Truth will stand shoulder to shoulder with it in the weeding out process.

But here is our trouble. How are we to ascertain and eliminate that falling time which exists frequently between a medium's unquestioned powers as such, and the occasion of fraudulent manifestations? In other words, what is to be the Banner's guaranty that a medium who fulfills all of its requirements in the matter of testing his or her alleged powers, will do likewise outside the Banner's seance room? Shall we say that by our dicta the public shall be protected? If so, we can name several who could fill the Banner's requirements on advertising considerations alone.

ANOTHER SUN SPOT.

We should judge from recent accounts in the Boston Herald that when a person of shady reputation masquerading under the guise of mediumship happens to get caught, the reading public is supposed to drop everything and hold up hands in holy horror. Prominence is always given to the escapades of pseudo Spiritualists for the same reason, we suppose, that some of our learned astronomers view with alarm the recurrence of spots on Old Sol. Spots on the escutcheon of Spiritualism are looked upon a good deal these days as Esau and Judas of old were regarded when for pelf they bartered away sacred things. There is, however, one very rasping lesson connected with these spots with which Spiritualists will yet become fully acquainted, and that is that there is no necessary interrelation between mediumship and the common rules of right doing. When this is learned a line will be drawn between bad mediums and their good pretensions.

It is a difficult thing for some people to choose between a person's good medial qualities and their bad morals. But the constant recurrence of episodes to which the Boston paper above alluded to calls attention to the extent of a page, will finally cause Spiritualists to shake off those mediums, however proficient they may be, who can not go into a community and leave it without a slime of nastiness and fraud following them out.

Somebody sends a marked clipping from a Hoosier newspaper containing a caustic criticism by a Chicago divine who says that Spiritualism is the devil's work and that Spiritualists are loose in morals, and dangerous people. There are some other stock phrases of the opposition. On the other side of the clipping is a dispatch dated Lelpse, O., Sept. 25, which relates how the Central Ohio conference suspended from the ministry for a year and openly reprimanded Rev. J. L. Allbritton for "ministerial misconduct and undue intimacy with a woman of McGuffy, O. Moral: There are several holes in a skimmer. Comment is superfluous.

The Light of Truth is one dollar per year.

LIGHT OF TRUTH ALBUM.

Among the photographs—including biographies—to be printed in this work of art, will be Professor Lumbruso, M. de Rochas, Dr. J. Lays, Alfred R. Wallace, Sir William Crookes, Oliver Lodge, Dr. Baraduc, William T. Stead, Alexander Aksakow, Dr. G. Von Langsdorf, F. H. W. Meyers, Victorien Sardou, Lyman C. Howe, Giles B. Stebbins, Hon. A. B. Richmond, Cora L. V. Richmond, J. G. Clark, B. F. Underwood, Mrs. C. D. Prudden, Miss Lillian Whiting, J. Page Hopps, Rev. A. J. Weaver, Hon. Luther A. Marsh, Dr. J. M. Peebles, Dr. J. R. Buchanan, Dr. E. D. Babbitt, Elliot H. Cones, Hon. A. Gaston, Professor H. D. Barrett, Mrs. Emma Train, E. V. Wilson, Mrs. A. M. Glading, Charles Dawbarn, Professor Robert Hare, Judge A. H. Dalley, Professor J. S. Loveland, J. Clegg Wright, Edgar W. Emerson, Mrs. Jeanie Hagan Jackson, Mrs. Dr. Hittigoss, Mrs. Nellie Burbeck, Rev. Elsie Braun, Mrs. Mary Barkaloo, Mrs. Emily Beebe, Clara Field Conant, Mrs. Marian Carpenter, Mrs. Ella Cowley, Mrs. E. L. Dearborn, Miss Sylvia Daniels, Dr. A. A. Kimball, Mrs. E. Kurth, Mrs. M. Klein, Mrs. Emily Lepper, Mrs. H. S. Lake, Theo. Price, Mrs. Tillie U. Reynolds, Mrs. A. B. Severance, Mr. and Mrs. E. W. Sprague, Abbie E. Sheets, Esther Thomas, M. S. Professor G. W. Walrond, Mrs. A. E. Kibby, Allie Lindsay Lynch, Dr. J. V. Mansfield, John Ring, Mrs. W. Hibbits, Dr. H. C. Andrews, Eugene Henyon, Maggie Thedford, C. E. Dent, George A. Bacon, Mrs. J. Lindsey, Mrs. E. Cutler, Mrs. G. Cooper, C. E. Stanley, Mrs. R. S. Lillie, Frank T. Ripley, Mrs. M. E. Williams, Dr. C. W. Hidden, Bishop A. Beals, Mrs. Mary C. Lyman, Nellie S. Baade, Abbie F. Watkins, Mrs. Isa Wilson Kaynor, Mrs. Celia Loucks, Mrs. M. T. Allen, D. A. Herrick, Loe F. Prior, F. Cordon White, Mrs. Alice Somers, W. F. Peck, Max Hoffman, J. Frank Baxter, Dr. W. A. Mansfield, J. C. F. Grumbine, Dr. G. C. B. Ewell, Mrs. Eva Pfuntner, Mrs. M. J. Crilly, Mrs. Anna E. Thomas, J. O. Flower, C. E. Dent, J. F. McDevitt, Colonel J. J. Freeman, Dr. P. S. George, Dr. Theo. Hansman, Col. F. Melchers, S. Hartman, Moses and Mattie Hull, J. W. Knight, Theo. F. Price, Luther Colby, N. M. Purviance, H. D. Barrett, C. W. Quimby, Carrie Swenson Mrs. Addie Smith, Mrs. M. S. Seabrook, Mrs. M. H. Snyder, Mr. and Mrs. L. T. Squire, F. Cordon White, Dr. G. Whittlesey, David Wallace, H. C. Dorn, Professor W. Lockwood, G. H. Walser, Dr. A. S. Hudson, Willard J. Hull, Professors Schiaperelli and Flammarion, astronomers, Florence Marryatt, Hudson Tuttle, Mrs. Cadwallader, Luther Colby, W. Stainton Moses, Mrs. Nellie C. Moser, Emma Hardinge Brittan, M. O. Gentzke, Mrs. J. W. Kratz, Rev. J. F. Geddes, Dr. B. M. Lawrence and wife, H. W. Myers, Mrs. Carrie Le Bean and daughter, F. H. Bemis, E. L. Allen, Dr. O. G. W. Adams, Paul R. Albert, Mr. and Mrs. J. D. Arras, Mr. and Mrs. M. T. Allen, Joseph Beals, W. H. Bach, Bishop Beals, Nellie S. Baade, Bangs sisters, Helen T. Bringham, H. F. Barrett, F. R. S., Hon. E. W. Bond, Dean Clarke, W. J. Colville, Andrew Jackson Davis, Dr. W. W. Clapp, Mrs. C. M. Folsom, Will C. Hodge, John Hazelrigg, Walter S. Hayward, D. W. Hull, Victor Hugo, Hon. L. V. Moulton, J. J. Morse and others.

The album will be printed on 120-lb. enameled paper. Price of same \$1.00; postage 25 cents.

The only illustrated Spiritualist paper is the Light of Truth; and the only one that has such a large list of regular contributors—the best in the ranks. Subscribe for it.

OUR HOLY COMMUNION.

There are many persons who are curious rather than interested in all that pertains to the life beyond, and who, knowing little and caring less for that spirituality of life which alone makes possible the sweet and constant communion between the Seen and the Unseen, go to a "medium," as they would go to a theater. They go for a sensation, a phenomenon, and if they do not experience this, are not backward in denouncing the possible communication, and even in denying the belief in a future life. Communion with a friend in the Unseen, while under favorable conditions it may assume a definite form of appeal to the sight or hearing by means of a medium, is by no means limited to some chance hour thus taken at intervals. It is a matter of mutual comprehension and sympathy—of spirit to spirit—just as is the companionship and communion of life. It is, so to speak, an achievement of one's whole soul, in solitude and in silence, in its conscious and unerring recognition of the invisible and the divine.—From "After Her Death," by Lillian Whiting.

OUR PROSPECTUS.

On another page will be found a prospectus of the Light of Truth which will bear a careful reading. It is along these lines that the struggle for a higher and better humanity is to be carried on by this paper. We believe that the New Day so glowingly and eloquently heralded by the prophets and seers of these late ages is to be ushered in along these general avenues. We believe there is more good than evil in the world and that in spite of, not in conformity with, the prevailing doctrines of rightdoing, this old world is growing better every day. Read then our prospectus and come over and help us, not for ourselves, but that we may help others. The Light of Truth is a great paper, of its class. It is clean, clear and decisive. It is what every liberal thinker needs. We want it to go into every home in the land, onto every scientist's table, into every theologian's study, into every philosopher's garret.

When in Boston don't fail to visit the new American Index Expurgatorious, vulgarly known as the Public Library, and see Mr. Putnam. This gentleman enjoys the distinction of being the only simon pure public librarian in the country who can tell at a glance whether a man who asks for Carl Marx's "Capital" is capacitated to absorb it and not go to pillaging an burning the town. Mr. Putnam is perhaps the greatest example of Boston culture yet produced.

N. B.—We are not agents for Barnum and Bailey.

The Hypnotic Magazine for October is an interesting number, but if its brilliant young editor were to go to spirit life tomorrow the present convolutions of his mind would not permit him to admit anything ex post facto. He would stand out on the hypothesis that if the "suggestions" were removed he would be banging away in Chicago for "true tests."

The Toronto Globe says "clairvoyance, Spiritualism and kindred fetiches serve as a lame substitute" for the "ancient faith that has lost its hold upon the less educated minds." Let's see, Toronto—Oh, that's a Canadian town where they take the bells off the streetcar horses on Sundays so as not to disturb the saints.

Why not subscribe for the Light of Truth?

WHERE THE REAL QUACKERY LIES.

One of the great legal iniquities of Ohio, which goes under the name of the Medical Registration law, is being tested in the state supreme court on the ground of unconstitutionality. The case is that of Dr. Edson B. France, who was arrested at Fremont for illegal practice, and who was refused a certificate to practice medicine in this state. Dr. France has brought his case into the supreme court to compel Governor Bushnell and Attorney General Monnett to sign a bill of exceptions relating to such refusal.

The first claim made against the law is that it confers judicial powers upon the state board of medical examiners, the governor and the attorney general. The second claim is that the law prevents physicians who live in other states from practicing in Ohio, thus interfering with federal rights. We have no idea that Dr. France can win his case, but the agitation will do good and perhaps result in further persecution which in the end will cause a repeal of the obnoxious law. The prosperous and skillful classes amongst the medical profession repudiate the law anyway, and all the purpose it subserves is a sugar teat for a lot of impecunious pretenders, who are the real quacks against which the law ought to work.

MIND READING—HOW TO ACCOMPLISH IT.

Think of the person whose intentions you wish to fathom concerning yourself. This will make him think of you, and, of course, the thoughts or feelings he has toward you will come uppermost in his mind or consciousness. If sensitive you will perceive an influence, for while thinking of you his mind or soul wafts toward you just as yours goes out to him when directing your attention on him. Through this influence you can sense his feelings toward you. If languor overcomes you his intentions are sensual, but if the reverse—inspiring—he has something to reveal or something that is instructive. If restless his intentions are criminal or to deceive; but if the reverse—calm or peaceful—he means to aid you or can aid you if wanted. If irritable they are selfish, and a clash is possible on meeting if you are not diplomatic enough to circumvent him—sympathy being the most potent defense against selfishness, for it generates sorrow or repentance and induces a retreat, unless he is conscienceless. But a warning in the form of a shock is sensed upon his announcement, and you can govern yourself accordingly.

Now, this is not mind reading, perse, but is next to it and equally as good. The true mind reader receives impressions under the same circumstances as above, but if not very clear, they may be mistaken for one's own thoughts or attributed to imagination. But by keeping your mind fixed on your subject you can tell by your own thoughts the direction his own are running on the whole considered. If your thoughts are good, equable, or loving, his own are of that general order.

If unspiritual, combative or disdainful, you can guess at his own—like creating like. To obtain the specific intention or thought one must be a medium, and this can only be developed through the study or investigation of Spiritualism.

Another spasm of official virtue is afflicting Cincinnati. A police justice has decided that "fallen women" who appear on bicycles in that city hereafter will be sentenced to the workhouse for "loitering." Nothing is said in this ukase about "fallen men."

TO NEW SUBSCRIBERS.

Those desiring a trial subscription of three months can obtain the same by remitting 25 cents in coin or money order.

Many have not the dollar to send for a whole year and we allow them this opportunity as a starter, but for new subscribers only.

The Light of Truth is now in its 21st volume, and has passed the experimental period. It has come to stay, but the most solid needs labor and laborers in its behalf to sustain it. Our labor consists in presenting a good paper weekly. That of our readers is to remit promptly at expiration of their subscription and induce their friends to subscribe or send them a sample copy as a hint to do so. In such union there is not only strength, but success.

MORE NEWS FROM ASTRALDOM VIA ANNIE BESANT.

Mrs. Besant, lecturing in the City of Mexico Sept. 30, precipitated the following: "The abode of trivial souls is the next region of the astral world. There abide the souls of the gossips, the people whose interests are of the most petty nature, being principally confined to scandals and their neighbors' new clothes. These souls are as much gossips after they leave the physical world as they were before. They are the ones who come to the mediums. Shut them out."

SIR WILLIAM CROOKES.

Mr. Crookes, whose photo graces our front page, is the inventor of the Crookes tube, used in the x-rays. He is also an investigator of psychical phenomena through mediums, and has had sufficient experience to warrant him to testifying to their verity.

A fuller sketch of this distinguished scientist will be found on another page of this paper.

There appears to be a serious disposition amongst a certain class of American freethinkers to place Mrs. Josephine K. Henry of Versailles, Ky., in nomination for the presidency. Mrs. Henry in this connection is in a predicament analogous to that of a certain Buffalo statesman who was at one time considered better than his party.

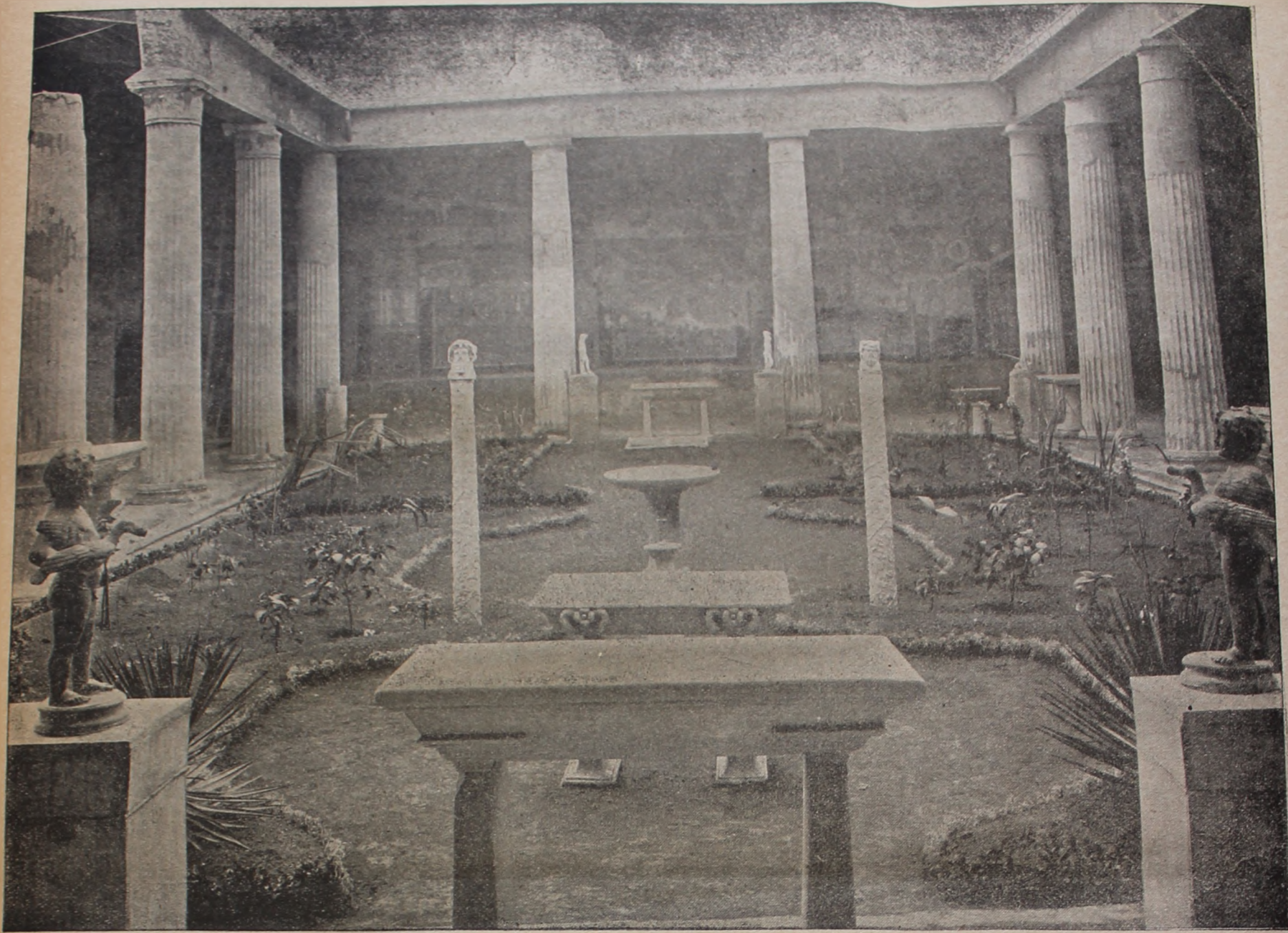
It is reported, in view of the masterful effects of the Raines liquor law, that the New York Society for the Prevention of Vice, headed by that chaste exotic, Anthony Comstock, will petition the legislature to enact a law to prevent the trees in Central park from exhibiting their bare limbs during the fall and winter months.

The evidence given by so-called "experts" on both sides of the Luetgert murder trial in Chicago ought to be the final breaking up of this class of testimony. Nothing so preposterously absurd has ever before been exhibited on a like occasion.

The next thing after a new convert is made is the thought, How shall I keep track of and posted on Spiritualism. This is the time to suggest the Light of Truth. Subscribe for it and be in touch with the movement.

Taking Jackson, Clay, Benton, Webster, Sumner, Lincoln and Blaine as types of American statesmanship, where can there be pointed out today a statesman in the service of the American republic?

Next to the microbe Tom Platt and Mark Hanna are, perhaps, the most roundly abused creatures in the country.



PERISTYLE OF THE HOUSE OF THE VETTI, POMPEII.

THE HOUSE OF THE VETTI AT POMPEII.

The excavations at Pompeii have for quite a long time been uninteresting; commonplace houses, amphorae and human remains have been found, but nothing of special note. At last, in 1894, the House of the Vettii was discovered at Pompeii, and the excavations have been continued during the last two years. The excavations which led to the discovery of this important house were in what was known as the Sixth Region, at the north of the city. It was soon discovered that it was the habitation of a Pompeian of rank and that the house was one of the greatest importance. The removal of the rubbish was conducted with all possible care, and the result was that the house, which was one of the most interesting in Pompeii, has been kept in the most excellent state of preservation. The authorities who have charge of the excavations made the necessary repairs to the roof and pillars and restored the gardens. Contrary to the usual course, the paintings and statues were not removed to the museum at Naples, but were left in situ. It is a matter of history that the Vettii were among the principal citizens that Pompeii numbered in the year 79 A. D. All the Vettii then occupied or aspired to high municipal offices, so that it is little wonder that their house rivals the finest specimens of Roman habitations with which we are acquainted.

The house is a large one, having a ninety-seven foot front. Near the entrance is found the room of the door-keeper, with two wall paintings in it,

There are two atriums, and the dining room was on the second floor. Beyond the tablinum is a great court with eighteen Corinthian columns and at the foot of each column is a statue and fountain, the water being supplied from the street.

There is another court adjoining this one, and there is also another dining room with many pictures of Cupid and Psyche on the walls. The peristyle, which we show in our engraving, contained many statuettes and fountains and various tables, some of them with hollowed surfaces and some with circular tops supported by griffins. All

of these are of white marble. The frescoes on the walls vary greatly. Some of them are among the finest which have ever been obtained from the wonderful buried city, while others are wretched. All of them help, however, to give an idea of what the Roman painter of the time considered as the proper scheme for a decoration, and as such they are very valuable memoranda.

The entablature in the peristyle is nearly intact and the columns are well preserved. The action of the government in leaving each of the decorative features of the house intact

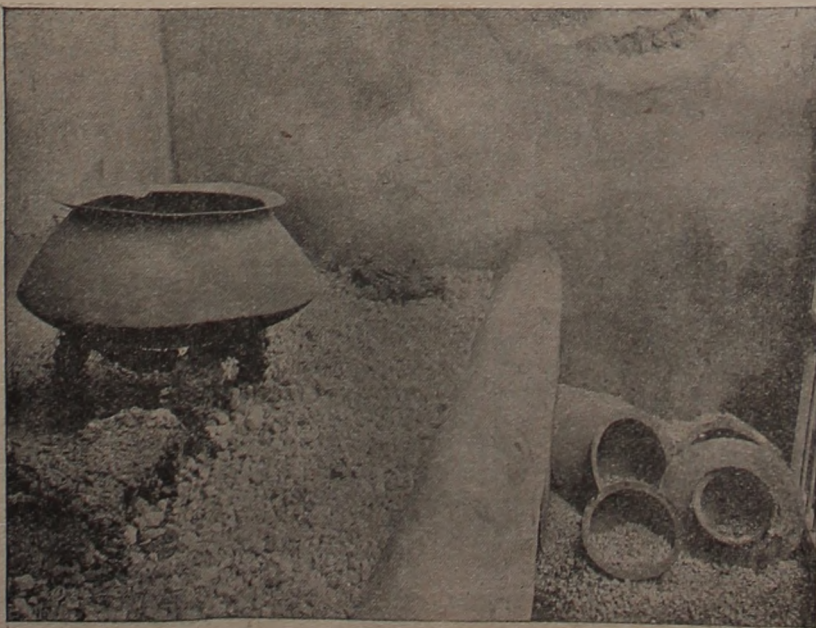
almost doubles the value of the house to the archaeologist, to say nothing of the casual visitor. The Vettii might also live over again their old life in their house. They would find again in the interior garden of their habitation the groups of flowers which they may have contemplated on the morning of their catastrophe. Most of the houses in Pompeii look so bare and desolate that this house is a great relief.

Our small engraving shows the kitchen, with the bronze kettle on the hearth in the exact position in which it was when it was overwhelmed by the shower of ashes. Some other metal vessels will be noted at the right of the engraving. The large white object in the center is the front of the oven. It is composed of cement.

One reason that the remains which are found at Pompeii are so interesting is that the city had been destroyed by an earthquake some sixteen years before the eruption, so that the entire city shows the taste of one epoch. Pompeii was really a summer resort, and is comparable to something between Newport and Long Branch.—Scientific American.

To forgive a wrong is divine. To punish it is human. But to keep up animosity against the wrongdoer after having punished him is to place him above yourself. This applies to nations as well as men. Not only in a moral sense, but in a material sense, for nature is always on the side of the sufferer.

Send a dollar to this office and secure for one year the Light of Truth,



KITCHEN, HOUSE OF THE VETTI, POMPEII.

Spiritism

TELEPATHY? CLAIRVOYANCE? OR WHAT?

Among the many striking experiences of psychical nature with which I have been favored at intervals from earliest childhood till the present day, I esteem the following one of the most remarkable of any. It was on the 8th day of December, 1894, that I was sitting in an office in New York, between 2 and 3 p. m., writing an article for a magazine, the subject matter of which was in nowise connected with visions or thought-transference.

I was in excellent health and quite undisturbed mentally, and at the time attached no special significance to what I am about to relate. Suddenly breaking in upon my work appeared the following spectacle. Lady Caithness, the well-known author of many theosophical books, showed herself to me most vividly. She was seated in a beautiful room adorned with many works of art, prominent among which was a singularly fine painting, painted on the wall of the apartment, representing Jacob's ladder, on the rungs of which angels were ascending and descending in accordance with the well known Bible narrative. I had never seen the room before, though I was well acquainted with its occupant, whose guest I had been a few years before at her old home in another section of Paris.

As I continued gazing upon the lady at the writing table I saw her pen moving and inditing words addressed to me, which in substance were intended to convince me that Lady Caithness was very desirous that I should visit her again shortly and deliver a course of lectures in her ball room, which she often used for conferences, and which was provided with every requisite for literary and musical exercises. I became so thoroughly acquainted with the contents of this letter, then being written at a distance of 3000 miles from New York, that when it really reached me, as it did (after a slight delay) on Christmas eve, when I was in Boston, I found the contents of the literal epistle to be in exact accord with what I had seen in my unexpected vision.

I remember most distinctly the following characteristic particulars:

First, the letter opened with the words, "This day (Dec. 8) is always a very significant one to me," and continued with a description of the writer's new palace, which she called Holyrood, out of devotion to Marie Stuart, whom she looked upon as her special guardian spirit.

Second, the letter contained a description of the picture painted on the wall, and an expression of assurance that I should greatly admire the faces of the angels.

Third, not only did the missive contain a cordial invitation for me to visit Paris as soon as possible, and speak at "Holyrood," but the words were added, "I do so wish you were here now, that we might talk several things over together."

The facts in this singular case may be easily summarized thus:

1. I was not thinking of France or of the likelihood of my being called thither.

2. I was engrossed in literary work, and suddenly interrupted by a vision.

3. I saw distinctly the interior of a portion of a house which was not built when I was last in Paris.

4. In the summer of the following year (1895) I complied with all the requests made in the letter and actually saw the place and the picture, and

gave several lectures in the ballroom of the palace.

5. Immediately the vision faded out (and it disappeared as suddenly as it came), I resumed my writing and almost forgot the occurrence, until sixteen days later, when the letter written on the day in question actually arrived.

6. There being about five hours difference in time between Paris and New York, 2:30 p. m. in the latter corresponds with 7:30 p. m. in the former city. Lady Caithness usually dined at 8, and on that particular evening, as she distinctly told me, she wrote that letter after being dressed for dinner, and before going to the table.

These are the facts, what is the interpretation?—W. J. Colville, in *Hypnotic Magazine*.

ABOUT OCCULTISM IN INDIA.

Mr. Virchand R. Gandhi, a lawyer of Bombay, and the secretary of the Jain order of India, addressed a large audience at Typographical temple recently in Washington, D. C., on the subject of "Occultism in India." Many of the audience were people who knew Mr. Gandhi when he was here three years ago. He was introduced by Professor Joseph Stuart, and spoke in part as follows:

"This subject is of especial interest at a time when wise men in all nations of the world are studying the problem of the development of the human race. As the nature of thought depends on surroundings and education, the methods pursued are different in different cases, but the object is the same.

"Occultism is supposed by many to be connected with hypnotism, mesmerism, magnetism or sorcery of some kind. Some people regard it as an art by which they can practice levitation, and can travel from Washington to Chicago without the use of money. These things have nothing to do with occultism. Occultism is briefly the perfection of man on all planes of his being. There are five avenues of knowledge. The first is through the senses. The second is by the reading of books and other mental processes. The senses perceive only the printed forms of the letters; the knowledge comes through something else—the mind. The third avenue is that of psychic knowledge, by which sights and sounds at a distance may be perceived by one person while not by another. This is sometimes called the sixth sense. The fourth avenue is that faculty by which another person's thoughts may be perceived.

"The fifth avenue is true wisdom, requiring no effort, and may be called superconsciousness. This wisdom is the end to be desired, but there is no royal road to this wisdom. By certain methods it may be gained. These methods are understood in India by our wise men. You may ask, 'How is it that India is in such a condition of suffering if we have this true wisdom?' The answer lies in this: There never was a nation of philosophers. There never was a nation of scientists. American scientists have accomplished much, but every American is not a scientist. So the Hindu religion is not responsible for the suffering in India. In Bengal there is only one murder to 1,000,000 inhabitants; in England there is one to every 10,000; that does not prove that Christianity is responsible for the murder. The teachings of Jesus Christ have never been thoroughly practiced."

A POEM AND ITS REPLY.

In Issue of Oct. 2 we printed a little poem entitled, "Ode to My Baby," written by a gentleman 21 years ago, and simply cherished as a relic of the past. Its publication, however, has awakened another lyric, which gives it history. This same little babe referred to had a copy sent to her and was informed of the origin of the poem. She, now a young lady, stirred by its tenderness, immediately sat down and wrote the following reply—being undoubtedly inspired for the same, as its touching thoughts will show:

"Tis years, long years, since I, a babe,
Sat crouching on your knee;
And sad have been those weary years,
But yet how dear to me!
How often in a quiet hour
I sit me down and think
How endless is the chain of life,
How many a broken link.

I see thy dear face, Papa mine,
From out the mists of time,
When hairs of gray had not yet streaked
Those curling locks of thine.
I see you, master of my life,
My king, my noble sire,
As day by day your fond, bright smile
Shone like some kindled fire.

When, weary from the long day's toll,
And home, thy haven, gained,
With children clinging to thy knee,
Thou happiness attained;
To watch their childish revels
About the hearth at night,
Brought gladness to thy tired brain
And sweet rest to thy sight.

Then, as the years passed one by one,
Death blighted one fair blossom;
The angels took a child away—
Heaven's own, though not forgotten.
Leaving still a goodly number
Here to cheer—each had a share—
Gave to us a child in heaven,
Left on earth a vacant chair.

So it was till one sad morning
Sorrow walked into our home,
Leaving you and me as wanderers
In this cold world, all alone.
Sorrow left its furrows deeply
Chased in your dear face,
Seared your soul and wrenched its heart-strings—
Still love yet held one warm place.

So, dear papa, as we journey
On this thorny path of life
We will always have each other,
As we battle with its strife.
If at times thy brain seems weary,
And thine eyes grow dim with tears,
Let them fall—a last sad tribute—
On the grave of bygone years.

SPIRIT VS. MATTER.

Plague take the jaundiced sentiment that teaches the "grossness" of "material" things. Such teaching is the relic of churchianity. "Matter" is quite as sacred as spirit, in fact, the test of sanctity is usefulness. Moreover, the man doesn't exist who is able to draw the line between "matter" and spirit. They are one, so that material poverty is naught but spiritual poverty. The correspondence between spirit and "matter" is invariable.

When our "glorious philosophies" wont fill the belly—in a world that is always overproduced—our "glorious philosophies" are below the plane of the belly—are inferior to the belly. To assure ourselves of the truth of which statement we have only to observe that hunger and the fear of hunger are quickly transforming religion, art, science and philosophy, forcing them to conform to the requirements of the "material" man. As Emerson says, "The true romance which the world exists to realize, will be the transformation of genius into practical power."

JAMES T. R. GREEN.

Des Moines, Ia.

Temperance quickens nerve and brain action; good cheer warms the blood and gives it easy flow. One engenders new thought, or makes inspiration a possibility; the other invites sympathy and fills the heart with hope and brotherly love.

Remail your Light of Truth to the man on the fence.

HOW TO FIND OUT.

Fill a glass or common bottle with urine and let it stand 24 hours; a sedimentor settling indicates an unhealthy condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists, price 50 cents and \$1. You may have a sample bottle and pamphlet both sent free by mail. Mention Light of Truth and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.



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Treating 100 People a Day,

and answering 100 letters a day. His prescription is not a secret, and will be sent to any one suffering from Deafness and Head Noises, write him inclosing a stamp for reply. 14-17

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Remail the Light of Truth.

The World of Psychics and Liberal Thought.

If the prosperity craze keeps up there will be serious grounds for endorsing Max Nordau's idea that genius is a disease, a disturbance of the gray matter of the brain. It is indeed remarkable how this craze persists as a humor or condition of the politician's mind.

Spiritualists and investigators must learn that they are dealing with a terribly uncertain agency when they constantly seek the spirit world for counsel on the carnalities and "business" pursuits with which their lives are engrossed. Spiritualism is not of this and should not be so classed. Spiritualism works toward the elevation and spiritualization of humanity, two qualities of being that do not find a place in the affairs which absorb the world. As long as people hinge their little, petty movements and material interests upon the real or supposed guidance of spirits, so long are they going to be fooled.

We discover that the editor of a journal of free thought and reform says: "I should be an advocate of the abolition of 'wage slavery' if I believed wage-working to be slavery, or had any clear idea of a better condition to succeed it."

The Rev. Mr. Thornton, pastor of the A. M. E. church of Logansport, Ind., is disquieted by footfalls in his home. Mr. Thornton, of course, laughs about it, forgetting, or not knowing, perhaps, that similar manifestations were viewed with deep solemnity at Epworth, the home of the founders of his church. But while Mr. Thornton laughs, he offers no logical explanation of the phenomena.

The first intimation he had of them was the day he moved into his new home. It was known in the immediate neighborhood that strange noises were to be heard about the house at night, but few people believed the rumors. While a colored woman was preparing the place for the new minister she was so startled by ghostly footfalls and other uncanny manifestations, such as whisperings and sudden slamming of doors, that she fled.

When the Rev. Mr. Thornton moved in footfalls were heard on the stairs at night and doors opened and shut with such disconcerting suddenness that it was attributed to spiritual agencies. Members of Mr. Thornton's congregation have slept in the house, and although the noises have been heard, nobody has been able to explain them. It is believed that the manifestations are made by the spirit of the Rev. Mr. McDaniels, who died in the house not long ago. This belief receives credence more readily because Mr. McDaniels had some mystery about his life. He often spoke of a secret which he held, and as death drew near it was thought he would divulge it, but did not.

Dr. Thomas W. Evans, an American dentist of Paris, who has accumulated a fortune of \$25,000,000, and is said to be the richest man of his profession in the world, has sailed for America, and has decided to surrender the bulk of his vast fortune to the establishment of education, benevolent and religious institutions in the United States.

A recent ukase has modified the rigors of the Woman's Medical school in St. Petersburg, Russia, to the extent that non-Christian women may be received, but not to exceed in number 5 per cent of the total. The full quota has already applied.

Rappings, similar to those which are puzzling the wiseacres of Springfield, Mass., in the case of Little Josie Wands, have appeared at Malone, N. Y., where in a cottage occupied by Thomas Tolman raps and taps not accountable on any mundane agency have of late been disturbing the family, consisting of Tolman, his wife and two children.

About ten years ago Tolman, who is a Catholic, told a dying friend, a woman, that if she would return after death and let him know which creed was the better he would adopt it, and he now supposes that she has fulfilled her part of the agreement by attempting to communicate with him by means of the rappings, as the taps are heard only in answer to questions of a religious nature.

The rappings shake the whole house. They seem to come from a thin, single board partition, against which is a bed occupied by one of the children.

The new water works tunnel at Cleveland, O., is said to be haunted.

The Canadian Pacific Mining and Milling company, whose home office is in Minneapolis, has opened a branch office in the Fisher building, Chicago. This is a work that many readers of the Light of Truth are interested in, as thousands of shares of its stock are held by Spiritualists, and they will be glad to know of its continued growth and activity. The Western Trade Journal of Chicago, a leading review of the industrial, commercial and financial resources of the United States, closes a leading editorial on the prospects and resources of this company in its issue of Sept. 28th as follows: "We have not a dollar's interest in the stocks controlled by the Canadian Pacific Mining and Milling company, and have never done a cent's worth of business with it, directly or indirectly, or with any of its officers, hence we can not be accused of selfish motives in writing the foregoing. It was done in the interest of the people we serve, and common fairness compels us to say that this company offers the best avenue for profitable speculation in the British Columbia fields within the knowledge of the editor of this paper, and as such we recommend it to our readers."

San Francisco Spiritualists have organized "The Young People's Society of Spiritual Endeavor."

Teacher—A rich man dies and leaves \$1,000,000—one-fifth to his son, one-sixth to his daughter, one-seventh to his wife, one-eighth to his brother, and the rest to foreign missions—what does each one get?

Little Willie Briefs—A lawyer.—Puck.

"If I am ever mayor of Boston," says John L. Sullivan, "my motto will be: 'Treat the poor right. Give the under dog a chance. Tax the man that can afford to pay. Help the poor women and girls that will be mothers of the next crop of citizens. Scare the thieves. Do everything in the open.'"

Well, we can harrow up a worse declaration than this; but shades of Bunker Hill and Ben Butler, how can John L. Sullivan ever be mayor of Boston?

A revivalist operating in Lawrence, Kan., has been driving people crazy, one of his victims being now in the insane asylum at Topeka, and others in various demoralized states of religious hysteria. Accordingly an orderly mob tore his tent down and ordered him out of town. He went.

Clara Morris, the famous emotional actress, has recently made her debut on the vaudeville stage.

Patrick Smith, a tug owner of Cleveland, says he has lived in three notoriously "haunted" houses, lives in one now, and for 25 years has been looking for a ghost, but nary a ghost appears to Patrick. If he had lived in Shakespeare's time the immortal bard would not have written Macbeth.

A Louisville, Ky., man has sued his wife for divorce on the ground that she is a sorceress and practices the "black art." If he were living two centuries ago, he would probably thank God and see her hanged for being a "witch."

New York has a German Theosophical society.

HOW TO BREAK A HABIT.

How shall I a habit break?
As you did that habit make.
As you gathered, you must lose;
As you yielded, now refuse;
Thread by thread the strand we twist.
Till they bind us neck and wrist;
Thread by thread, the patient hand
Must entwine ere free we stand.
As we builded, stone by stone,
We must toll, unhelped, alone,
Till the wall is overthrown.
—John Boyle O'Reilly.

To Cure Nervous Dyspepsia.

To Gain Flesh, to Sleep Well, to Know What
Appetite and Digestion Mean, Make
a Test of Stuart's Dyspepsia Tablets.

Interesting Experience of an Indianapolis Gentleman.

No trouble is more common or more misunderstood than nervous dyspepsia. People having it think that their nerves are to blame and are surprised that they are not cured by nerve medicine and spring remedies; the real seat of the mischief is lost sight of; the stomach is the organ to be looked after.

Nervous dyspeptics often do not have any pain whatever in the stomach, nor perhaps any of the usual symptoms of stomach weakness. Nervous dyspepsia shows itself not in the stomach so much as in nearly every other organ; in some cases the heart palpitates and is irregular; in others, the kidneys are affected; in others, the bowels are constipated, with headaches; still others are troubled with loss of flesh and appetite, with accumulation of gas, sour risings and heartburn.

Mr. A. W. Sharper, of No. 61 Prospect street, Indianapolis, Ind., writes as follows: "A motive of pure gratitude prompts me to write these few lines regarding the new and valuable medicine, Stuart's Dyspepsia Tablets. I have been a sufferer from nervous dyspepsia for the last four years; have used various patent medicines and other remedies without any favorable result. They sometimes gave temporary relief until the effects of the medicine wore off. I attributed this to my sedentary habits, being a bookkeeper with little physical exercise, but I am glad to state that the tablets have overcome all these obstacles, for I have gained in flesh, sleep better and am better in every way. The above is written not for notoriety, but is based on actual fact."

Respectfully yours,
A. W. SHARPER,

61 Prospect St., Indianapolis, Ind.
It is safe to say that Stuart's Dyspepsia Tablets will cure any stomach weakness or disease except cancer of stomach. They cure sour stomach, gas, loss of flesh and appetite, sleeplessness, palpitation, heartburn, constipation and headache.

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Dear Sirs:—Yours of Sept. 23 received. The medicine reached the Express office the same date. The Psychic Treatment is wonderful. I must say that I was amazed at the strength of the current felt. It was immense. I was not expecting to realize such good effects so soon. Yours Respectfully, C. H. WEBB, Oct. 3, 1897. 74 Marshall St., Fitchburg, Mass.

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PSYCHIC PROBLEMS

By LILIAN WHITING.

No. 9.

Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul, according well,
May make one music as before.

—Tennyson.

A most striking story of spiritual intercommunication is that read in the relations between Tennyson and his friend, Arthur Hallam, who died in his early manhood.

Unconsciously to himself, this came as the all-shaping influence of his life, the predestination of his art. The two young men met at Cambridge and were closest friends during their college days. Hallam visited his friend at his home, the rectory of Somersby, and there met and loved the sister, Emilia Tennyson, and soon after wrote to a classmate: "I am here, not only as the friend of Alfred, but as the lover of his sister." He taught her Italian, and read to her from Dante, Tasso, Petrarch and Aristo. In August of 1833 he went abroad for his health. His parting gifts to his betrothed were copies of the *Pensees de Pascal* and Silvio Pellico. On the following sixth of September he had written to her from Vienna a letter full of enthusiasm over the picture galleries. On the 15th he was found dead lying on a sofa, and at first thought to be asleep. He had broken a blood vessel, and passed instantly and painlessly away from earth. His betrothed wife—a girl of 22—who felt that she could not live another day, lived on, by some strange destiny, to the age of 78, dying in 1889. Alfred Tennyson was then 24 years of age. He had already achieved some little recognition as a poet, and was already steadfast in his devotion to ideal aims. To this mental state in that most impressible period of his youth came suddenly this great grief that was also the great spiritual uplifting. Except for this, it is more than probable that Tennyson would never have achieved that supreme power that made him the spiritual seer in poetic art. But to the youth of exquisite powers, plastic in receptivity, famed for all high and noble accomplishments, came this swift, sudden uplifting to the spiritual plane in the guise of the deepest desolation and grief. It would have seemed to have extinguished forever his poetic fire; instead, it was to make of the fitful flame an enduring altar fire.

A chapter in literary history here becomes a chapter in spiritual history. In the latter-day illumination of psychic science we read into it new meaning. Here were two persons, each unusually gifted, each with a rare and exquisitely tuned nature; each formed only for high destinies, and each possessing for the other a secret, mysterious, all-potent attraction over which neither time nor change, nor death itself could hold power. The love between them was of that celestial type as of beings born under one star, and sharers of a common destiny. Such friendships as that of Tennyson and Hallam are the rarest ties on earth; they are not seen once in a century—hardly once in a dozen centuries. They are infinitely more exceptional than love, and they are of divine origin, and are thus the nearest and holiest ties that are ever known in life.

"Nor less the eternal poles
Of tendency distribute souls,

There needs no vows to bind
Whom not each other seek, but find.
They give or take no pledge or oath,
Nature is bond of both;
No prayer persuades, no flattery
fawns—

Their noble meaning are their
pawns."

It was this instant spiritual recognition that welded the immortal friendship between Arthur Hallam and Alfred Tennyson, and this peculiar fineness of nature on the part of both made it possible for one to be withdrawn into the unseen, and to lift up the other, still left in the physical world, to life on the spiritual plane. This is just what occurred. Hallam left the physical world; Tennyson stayed on in it, but his real self—his "substantial" body as the followers of the great Swedenborg well say—his psychic self was drawn upward to the plane on which his friend now lived, and for all the remainder of his earthly life he walked in companionship and communion with the unseen. Henceforth he was an inhabitant of both worlds—as, of course, we all are to a certain extent—but Tennyson's fineness of nature permitted him the unusual and exceptional degree of spiritual receptivity. When the dearest companionship of his life was within the unseen its sympathetic attraction drew him into that atmosphere, and thus stamped his poetic art with the high impress that has made it the supreme power of this century. This, then, was why Arthur Hallam died; that Tennyson might live in the not blest sense possible, not only that his dearest relations should be with unseen companionship, but for the life and art of the poet; for all that life and art should mean to the world; of all the uplifting, the illumination it should give. For Hallam was singularly calculated to draw the beautiful, responsive nature of Tennyson with him to the higher plane. Of Hallam, Mr. Gladstone writes: "His mind was calculated by its native tendencies to work powerfully and for good in an age full of import to the nature and destinies of man." And of him another said: "Never was a man's powerful intellect joined to a purer and holier heart." So here were two natures, each exalted and delicate, and in perfect mutual response, the one withdrawn into the unseen, the other left in the seen, and thus were the spiritual conditions prepared for a great work. Such a combination of perfectly responsive forces has never before been seen in all literary history. The result is the immortal work of Tennyson.

The appearance from the Macmillan press of the noble "Memoir" of Alfred, Lord Tennyson, written by his son, in two large volumes in dark blue, with gilt top and lettering, and enriched with numerous portraits of the poet—including the celebrated ones by G. F. Watts, E. A., and Samuel Lawrence, and the Watts portrait of Lady Tennyson, and of his two sons, Hallam and Lionel, with facsimiles of "Break! Break! Break!" and "Sunset and Evening Bell," and other poems from the original manuscripts; with the story of his life, told with that fine interpretation which makes the only adequate biography, and with his own and his wife's letters and diaries, and hundreds of letters from their friends, letters representing the queen and several

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other members of the royal family, Cardinal Newman, Dr. Jowett, Carlyle, Landor, Cardinal Manning, Matthew Arnold, Thackeray, Dickens, the Brownings, George Eliot, Dr. Holmes, Emerson, Longfellow, Victor Hugo, and a host of others—the appearance of these volumes in their \$10 edition in the characteristically beautiful form of the Macmillan house—offers the most absorbingly interesting study of the greatest poet since Shakespeare. It is a literary event of the first magnitude when such a work as this appears. Its deepest lesson, its most convincing message, is that of the infinite sacredness and value of fidelity to an ideal. In his preface Hallam Tennyson says that in his father's poem, "Merlin and the Gleam," was regarded by him as biography enough. In it he condensed his literary autobiography.

"Follow the Gleam."

that was the message. "The inward voice told him not to be faint hearted, but to follow his ideal . . . with a simple and single devotedness and a desire to ennoble the life of the world." Ever companioned by that unseen presence of his beloved friend in the ethereal world, he could well say:

"Behold, I dream a dream of good
And mingle all the world with thee."

The most precious relation of life, so far as experience here may go, is in the friendship of spirit to spirit, that bridges over the two worlds of the seen and the unseen.

At the trial of the West Virginia governor's wife for forgery a question was propounded to the public whether the aforementioned governor would exercise the pardoning power in favor of his wife. If he is a man imbued with strictly southern sentiments we predict that he will, however wrong, or whatever the consequences. Southern chivalry, so-called, does not like to harbor the idea that a woman can commit a crime, and consequently abhors the idea of subjecting her to punishment, even when the evidence is against her. Southern court dockets are comparatively free from criminal charges against women in consequence of this sentiment.

Mediumship is a blessing to the pure-minded, but a curse to the sensual or vicious. In the first named it leads to contentment and a knowledge of causation. In the two latter to moral degeneracy or anarchism.



—THE NOTED—

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Department of Biblical Spiritualism

By Moses Hull.

ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

No. III.

In 1 Kings, 12:1, "A man of God came out of Judah by the word of God, that is, by inspiration. Here wonderful manifestations occurred; the altar was shaken; Jeroboam's hand and arm were paralyzed and restored, and other manifestations occurred. This medium is twelve times in this chapter called a man of God, and his message is nine times called 'the word of God' and 'the word of the Lord.'"

In 2 Kings, 7:2, Elisha, the man of God, prophesies: Verses 17-19 reads as follows: "And the king appointed the Lord, on whose hand he leaned to have the charge of the gate; and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. And it came to pass as the man of God had spoken to the king, saying two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be tomorrow about this time in the gate of Samaria; and the Lord answered the man of God, and said, now, behold, if the Lord should make widows in Heaven, might such a thing be? And he said, behold, thou shalt see it with thine eyes, but thou shalt not eat thereof."

In first Kings, 17:18, the widow said to Elijah, the medium, "O, thou man of God, art thou come unto me to call my sin to remembrance?" After Elijah had raised her child from supposed death she said, in verse 24, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." This text, not only proves a man of God to be a medium, but it proves also that his message is the word of God.

2 Chron., 11:2, says: "The word of God came to Shemaiah, the man of God."

I have not quoted half of the Scripture there is on this subject, but I have quoted enough to prove that the phrases word of God, and man of God, have both been thoroughly misunderstood; they both refer to mediums and mediumship.

WHAT IS A MEDIUM?

Before referring more directly to the spiritualism of the Bible, it will perhaps be well to refer to a few of the mediums of that book. A medium is one with whom beings not visible or tangible to ordinary mortals can, under favorable conditions, converse, and in whose presence certain manifestations occur, which are not likely to occur in the presence of mortals who are not possessed of these peculiar faculties or developments.

THE GODS.

I cannot even enter upon the direct subject of mediumship until a few words have been said about the gods. There are several sets of deities brought to view in the Old Testament Scriptures. Besides the family of Elohistic deities, of whom was Jehovah, there were the gods Baalim, Ashtaroth, Chemosh, Milcom, the gods of Moab, the children of Amon and of the Philistines, the Queen of Heaven and other deities. Of all these gods the Hebrew Yahweh was jealous. As before intimated, the family of gods which presided over the Hebrews were called Elohim, Yahweh, commonly, in our Bible called the Lord, although he is sometimes called Jehovah. See Judges 10:6, 13-16. 11:24, 25. 1 Kings, 11:4

19. Josh. 24:15, 19-20. Jer. 44:7, 18.

There are in our Bibles what scholars call the Elohistic Scriptures, and the Jehovistic Scriptures. In all such Scriptures as, say, "And God said let us make man in our own image," the word rendered God is Elohim, and might be properly rendered, "and the Gods said," etc. Wherever the word God comes from Elohim, it would be proper to render it, the Gods. This has been acknowledged by scholars of all ages, and trinitarians use it as a clinching argument for the trinity. They suppose that where the word God comes from the word Elohim it is God, the Father, God, the Son, and God, the Holy Ghost. I assert that it would be just as correct to render that word "the Spirits," as "the Gods," and either would be much nearer right than to render it God, as is done in our Bible.

Jehovah, or Yahweh, is not plural, but singular, and evidently refers to one of the Elohistic family, or family of the Gods. This Jehovah is generally rendered Lord, in small capital letters. Indeed, wherever you find the word Lord thus spelled the original is Yahweh, and if Jehovah, in the Bible, had been properly rendered, the word Lord would be wanting in six thousand, eight hundred and forty-six times where it now occurs. On this point I cannot refrain quoting from my learned friend, that erudite student, Alfred E. Giles, Esq., of Boston. In his admirable little work, Glimpses of Ancient Mysteries, on pages 18-20, he says:

"Should the reader desire to learn more than the English version gives of the name and nature of the spiritual Being announced in Ex. 6:6, by the name of Jehovah, and, who, as Almighty God had appeared unto Abraham, unto Isaac and unto Jacob, but by his name Jehovah was not known, let him open Robert Young's Analytical Concordance to the Bible, and there find the name of Jehovah. The Concordance states it to be the incommunicable name of the God of Israel. In the common version of the English Bible, it is generally, though improperly, translated by 'the Lord,' which see. Now, turning the leaves to the word Lord, the student may there read as its equivalent, 'sir, master, adonai, followed by thousands of references in which it is properly translated by 'the Lord.'"

"Let it be remembered that the Hebrews held as very sacred the name of their God. It was never to be uttered except by the high priest, when arrayed in holy garments, he stood in the holy of holies and invoked the presence of the deity. To avoid, therefore, the possibility of profaning the holy name, Hebrews substituted for it the word 'Adonai.' Looking for Adonai in the Hebrew and English Lexicon of the Old Testament, the seeker finds therein 'a god,' 'God' given as many meanings as the meaning of Adonai. Now inasmuch as Kurios was the Greek translation of 'Lord,' and as such used in the Septuagint, and as Dominus was the Latin translation of Kurios, and as such, used in the Latin Vulgate, it is easy to see how it was that King James' translators (and all prior English translators) being confined (through their ignorance of Hebrew) to the Septuagint and Vulgate in their revisional labors, came to use the official title of 'Lord' and 'the Lord,' in lieu of the special and proper Yahweh, which designates the Hebrew God.

"Yahweh was the name which that invisible spiritual Being told Moses to say unto the children of Israel, 'is my name forever and my memorial unto all generations.' Ex. 3:15, 16-18. But the name Jehovah was suppressed by express command of King James, six thousand, eight hundred and forty-six times out of the six thousand, eight hundred and fifty-five times in which it occurs in the Hebrew text of the Old Testament. Its place in each and every instance was and now is in all English versions, except the Unitarian, filled in with the magisterial and high sounding title, 'Lord,' or 'the Lord,' printed in capital letters. Such a substitution is not truthful translation, nor were 'Elohim' and 'Shamayim,' in Genesis 1:1, fully rendered, both words being plural. The verse may read: 'In the beginning Gods created the Heavens and the earth.' In Genesis 2:5 occurs the first instance of the union of the two names, Yahweh-Elohim. Yahweh-Elohim, implying as it does Yahweh of the Elohim order of Gods, imparts a different, perhaps a more excellent meaning. The same Elohim also occurs in 1 Sam., 28:13, wherein the woman of Endor in answer to Saul's inquiry, 'What seest thou?' answers, 'I see Elohim (Gods) coming up out of the earth,' and thus correctly the revisers have margined the word."

While I feel to ask the reader's pardon for making so long an extract from this valuable work, I feel that it is not more than half of what I would like to give.

"See Nott and Glidden, "Types of Mankind," p. 591.

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QUESTIONS AND ANSWERS.

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question—Can hereditary evils be outgrown.—Spiritual Student.

Answer—That depends on circumstances—environment, education, moral training and self-culture. Like creates like. An immoral father may beget an immoral son, unless the same partakes of peradventure better qualities possessed by the mother to offset those of the father. But should the son be like the father, and the environments are in accord with the parental evil, there is little chance for the evil to be outgrown, from the fact that it is nursed by like conditions. Should the father, however, be aware of his shortcomings, and make endeavors to overcome it, a like impulse will be sensed by the son, though unconscious of the father's innate intention. So much for environment. Education is another factor to drive out an immoral tendency, for it stimulates brain activity, and during the interval allays nervous irritation or the languor consequence upon any active negative quality—mental activity being positive or opposed to the sensual or strictly physical. But besides the educational there is a moral training which none other can give but those who know the one in question—his home folks or a teacher who is a psychometrist, and makes this a specialty in connection with his or her other duties. Now, moral obliquities can occur among the best—due to past hereditary, pre-natal conditions, sensitiveness in childhood etc.—and makes it necessary for parents to become students of human nature. And the latter can only be attained through self-study. This leads to self-culture—the highest factor for the elimination of hereditary evils—whether practiced by young or old; and to overcome these is to be a true Spiritualist, for that is the fundamental truth of the Spiritualistic Philosophy. In a word, "man is a machine for converting material into spiritual force," or turning his physical passions into spiritual gifts. To know self, is, therefore, the highest truth, and this furnishes the index to the course to pursue for ultimate victory over the lower or the animal selfhood.

Question—Can consumption originate from dyspepsia?—B. C.

Answer.—Yes, but of a sympathetic order, due to loss of vitality rather than to organic lung troubles. In fact, consumption, so-called—originates from many causes. Any of the vital organs acutely affected draws on the lungs for sustenance—this furnishing the oxygen needed for all the organs—and when very ill they are compatibly weak or exhausted. In that state they absorb vitality from the lungs—more than their share, and weaken the lungs accordingly. This causes difficulty of breathing, and we have what is called asthma or shortness of breath in some, and short or hacking coughs in others. This false consumption, as it might be called, is really but a pointer to some acute organic disorder, though may itself generate into genuine consumption or lung troubles that cause death. But behind the organic trouble must exist a passion—either inherited or developed—which, if removed or overcome, will cure the origin of the consumption; i. e., the organic weakness, through which the

lungs are sympathetically affected. Self study, therefore, will cure all diseases.

Question—I am frequently affected by a convulsive twitching, in whole or in part, as though a battery were applied. The sensation is exceedingly unpleasant, and nearly always accompanied by pain in the head, and always followed by sadness, discontent, fear or doubt. Can you explain? Also why do the same band tell me that physical weakness, retards spiritual growth when they tell another that it hastens the same?—Neophyte.

Answer.—In the first case you very likely have an attraction who has been electrocuted or killed by lightning, and proves his identity by his feelings. 'Treat him kindly; he can not injure you if you protect yourself by sympathy or love. In the second instance there seems to be a misunderstanding of some kind, or the band means by physical weakness in your case the lack of magnetic force or vitality, which does retard spiritual growth, while in the other it means the lack of self-sufficiency—animal vigor or strength, which lack is an aid to the spiritual.

Question.—Has the spirit world decided that the Seibert bequest is lost to Spiritualists, that they calmly resign all claim to it; and why so much agitation concerning the Babe will, incomparably smaller, with indifference toward the former?—New Convert.

Answer—The spirit world has decided nothing; it does not decide such cases. But intuition has decided that Mr. Seibert furnished an object lesson not to be imitated. Every intuitive reason could have foretold the result. Spiritualism is not to be given to the public in that way. Mrs. Babe gained by the Seibert experience, and left it to Spiritualists with which to spread the truth and not trust it to strangers. But this may furnish another object lesson, which is to either provide in a manner that the will can not be contested, or turn over the amount willed before death makes the donor hors de combat. That will perhaps be the better way hereafter.

Question—Can the atmosphere of your larger cities become so disturbed by the electricity generated for light and power as to effect the health of their inhabitants?—Joseph Carr, Boston.

Answer—It is doubtful whether enough could be generated to disturb the atmosphere, and unless it is of sufficient quantity to kill it can do no harm. On the contrary, it is healthful to have the atmosphere charged with electricity, both as a purifying element to the atmosphere itself and a vitalizing agency to human, animal and vegetable life. To endanger life, every square yard of atmosphere would have to be charged with a force of 1,000 or 1,200 volts, and the severest thunderstorm can not do that.

PSYCHIC SCIENCE.

Spiritualism is a psycho-physiological science, embracing a study of mind and matter, of their close relationship and interblending. You can not experiment in this science with crucible and retort neither can you mount your spiritual objects and examine them through the microscope, nor dissect the materialized form with the scalpel knife of the surgeon. You must first study the laws governing the phenomena, and then, after comprehending them somewhat, you may impose such conditions and expect such results as the laws will allow.—J. T. S.

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—Mrs. J. S.—Yes.
 —The N. S. A. has our thanks for extended courtesy.
 —Dr. G. Gebauer may be addressed at 147 Joy street, Atlanta, Ga.
 —Mr. H. W. Ganson of Chicago paid out sanction a pleasant visit last week.
 —Mrs. Annie E. Cunningham may be addressed 299 Columbus avenue (suite 9), Boston, for platform tests.
 —B. F. Hayden is open for engagements and to organize societies. Address 185 Newman street, Indianapolis, Ind.
 —Mrs. Alice Gehring, test and slate writing medium, of 53 Vanvoest avenue, Bellvue, Ky., has December open for engagements.
 —C.—Was it through scarcity of ink that you failed to add your address to your contribution? Our memory is not active enough to retain from 15 to 20,000 addresses.
 —C. H. (V. C.)—Your case is but the beginning of some medial phase which will resolve itself into something definite by and by. The cross seen is probably due to astigmatism.
 —D.—You cannot be too radical, for radicalism means truth vigorously stated and without fear of contradiction. But too many mistake rant or untruth for radicalism, and add prejudice or folly to it because it is not accepted by rational or deliberate minds.
 —The First Spiritual church of Columbus is holding free meetings with marked success. Dr. Schermerhorn is doing much to make this a fixity, and the friends should aid him all they can in the good work. Odd Fellows' hall is open every Sunday morning and evening for services.
 —The First Spiritual church of Columbus is contemplating holding free services during the coming season, and it is requested that all persons favoring this will subscribe \$5—to be paid in monthly or quarterly installments. This will admit not only the public, but the donor and his family to all services free, a saving of one-half for those who attend regularly. Send name and address to J. D. Arras, president, 31 West Town street, Columbus.
 —Lyman C. Howe is speaking in Pittsburg, Pa., the Sundays of October, and may be addressed at 2012 Forbes street during the month. He will answer calls for week evening lectures at accessible points. Also for the Sundays of November. He is engaged in Buffalo for December, and Milwaukee, Wis., for January and February, 1898. March, April and May are yet free. Would prefer to engage for November in New York, Pennsylvania or Ohio, or Michigan—or in the good queen's dominions.
 Nov. 6th Mrs. Nellie S. Baade will resume meetings in Detroit. She is at present in St. Louis, ministering to the Self-Culture society.

GOOD WORK IN PITTSBURG, PA.

My first Sunday in Pittsburg, since March, 1896, was an auspicious day—Oct. 10—and the First Spiritualist church shows a progressive record. Maggie Gaul left the air alive with spiritual promise for me, and a large audience greeted me Sunday eve. As an index of the spirit of the people, to their credit be it said, they evinced their creed by their deeds. I presented the Babe Will case and solicited a liberal collection, and the result was thirteen dollars and ten cents (\$13.10). If all societies that are able (some of course are not in condition to donate much) would "show their faith by their works," as did this Spiritual church, there would be no difficulty in meeting the need for a vigorous defense of the Babe Will within a week. I think most of them would respond generously if they fully understood and appreciated the situation and the vital considerations which this issue holds for the cause of spiritualism everywhere. But I suspect that not one in a hundred realize all it means to the cause. The Pittsburg society is alive to good works and appreciates the religion and science of spiritualism as well as the value of phenomena. The name of church does not harden their hearts or stifle the impulses that prompt to generous action and practical good works. May their kind multiply and their example inspire others to "go and do likewise."

LYMAN C. HOWE.

THE Y. P. S. I.

The Young People's Spiritual Institute has lately been organized in each Rochester and Buffalo, N. Y. Other places are inquiring into the details and will soon organize. The plan seems to meet with general approval. Our cause needs its efforts in order to develop the interest of young people in the organized work of Spiritualists. I have just been in attendance at the New York state convention of the Universalists' Young People's Union, held as a prelude to their church convention, and I witnessed meetings held by these young people. They have only a few over 1,000 members in the state. Can not we obtain a larger membership of Spiritualist young people in this state? We should be able to hold a convention of that many here next June during the national jubilee. And each of the states can do as well or better. But there should be no delay. Organization of these institutes can not be made too soon. All who are interested should write to me at once for further particulars. Fraternally
 G. W. KATES.
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STRAY SHOTS.

The only valid ordination is that done by the higher forces.
 The uncharity of some is a worse evil than that which they denounce.
 All that we can know absolutely is what becomes a part of ourselves by experience.
 All injustice is based on selfishness. If there were no selfishness in the world there would be no injustice.

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