

Light of Truth

VOL. XXI. DECEMBER 4, 1897. NO. 23.



MAY S. PEPPER.

An Exponent of the Philosophy of Life.



HARPER & BROTHERS, PUBLISHERS, N.Y.

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Palmistry

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

It is with much pleasure that I acknowledge the receipt of a most valuable addition to the literature of Palmistry. It is, in fact, by far the most complete and painstaking work of the present day. The title is "The Practice of Palmistry For Professional Purposes," and the author is Comte C. de Saint Germaine. I hope every reader of this department will try and secure a copy, as the lore of Palmistry is classified and arranged in a manner that makes it easy to study and comprehend. The science of Palmistry owes a debt to Comte St. Germaine for the conscientious labor he has given in his preparation of this book, and every student should have a copy in his library.

I open my department this week with answers to

C. H. R., Berthelot, Wis.—Your little photos are not plainly taken as to the lines in the hand, and in such a case you would have to rely in your reading entirely on the shapes. You could give a very good reading from them of character, but could not go into details or events. The hands are square in shape, fingers smooth, tips conic square, thumb supple, low on hand, phalanges balanced. The first phalanges are very long, showing the higher side of life to be predominant, is a wonderfully fluent talker, fond of rule and interested in occult sciences. In a case like this, depend entirely on the shape, and you will keep in the right path.

I next take up "J. C.," Doster, Mass. The two pencil sketches you send marked "anxious" and "interested" have no questions asked. To receive anything from this department send impressions as directed in this issue and ask what you want to know about. Be plain and definite in your questions and I will answer them.

L. M. B.—You ask what I charge for a reading of both hands which you wish to pay for. You do not send your address and ask for an answer through this department. I am not running this in the interest of obtaining readings for me to do, but for the benefit of readers of this department. In order to get the information you request, write me, giving your name and address, and I will mail you a booklet which will tell you all about it.

Mrs. H. H. M., Boston.—The pencil sketches you send I can not read from. I will be pleased to do what I can for you if you will send me good impressions. See instructions in this issue.

C. B. R., Buffalo, N. Y.—Your impressions are very clear and well taken. The line you ask about begins from a star on the Mount of Venus, and crosses the life line, forming an island after crossing line of head, which island extends up to the Mount of Saturn. This tells of a grave danger to you, at the time the line crosses the line of life, and accident from some four-footed beast, the results of which are not outgrown for many years. You have a very nervous, excitable disposition, and have had a most eventful life. You have decided talent and ability for all occult sciences and as an investigator on any scientific subject would be successful. You have a strong set of affections, and your head is a common sense one. You are versatile and can do many things well. This is a drawback rather

than a blessing to you, and to succeed you should decide on what you are going to do, and stick to it. There are some events in your life that I do not care to read here. I do not think the marriage state will ever bring happiness to you.

"F. Mc. G.," St. Louis, for whom I answered some questions in a previous issue, sends me ten more, as follows: "Please state how to tell the difference between the lines which cross the marriage line that mean children, and those that don't" Answer. The lines that mean children are above the marriage line generally, are short and do not cross the line. They run up and down the Mount of Mercury. I have found that the lines very plainly marked mean boys, the ones more delicate mean girls; wavy lines mean children that will have ill health, and very small lines that do not run very far mean children that die young or are never born. Children do not show in any other part of the hand, though the ability or the likelihood of a subject to have children may often be shown on the Mount of Venus, and I rely on this a good deal when dealing with this question. For obvious reasons you will understand why a person with a well developed Mount of Venus will be more likely to have children than one who has it flat. The lines showing children are found often in a man's hand. I told a client three years ago that he would marry within a year and would have four children. He was married the next summer, has one child and will have another soon. It remains to be seen if the number will be four, but two are already verified. This answers four of your questions, all of which bear on this subject of children. Your sixth question you will find answered in questions of Zona, in issue of Nov. 6. It relates to the joining of lines of life, head and heart. To measure age on the line of marriage you must be most exact in your judgment of proportions. It can be done if you can divide the small marriage line mentally into the years of your client's life. In this way you could tell the age at which the children would be born, but it would take the practice of a lifetime to become accurate. Most palmists are well contented to say that the children will be born in early, middle or late in life, and for all practical purposes this is enough. To do this you divide the line in three, and lines falling in the three subdivisions are read as above. The marriage line begins on the outside or percussion of the hand. This answers up to your ninth question. The lines you ask about on the Mount of Venus running inside the life line, but far enough away to make you believe they are not lines of influence, are in reality influence lines, where the persons or influences have not come very near the life of your subject. They form in reality a part of the grille on that mount. You know there are people who come into your life for only a passing pleasure, and are soon discarded and forgotten. These lines are those. You can tell what I mean from the attribute of the Mount of Venus. I have boiled down your ten questions and answers, and they are all contained in the above.

Frank Mc. G. is a good student and his questions are right to the point. H. D. V. E., Ionia, Mich., sends a

pen drawing and wants a reading. He will find directions in this issue for taking impressions, which, if he will send, with questions, I will answer. For the benefit of those who have not seen the directions, how to take impressions of their hands, I am going to repeat them here. I dislike to give this much space to this matter, but I am getting so many pen and pencil sketches that I can not use I think it will be space well utilized.

DIRECTIONS FOR TAKING IMPRESSIONS.

Take a sheet of white paper fool's cap size.

Take the chimney off your lamp and turn the wick up high. Thoroughly smoke one side of the paper till it has a fine, even coat of lamp black. Take the hand, and holding it open, with the fingers comfortably apart, press it firmly on the paper. Do not press too hard. Holding the hand steady in this position. Have some one with a sharp, long pointed pencil, mark the outline of the entire hand and fingers. Do not press too close to the fingers to distort the joints, and do not fail to show joints where they exist. Try and get the exact shape of fingers and thumb.

Then lift the hand straight up without blurring the impression. Take the liquid in the bottle and gently spray it over the impression, which will "fix" it so it will not blur, and can be mailed safely. Get a good impression before using the "Fixative." After you have the impression "fixed," take your lead pencil and mark over any lines that may not have been brought out strongly enough, taking care not to make them any larger or longer than they really are in your hand. Take care to mark on the impression all lines on the side of the hand from little finger to the wrist. The better the impression, the better the reading which can be had. If you follow the above directions carefully, you can make a good impression.

ADDITIONAL INSTRUCTIONS.

1. Send impressions of both hands.
2. If your palm is hollow and you cannot get a good impression of it, fold a small handkerchief so that it will form a square a little larger in size than the center of your palm. Put this under the impression paper so that it will form a raise when your palm is pressed down on it. If you do not press too hard you can get a good impression.
3. Send time of your birth, day, month and year.
4. Describe your nails; whether long, flat, curved or very short. Also color.
5. Remember, I have nothing to guide me but the material you send me. If you send me a poorly taken, blurred impression, very little can be done with it. If the impression is clear and well taken I can give you a good reading. If the first few impressions you take are not good, don't get discouraged; keep trying; you can get good ones if you persevere. Don't send me the impressions until you get good ones.

CHIERO, JR.

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INCARCERATED IN AN INSANE ASYLUM.

BECAUSE SHE IS A MEDIUM

A California Outrage.

The pimple-headed husband of Mrs. Lillian A. Wimble, a medium, has had her examined regarding her sanity, and a judge has ordered her confined in an insane asylum. All this in enlightened (?) California. Reports of the affair show that Mrs. Wimble, who is a young woman, and remarkably intelligent, became interested in Spiritualism and developed some mediumistic qualities. This so wrought upon her jaundiced spouse that he called in a pair of wooden-headed doctors and they all agreed that the wife was insane, whereupon Judge Hall committed her to the Napa asylum.

From all that can be gathered at this writing this appears to be one of the most flagrant outrages of modern times.

THE PATH.

From God we are and unto God return.
As through successive births and deaths we go,
From sorrow pain and suffering we learn;
In wisdom, love and helpfulness we grow.
Upon an endless ladder mounting slow
Forever to the better we ascend,
Till, leaving all unworthy us below,
At last into the life divine we bleed.
A thousand lives and deaths—the days and nights
Of being—pass we in our onward way;
Until we see beyond the farther height,
The sweeter dawning of the perfect day
Where love is light; where beauty, truth and good
Are endless, boundless—the Beatitude.
L. A. EDGERTON
Liberal, Neb.

BASE METAL

When you meet a man or woman who cannot be angered you will see half an angel. When you meet with one who cannot be tempted you will see the other half. The two qualifications in one being constitutes a whole angel.

The emotionalist thinks with his heart; the intellectualist with his head; but the sensitive thinks all over.

In the battle for supremacy the sneak, the schemer or the malicious will always fail. Love rules the universe, for love is God or law, and those in accord with it partake of its power.

Selfishness breaks the rapport with that higher element known as God or love, and mental darkness is the result. Love keeps us in tap with it, and right guidance is the result.

He who sees devils in Spiritualism sees a reflection of his own imagination, or has a diabolical character, through which all that is Spiritual assumes a like shape. He sees through a glass darkly, as it were.

THE REAL ISSUE.—Argument on political and industrial economy. By Moses Hill. 25 cents.

PSYCHIC PROBLEMS

By LILIAN WHITING.

No. 12.

"And never sit we down and say
There's nothing left but sorrow;
We tread the wilderness today,
The promised land tomorrow!"
—Gerald Massey.

The marvellous way in which the higher laws are being unfolded by the growth of the larger acceptance of the spiritual philosophy is most encouraging. The outlook is simply inspiring. It is true that the majority of people do not recognize the reality of the intercommunion between the seen and the unseen, but this recognition is merely a question of time. A thousand other revelations (and recognitions) of truth are paving the way. Some of our friends who would find it particularly ridiculous to believe in clairaudience do believe in telepathy. They discover that thought-transference has a place in the research of scholarship; that science recognizes telepathy, and that it is a perfectly reputable occurrence; but clairaudience is to them still in the borderland of sorcery. Yet the two are practically the same thing, and the general acceptance of the one leads directly to the general acceptance of the other. Thought-transference or telepathy is the leaping of thought from mind to mind over any conceivable distance, between those who are still in the physical body and clairaudience is receiving the thought from mind to mind between one who is in the physical and another who is in the etherial world. If it were between the editor of the Light of Truth and Mr. Flower, for instance, we should call it telepathy; but if either of these gentlemen received a message, flashing on his mind, from the Rev. Stainton Moses, for instance, the well known English clergyman who died a few years ago, or from Henry George, it would be clairaudience. The general intelligence of the day does accept clairvoyance. Its phenomena have been so repeatedly attested by science that persons of average intelligence no more doubt its possibility than they doubt that the astronomer sees the rings of Saturn or the moons of Jupiter through his telescope. All these are signs of the times that usher in the new day.

Another herald of the new dispensation is that Calvinism is, practically, dead. An eminent Scotch clergyman who was recently in America, and whose travels included sojourning in many cities, exclaimed with surprise that he had not heard a single Calvinistic sermon in America. Rev. Dr. George A. Gordon of Boston, pastor of a church which is the modern outgrowth of one of the sternest and severest of the Congregational societies of puritan days, preached the sermon celebrating the Beecher anniversary at Plymouth church, Brooklyn, the other day, and his opening sentence was:

"The strange thing that confronts us almost everywhere today is the absence of theology in the supreme sense of the word." And Mr. Gordon adds: "Calvinism as an adequate interpreter of the ways of God with men, or even as a working philosophy of life, is forever gone."

All these indications of the advance of spiritual knowledge offer a most interesting, as well as most encouraging outlook. The spiritual philosophy is the leaven that leaveneth all—in time.

Like all of the readers, I am sure, of the Light of Truth, I have been deeply interested in Mr. Flower's series of papers, and his evidential narrations. These evidences are accumulating everywhere, and to quite an extent are eagerly sought by the general public. They have a great work to do, and one that is by no means done, and so they are always valuable. But I find in my own experience—and I doubt not that it is the same with many—that when I entirely turn from the more negative attitude of critical inquiry to the positive one of believing acceptance, taking the intercommunion simply and naturally, its evidences pour in upon me. Not only through the mediumship of Mrs. Piper, the celebrated transmedium under the auspices of the Psychical Society, with whom I have frequent sittings, but when alone the telepathic form of communications come with almost vividness and force of audible conversation. And this vividness and force is, I discover, in proportion to the degree in which I take it as the simple and natural occurrence. The extreme sensitiveness of spirit to our questions, our entreaties or our expressions of love is incalculable. The spoken word seems to reach a friend in the unseen with perhaps greater clearness than the unspoken thought. Although this is entirely conditional upon thought, and words spoken indifferently would carry no vibration at all, while an intense thought, even though not formulated in speech, would send its message. Allan Kardec expresses the truth regarding the spiritual world very clearly when he says:

"The spiritual world is the normal, primitive eternal, world, pre-existent to and surviving everything else. The physical world is only secondary. It might cease to exist without changing the essentiality of the spiritual world. * * * Man has two natures; by his body he participates in the nature of the animals; by his soul he participates in the nature of spirits."

"Death is the destruction of the material body, but the spirit preserves its other envelope, the etherial body, invisible to us in its normal state, but which can occasionally be rendered visible, and even tangible, as in the case with apparitions."

"A spirit, therefore, is not an abstract, undefined being only to be conceived by thought; but is real, and, under certain conditions, appreciable to the sight, hearing and touch."

It would seem to be sufficiently proven that the etherial body is composed of magnetism and electricity, and that when the spirit leaves the body it is dwelling in this subtle form—corresponding to the physical body—made of electricity and magnetism.

We are building daily and hourly this etherial body by every thought and deed. It grows finer and more beautiful, or it degenerates, just in accord with the quality of the life we are living. It is this body which survives the chemical change of death. After that event it is the form we shall then have, but to a great and increasing extent it may be made manifest now and here. Just in proportion as we develop this nobler self are we fitted to enter on conditions of higher happiness here and hereafter.

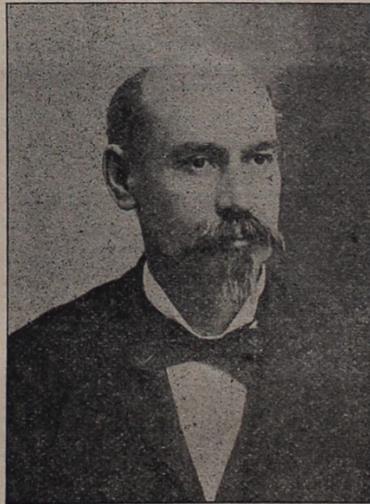
Mr. Charles Malloy, whose beautiful and uplifting words are among the

finest forces of the day, spoke recently in an address of some antique book in which the author had prophesied that the earth, under higher cosmical conditions, would yet develop a higher being than man. Mr. Malloy said that he called the attention of Dr. John Fiske to this statement, asking if he believed it true; and that Dr. Fiske replied in the negative as to the literal statement; but went on to say that man would develop his higher self, so that the man of the future will be a far higher order of being than the man of today. The great scientist embodies in this expression a spiritual truth. Man is to develop his latent powers to normal uses. Clairvoyance, clairaudience, are to become normal rather than exception endowments. The scientists of the future will discover how to convey sound through the ether, taking advantage of its magnetic waves in some manner that, when formulated, will be as exact in its use as is the telegraph or telephone today. These magnetic waves are also capable of conveying vision as well—when the secret of the process shall be evolved. As the telescope has extended the eye to the stars and the telemicroscope has added infinitely greater vividness to the telescope, so will instruments that register a finer degree of hearing over distances now impossible be perfected.

The higher powers and gifts that are the endowment of the psychic man are to be developed. Compared to his potential self, his real self is as one blind, deaf and dumb would be to the ordinary man who sees and hears and speaks. The great spiritual epoch of the world will be the development of these latent faculties.

LILIAN WHITING.

The Brunswick, Boston, Mass.



C. W. STEWART.

Mr. Stewart was born near Madison, Ind., in 1846, and is a great grandson of Colonel Walter Stewart of the Virginia militia in Washington's army. Mr. Stewart writes: "My name was sent me from the field of Buena Vista, Mexico, by my eldest brother, who was color bearer of Jim Lane's Third Indiana regiment in that war—afterward a noted geologist of Nevada and California. I began lecturing in 1870, and have devoted all of my time nearly since then to reform work."

He is now about to re-enter the lecture field of Spiritualism, and may be addressed at Springdale, Ark. He is a lawyer by profession.

THAT ALBUM.

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ALONG THE ROAD.

(By Lyman C. Howe.)

Leaving Pittsburg in charge of Theodore Price for November, I put in a few days at Smithton, Pa., including a Sunday, where a faithful few keep "the lower lights burning" and have a good church in which to hold meetings. There are some good mediums developing there, a splendid choir of singers, and intelligence to appreciate the highest teachings of the Spiritual philosophy. En route homeward I took in Titusville, met and heard Brother and Sister Kates, visited at the home of M. R. Rouse (one of the trustees of the C. L. F. A.), shared the hospitality of the Barnsdall home, and took a fly up to Meadville, where I spent three easy days with the Gaston family, and met your new and interesting contributor, Ada Vinton Town. She is full of the spirit, and brimming with originality and spiritual aspiration. As she lived neighbor to us about 20 years we are familiar with her trials and triumphs, and her evolution under difficulties. There is promise in her horoscope. President A. Gaston of Cassadaga fame was in good spirits and full of business. He is respected and honored at home, as well as abroad. Good, patient, Thankful seems a little improved in health. A select company met in Mr. Gaston's parlors Sunday evening and enjoyable reunions made the hours light. I did not meet the "Sage of Cassadaga" but F. H. Bemis shone upon me with his clear spiritual mind, which is a tonic and inspiration. The faithful Wilkins saints were aglow with gospel light and love.

Tuesday, Nov. 16, brought me home again, after an absence of about six weeks—to find Mrs. Howe and Herbert in better condition than I left them, having mostly recovered from the grippy epidemic, which still hangs to me. Glancing over the accumulated papers I find the Light of Truth full of interesting matter, both editorial and contributed. Mrs. Lake's timely tribute to James G. Clark touches a deep chord that echoes the music of the spheres. B. F. Underwood's critical digest of data on the discovery of Neptune; and among the pithy editorials "Glass Houses," "A Condition and Its Cause," "Spiritual Bankruptcy," fixed my attention, received my approval. Then the Progressive Thinker opens new vistas, reaching through many shaded fields; and Chas. Dabarn, Moses Hull and Hudson Tuttle illumine all with their brilliant flashes of wisdom, wit and genius; and the Philosophical Journal, hailing from San Francisco, scintillates with intellectual gems, and pen flashes from Dr. J. M. Peebles, Wm. Emmett Coleman, Thos. H. B. Cotton, and "Spiritual Prophecies"—one of them credited to the Cassadagan! and the Banner of Light, always rich and fresh, as well as high toned, attracts scholars by its literary character and critical analyses and is a great light on the path of all Spiritualists and a comforter to the disconsolate and sorrowing. The Humanitarian leads off with an interesting paper from Flammarion, on the question, "Is Mars Inhabited?" His description of the climate and distribution of seas and soils, sunshine and snows, and its kinship to earth, make it seem almost desirable to migrate to that sister world for a permanent residence. The next decade may develop scientific knowledge that will make a survey of the clairvoyant and spirit accounts of Mars, and the scientific records interesting reading. Clairvoyants and spirits have declared the planet inhabited for the past 50 years. When science demonstrates it will it still be insisted that spirits never gave us any valuable knowledge, not before known to science?

LYMAN C. HOWE.

CORRESPONDENCE

NEWS NOTES.

Ransom, Mo., is afflicted by a "Prof." F. A. Wiggins has been in Indianapolis, Ind.

Mrs. Ida Wilson Kayser is in Potosi, Mo.

Tonkawa, N. Y., has an active children's lyceum.

Mrs. Eva Pfautner serves Anderson, Ind., during December.

Augusta, Mo., had a spiritual mass-meeting on the 1st inst.

The Boston Temple will have Oscar A. Edgerly for December.

Moses Hall has a week's engagement at Lily Dale for next July.

The State Association of Texas meets at Houston Dec. 7, 8 and 9.

Mrs. E. E. Hall of Boston has been speaking in Attleboro, Mass.

Farmer Riley is holding seances at 3507 Indiana avenue, Chicago.

Lincoln Inn Court, Cincinnati, has Miss Bertha Gehring on Sunday.

Eight regular Spiritual meetings are held weekly in Brooklyn, N. Y.

Mrs. M. T. Allen is at home, 1004 West Chase street, Springfield, Mo.

The New England states had 44 representatives in the N. S. A. convention.

Charles Hilger has been giving psychometric readings in Houston, Texas.

The Ladies' Aid of Washington, D. C., had a grand Thanksgiving celebration.

Foxboro, Mass., enjoyed the services of Mrs. M. S. Pepper on a recent week evening.

R. H. Kneeshaw has been ministering acceptably to Houston, Tex., Spiritualists.

Rev. A. J. Weaver has become the pastor of the First Spiritual society of Portland, Me.

The M. V. S. A. has engaged J. Frank Baxter for the opening of their next camp meeting.

A Spiritual almanac is the latest. Dr. C. E. Watkins of Ayer, Mass., is the progenitor.

Mr. Delaree of Brooklyn attracted a large audience in Newark recently by a timely lecture.

Questor Vitae was in Athens, Greece, on the 7th ult. Will go from there to Egypt and Syria.

Frank T. Ripley has gone to Santa Barbara, Cal. His address there is 517 Anna Capa street.

Dr. Peebles has been lecturing to interested audiences in Philadelphia the past two months.

The Woman's Progressive union of Brooklyn, N. Y., will have Tillie U. Reynolds for December.

Converse, Ind., has a good clairvoyant in J. S. McCormick. He reads from the back of letters.

Dr. D. K. Wise of Los Angeles, Cal., has offered to take Dr. Schlessinger to meet the antis on their terms.

Mrs. Jennie Moore is now located at 309 West Second, Duluth, Minn., where she is holding phenomenal seances.

Alliance, O., was recently blessed with a lecture from Mrs. McCaslin and tests by Mrs. Mosler of Cleveland.

Helen Stuart Richings begins a month's service with the First Spiritual church of Columbus, O., tomorrow.

Alderman Ed Klotz of Allegheny, Pa., died of apoplexy on the 17th ult. He was a good medium as well as Spiritualist.

The friends of Marlboro, Mass., had a grand social recently at which about 50 sympathizers from Worcester were present.

The First Spiritual society of Port Angeles, Wash., of which W. M. Dorr is the efficient president, has opened a lyceum.

Dr. P. I. H. Willis of Glenora, N. Y., has charge of the foreign correspondence of the coming Jubilee at Rochester, N. Y.

Tiffin, O., has been troubled with a "Prof." whose medial powers didn't pan out. "Prof's" are no good in mediums.

Mrs. E. D. Concannon has removed from Howard, Kan., to No. 1 Concord Square, Boston, where she is holding test circles.

Remarks on "Spirit Law," by H. H. Warner, on recent occasion at the Elysian associates, Boston, were highly appreciated.

Clair Cressler of Sturgis, Mich., passed away on the 14th ult., at the age of 24 years. Mrs. Marlon Carpenter officiated at the obsequies.

W. E. Cole of 145 Clifford street, Detroit, medium for trumpet and spirit telegraphy, has removed to his own home at 221 Park street, Detroit.

Dr. Dean Clarke is at Wellesley Hills, Mass., awaiting calls to lecture. He says he hopes he will "not have to rust out" during his stay there.

Mrs. Dr. Hilligoss is serving the First Spiritual and Religious association of Akron, O., for December. Her address is No. 119 Exchange street.

Dr. A. B. Spinney of Reed City will speak in Longnell's Opera House Dec. 5, at 11 a. m. and 7:30 p. m. All are invited.—N. P. Raleigh, secretary pro tem.

At the Christian Spiritual association in Cincinnati the following mediums officiate: Mr. Kent, F. McKinley, Mrs. Dress, Miss Tieman and Mrs. Bronnert.

The Cosmopolitan university of Mt. Pleasant Park, Clinton, Ia., has been incorporated. George B. Warne of 3402 Prairie avenue, Chicago, is the secretary.

Miss Nettie Tucker, Mrs. J. B. McArthur and Mrs. S. E. Walcott constitute a trio in Lowell, Mass., which deserves much credit for benevolent work in the cause.

B. M. Wiegman writes that Mrs. Josephine Ropp has given great satisfaction in Indianapolis by her tests and trumpet seances. Many investigators were made happy.

The Church of the Spiritual Unfoldment of Atlanta meets at K. P. hall, Kiser building, every Sunday evening at 7:30. Lecture and tests by Mrs. Mary A. Gebauer.

A test service for the First society was held at the residence of Mr. C. H. Pierce, corner Crescent and Mt. Vernon streets, Fitchburg, Mass. Dr. C. H. Harding was the medium.

The Washington, D. C., society gave a New England dinner recently at the residence of Professor Chapman's widow, Mrs. Carrie Chapman. More than 60 people sat down to the repast.

Seances for automatic writing and trumpet speaking are held at the residence of Mr. C. Bozarth, 903 Tremont street, Cedar Falls, Ia. Mr. and Mrs. Parker of Elgin Ills., are mediums.

The First society of Willimantic, Conn., gives a fortnightly supper for 15 cents, which is generally well attended and highly appreciated, besides bringing in a revenue for the society.

George P. Colby lectured before the First society of Portland, Ore., on the 14th ult., and was given a reception the following evening at the residence of Mrs. Mallory, corner of Sixth and Taylor streets.

Seattle, Wash., has the Society of Harmony, which meets at Masonic temple, Sunday afternoon—seats free;

also a meeting at Odd Fellows' hall Sunday evenings, and one at Manney's hall, same time.

The silver wedding of Mr. and Mrs. H. Steinberg of Washington, D. C., was recently celebrated by a surprise party. Mrs. Richmond delivered a fitting address, and other friends contributed according to custom on the occasion.

Willard J. Hull's address on Psychometry was listened to by an audience that taxed the capacity of the Columbus Odd Fellows' temple on the evening of Nov. 21. Many were obliged to stand and many went away unable to hear.

The Union society of Cincinnati is meeting at Wildey hall, Odd Fellows' temple, every Sunday evening. The Ladies' Aid had an enjoyable social on the 1st. Many of the old guard have returned and it is hoped the society will flourish ere long.

James M. Peet, secretary of the Allegheny, Pa., Spiritual society, writes that Mrs. M. J. Crilly is meeting with great success, and that she has been engaged for another month in consequence. The society hall is at the corner of South and East Diamond street.

Among the active workers in Lynn, Mass., are Mrs. M. K. Hamill, Mrs. D. A. Matson, Mrs. C. A. Shurwin, Dr. S. M. Furbush, Dr. A. E. Warren, Dr. I. A. Pierce, O. R. Fellengren, Captain J. Balcom, Mrs. Annie Quaid, Mrs. Brentiss, Mrs. Le Favour and T. H. B. James.

Washington, D. C., society gave a Thanksgiving dinner on Thanksgiving day. Several of the society members who did not desire to attend on account of family reunions at their homes purchased tickets and gave them to worthy poor people, as requested by Mrs. Richmond.

The First Spiritual Christian church of Seattle, Wash., holds services at Olympic hall every Sunday morning at 11 o'clock. Sunday school at 12:15; evening services at 7:45. Also week evening services on Thursdays. Mr. Louis Williams of 2203 Fourth avenue is the efficient pastor.

The many friends of Rev. Alex Kent, the non-sectarian pastor of the People's church, Washington, D. C., will be pleased to learn that he has recovered his health and was able to preach Nov. 21st. Dr. Kent caught a severe cold at N. S. A. convention, or on his way home from attending it.

The Fraternity of Divine Communion of Brooklyn, N. Y., celebrated its maiden entertainment on the 17th ult., at the De Quincy parlors, 998 Quincy street. Mr. Ira M. Courlis opened the exercises, followed by Misses Stoddards, Miss Linn, Miss S. Denike, Dr. Greene, Mrs. Hegg and Miss Nellie Fanshaw.

A senatorial seance was held at the residence of Mr. and Mrs. Gebauer, 147 Ivy street, Atlanta, Ga., for the benefit of a number of senators and representatives of the Georgia legislature, now in session at Atlanta. They were well pleased. Many of them are regular attendants at the Sunday services of the Atlanta society.

The Galveston society celebrated its present pastor's anniversary on the 14th ult. Mr. John W. Ring being the recipient of this honor. The treasury showed all debts paid, many purchases made during the year, and a balance on hand. Miss Ida Hoppe rendered a recitation on this occasion, which placed her on the roll of honor in the society.

First Association of Spiritualists of Washington, D. C., meets at the temple, 513 Ninth street N. W.; Mrs. Cora L. V. Richmond, pastor. Services every Sunday at 11 a. m. and 7:30 p. m. Questions answered at opening of each discourse. All seats free. W. Carl

Nass, director of music. Lyceum Sabbath school and adult class every Sunday at 9:30 o'clock.

The Philadelphia Spiritual Society had Mrs. Dr. Ada Sheehan Horman and Miss Margaret Gaule during November. Mrs. Horman delighted with her logical and practical discourses. Miss Gaule delighted the crowds that filled the hall to witness the wonderful manifestation through her organism, which interested skeptics and investigators to such an extent that our hall has been crowded at each service.

Nov. 21, at the evening seance of the Washington, D. C. association, Mrs. Cora L. V. Richmond lectured on Theosophy and Spiritualism from the standpoint of Spiritualism to an audience that packed the temple to the doors. The effect was an able one, and many are expressing the desire that the discourse should be printed, and indeed that all her discourses should in this way be given to the public.

Carrie Fuller Weatherford wishes to give the month of December to any locality in Iowa or Illinois, where the society is new or where the Spiritualists wish to organize. Address her at 504 Cedar street, Atlantic, Ia., to secure her services for trance lectures, platform tests and improvised songs from subjects selected by the audience. Her songs are an entirely new feature upon the Spiritualist rostrum.

The New York State Association of Spiritualists has been incorporated. It will co-operate with the National Spiritualists' association as auxiliary to that association. The directors are: Matilda U. Reynolds of Troy, Walter B. Mills of Saratoga, Frank Walker of Hamburg, Erie county; Caroline E. G. Irving of Westfield, Robert L. Whitney and W. Wines Sargeant of Brooklyn, Harvey W. Richardson of East Aurora, Edward F. Rutterfield of Syracuse, and James K. Stoul of Waverly.

THE NEW WAVE.

A great popular pure drink and pure food wave is just now passing over the country, and it seems to have come to stay.

More attention is being given to articles of food and drink than heretofore, and people are slowly learning that good health can not be preserved under the present civilization unless the habits are of a more natural character. The apparently harmless coffee habit now numbers its victims by the thousands, producing obstinate stomach and bowel troubles that will not abate except by leaving off the habit.

It is not always an easy task to drop a lifetime habit.

One of the late discoveries is a pure food coffee, made entirely of grains, and possessing great fattening and nourishing properties, while it brews the exact deep seal-brown color of Mocha, and when cream is added it takes the rich golden brown of old Java. The taste is pungent and pleasant, quite similar to coffee, when boiled full 15 minutes after the boiling point is reached—in fact, so close to it in aroma and flavor that the coffee drinker, who has had trouble with coffee, will freely take on the new grain drink when he discovers that it agrees with him perfectly, and its healthful properties quickly dismiss his former ailments.

The great feature of this new and rational method of dismissing sickness is to avoid drugging oneself and quit hurtful habits, taking in only what is known to be pure natural food such as the Creator intended for man's subsistence.

Nothing is more to the point than this new food-drink made from grains. It bears the name of "Postum Cereal," and is made by the Postum Cereal Co., Ltd., Battle Creek, Mich.

It claims to be a direct and quick producer of new blood corpuscles by the natural method of good nourishing food taken in a liquid form. It is quite a bit less expensive than coffee, and altogether its use appeals to one's common sense.

Beware of the fraudulent imitations of the original Postum Cereal Food Coffee. Insist on Postum.

Concoctions sold as "Cereal Coffee" contain injurious ingredients. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon—A. G.

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NEWS NOTES.

The Liberal Spiritualists of Chicago hold service every Sunday at 7:45 p. m. at 107 Paulina street, corner of West Madison. The Liberals are growing rapidly. Their platform is open for speakers and mediums of advanced thought, and psychic illustration. They extend a cordial invitation to speakers and mediums to visit their meetings. There will always be an opening for them. Admission free. Dr. and Mrs. Noyes of California are the permanent instructors. Residence 698 West Van Buren street.

The First Spiritualist association of Newburyport, Mass., had for its speaker on Sunday, Nov. 21, Mr. Albert P. Blinn of 603 Tremont street, Boston, whose words created a deep impression upon the people. He took for his afternoon lecture, "There is a Natural and a Spiritual Body." In the evening his subject was "Man; What is He?" Although well known among Spiritualists as the secretary of the Lake Pleasant camp meeting, Mr. Blinn's is a new name among our platform speakers, and we prophesy for him a bright future. We earnestly recommend him to any society in need of a lecturer.—F. H. Fuller, president.

Mrs. Mary Lyman and Mrs. Wells-Bedell, the two veteran workers in the cause, who have combined their forces to push the Spiritual work in Denver, held two successful sessions Sunday, Nov. 21. In the afternoon Mrs. Lyman and Mr. Larkin held a successful meeting. Mr. Larkin is a Bible student and is a valuable aid to the investigator coming out of church, as he successfully explains the Bible from a Spiritualistic standpoint, many claiming that he is equal if not superior to Moses Hull in this respect on many passages. Preparations are being made to hold a grand social the first Thursday in December. Matters generally in Denver are moving quietly along.—L. W. Van Dyke, Sec.

"Send us the news on a postal." So says Light of Truth Nov. 6. Here is the postal and the news: The Spiritualist Self-Culture society of St. Louis, with and for which I am now working, is one of the best little bands in the country. Last winter it made and gave away over 500 garments. They have literally fed the hungry and clothed the naked. Well attended Sunday services at 3 and 7:30. Business meetings and sewing Thursdays at 1. At 3 an open meeting; speaking and tests are in order. Interesting are these sessions. I think the ladies of this city, as a class, are genial, courteous and delightful. At present the Brockways, Maud Lord Drake and the Clamans of Chicago are here. Have listened to an excellent lecture by Thomas Grimshaw, who is doing effective work for one of the societies here. His fair-faced wife and bright boy are with him. Brother Peck has done a good work here. I feel pleased that I am with these practical, aspirational and kindly people. I owe my invitation to Brother Peck's kindness. I find the Light of Truth read with pleasure. Wishing you success (the faces of our workers are pleasing), yours fraternally, C. Fannie Allyn, 3020 Lucas avenue, St. Louis, Mo.

THE SPIRITUALISTS' HYMNAL.

A Choice Collection of New and Original Songs and Hymns.
(Words and Music.)
By Dr. B. M. Lawrence.

Prepared for Spiritualist meetings, lyceums, Seances, etc.

Price 25 cents—Postage 4 cents
Published and for sale by the Light of Truth.

EDUCATIONAL USES OF HYPNOTISM.

R. Osgood Mason, M. D., in *Pediatrics*, February, 1897, replies to a critic under the above title and defends the use of hypnotism in general and its use for educational purposes in particular. He denies that it will produce in the hands of any intelligent physician hysteria, imbecility, or susceptibility to every fleeting idea or impulse. He also denies the assertion of his critic that "the susceptibility to hypnotic influence is itself a stigma of neuroticism, perhaps of hysteria," says the *Hypnotic Magazine*.

Among other cases of his own, which he recites, are these effects accomplished in children.

A little boy, seven years of age, was a most unhappy coward, afraid of the slightest pain, and a coward and cry-baby among his playmates. He had some slight disease of the scalp which it was necessary to treat, but he would cry and run away the moment I entered the room. After one or two unhappy and only partially successful attempts at treatment, I decided to try a suggestion. Placing him in a chair opposite me, I took his face and head firmly between my hands, and putting my face near his, I commanded him to look steadily into my eyes. It was very difficult to secure his attention, but having secured it, I soothed him with passes and light touches until his eyelids drooped—he was then perfectly quiet, subjective and sleepy, but not asleep. I then suggested that he would no longer be a crying, whimpering coward, but a strong, brave boy; that he would take his treatment without fear, and that he would stand up sturdily for his rights among his playfellows. This was repeated over and over, gently but firmly—he all the while remaining passive but sleepy, and apparently taking no notice whatever of my suggestions. The next day I called he was shy but not troublesome, and with two or three repetitions of the suggestions he came promptly and bravely to his treatment. I was also informed that the change in his manner among his playmates was equally marked; certainly all the crying and cowardly manner has disappeared, and he seems self-reliant and happy.

The next case recited was one of night terrors in a little girl five years of age. Under light hypnosis she was assured that the "big black man" would appear to her no more, and that she would sleep soundly all the night through. This one suggestion was sufficient to relieve her.

Another case is given of a girl of 15 who experienced great difficulty in reciting. She could learn, but when called upon to face the school and answer to questions she was entirely unable to respond, and was obliged to take here seat in disgrace. Hypnosis and suggestions of her ability to perform these tasks, and suggestions against her timidity enabled her to pass very creditable examinations.

The truly enlightened vision will yet come to regard death as a sacred festival, a spiritual sacrament, instead of a time of tears and seclusion and selfish grief—for, however unconsciously, such grief is selfish; instead of this it will be a period when the nearer friends will lift up their hearts with a new and deeper sense of the spiritual life; when spirit to spirit—the one in the life beyond, the other in this life—shall meet more nearly, more truly responsive than ever before, and a closer sense of the divine love encompass them round about.—From "After His Death," by Lillian Whiting.

The Light of Truth, \$1.00 a year.

IS SPIRITUALISM A SCIENCE?

Mrs. Cora L. V. Richmond, pastor of the First Association of Spiritualists, Washington, D. C., had for subject Sunday morning, "A Spiritual Prophecy With Reference to Matter." Mrs. Richmond said: "Many Spiritualists insist that Spiritualism should be called a science, and refuse to accept it as a religion. It is true that scientific minds have investigated spirit phenomena, and agree that there is no scientific knowledge by which it can be explained, and also further agree that it must emanate from spirit power. There is no classification of facts in Spiritualism that establishes it as a science.

"The whole range of the question of mediumship in an unknown realm. The phenomena comes with its own explanation from the spirit world. The first affirmation of Spiritualism insists that the phenomena reveals a realm into which science has not entered. There is no known natural law to explain spirit force. It does not follow that spirit phenomena is false because it does not occur under conditions that can be explained. The propositions concerning spirit relations to matter is that it can not be taken cognizance of by scientists, because it commences where science leaves off. It is a realm of its own methods. The spirit who can disintegrate substances must occupy a different relation to substances from which mortals do. The wonder behind spirit power is the intelligence that is there. It teaches man the value of his utility, that he is a spirit here, and now, and that spirit conditions alone survive death."

IN DEFENSE OF THE MEDIUMS.

Titus Merritt, secretary, writes:

At the Yonkers Spiritualist society meeting, held the 19th inst., the question was asked by Alfred Andrews, president, How shall the persistent efforts of the Anti-Spiritualist society to retard the advance of Spiritualism and molest honest mediums be treated? Mr. Andrews read from the Spiritual press the vile, slanderous misrepresentations made by the antis. Remarks were then made by members and the following resolutions adopted:

Resolved, That inasmuch as the so-called Babe will case has been settled (by arbitration), we deem it expedient to recommend or suggest to the officers of the N. S. A. that the funds subscribed for that purpose, and further amounts that may be received by them, be used as hereinafter stated:

That in the event of any honest medium being arrested or molested, or any of our meetings disturbed, by the so-called Anti-Spiritualist society, that the officers of the N. S. A. use such funds to bring a test case before the supreme court of the United States to decide the status of Spiritualists and mediums under the law, to the effect that justice may be extended to all associations whose works indicate their sole object to be that of human progress.

ALFRED ANDREWS, President.

TITUS MERRITT, Secretary.

LILLIAN WHITING WRITES OF J. C. GRUMBINE'S BOOK.

Miss Lillian Whiting, author of *The World Beautiful and After Death*, says of Mr. Grumbine's new book on "Clairvoyance" (advertised on the last page of this paper): "Your book on clairvoyance is marvelous—epoch-making!"

Mr. Grumbine having ended his engagement at the First Spiritual temple, Boston, and returned to his home in Chicago, will begin his lecture season, college and class work, in that city and St. Louis.

CAMPS VS. CHURCHES.

"Are Spiritual Campmeetings valuable to the great cause of Spiritualism?"

I notice in one of your recent issues the very conservative reply and carefully guarded criticism of Bro. E. W. Gould.

From personal observation and individual experience I would answer in the negative.

First—The capital stock of camps usually consists of misrepresentation and anticipation of profits, resulting in financial failure and bankruptcy, entailing suspicion of dishonesty of the officials in charge.

Second—The moral influence upon the community at large is not elevating in character, partaking too much of horse race, circus and ball game character, gathering a motley crowd of sightseers and wonder hunters for sport and ridicule.

Third—Spiritualists that attend these camps as a rule spend four times as much in a week or ten days as they would contribute to the cause at home in an entire year, and the cause receives no permanent benefit. I am a firm believer in uplifting humanity, and I affirm that if the Spiritualists of Cleveland in the past six years had appropriated the money at home which they have paid for attending camps we could have built a nice edifice in which to meet, and paid good speakers that would have placed our cause on a plane of respectability with other religious societies and kept pace with Methodists and the spirit of progress.

THOS. A. BLACK.

Cleveland, O.

HEART DISEASE.

SOME FACTS REGARDING THE RAPID INCREASE OF HEART TROUBLES.

Do Not be Alarmed, But Look For the Cause.

Heart troubles, at least among Americans, are certainly increasing, and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Real, organic heart disease, is incurable; but not one case in a hundred of heart trouble, is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by branches of the same great nerves, the Sympathetic and Pneumogastric.

In another way, also, the heart is affected by that form of poor digestion which causes gas and fermentation from half-digested food; there is a feeling of oppression and heaviness in the chest caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion also poisons the blood, makes it thin and watery, which irritates and weakens the heart.

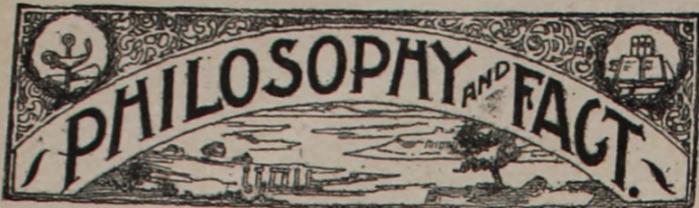
The most sensible treatment for heart troubles is to improve the digestion and to insure the prompt assimilation of food.

This can be best done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found at most drug stores and which contain valuable, harmless digestive elements, in a pleasant, convenient form.

It is safe to say that the regular, persistent use of Stuart's Dyspepsia Tablets at meal time will cure any form of stomach trouble, except cancer of stomach.

Full sized packages of the tablets sold by druggists at 50 cents.

Little book on stomach troubles mailed free. Address Stuart Co., Marshall, Mich.—Adv.



**HEREDITY NOT AN IRON GATE
WHICH NEVER OPENS.**

Power of Spirit Over Body—Awakened
and Illuminated Men Lead
the World.

(By G. B. Stebbins.)

Physiologists tell us of the laws of heredity, giving much valuable information—valuable, yet imperfect and superficial—for “the spirit within the wheels” they but faintly realize. Mental changes, refining the body, they sometimes grant, but the deeper and more compelling interior awakenings and illuminations, which come in hours or days of new experiences, like floods of light, they hardly dream of.

Yet these hours change the whole trend of life, set thought and act heavenward, give new purity and health to the body and add to the length and true glory of our earthly existence.

This is the dawning day of a more rational psychology, a finer and more vivid idea of man's infinite relations and spiritual possibilities. As the dawn brightens physiology will be psycho-physiological, recognizing the undying spirit as the real man and the body as his servant, each acting on the other, and the clay moulded anew by the positive spirit within.

The law that “like produces like” has its use in keeping up lines of demarcation between the varied species of flora and fauna and the distinct types of race and family in man, but it is singularly elastic in its operations. The rose is always a rose, but from a few wild roses we get beautiful varieties. So from a few wild crab apples come hundreds of finer varieties, from course and misshaped savages the beauty of form and feature in our highest types of men and women; yet rose, apple, man and a countless variety of species are held in their distinct places by this elastic yet unbroken law that like produces like. Without it what confusion! Violet and rose, sturdy oak, lofty pine and their like, mixing up into splashes of color and incongruities of shape; mankind as uniform and dull as a row of bricks set upright.

Manifestly our inherited bodies are not prisons, making the enlargement of mind and the uplifting of spirit impossible. That is the cowardly plea of weak and blind men, slaves of vile appetite and passion, and of narrow selfishness, that they inherit these tendencies and cannot control them. Better far for all sane persons to realize that, within and above themselves, are spiritual powers, around them new conditions, which can modify and even transfigure these inborn traits, if they but make a stout fight for salvation.

In the old days of evangelical “revivals of religion” we used to hear of “a change of heart,” the deep meaning of such change made dim by the dogmatic notion that it could not be real without a belief in Bible infallibility, the Trinity, the atoning blood of Christ, total depravity and other old time doctrines now losing their power. With that loss we can see that the old phrase meant a change from an earthly thought and life sordid, and lighted by no heavenly radiance or hope, to a daily pilgrimage along an upward path, traveling which we could gain strength to subdue evil within or

around us, and to do all daily duties in a spirit of fraternal love.

A great fact in human history is that, in all ages and religions, the men and women who have had strong spiritual awakening and inward illumination have led the world to victory over self, to self-conquest and a larger life.

GAUTAMA BUDDHA.

Twenty-five hundred years ago Gautama Buddha, son of a Hindoo king, learned that old age and death were the common lot and awoke to a tender compassion a resistless wish to open a way for deliverance from pain and error. Leaving his palace, he went out on a pilgrimage of near 40 years preaching “The Word.” Here is one of his sayings: “Not to commit any sin, to do good, to purify one's mind, to dwell on the highest thoughts, is the teaching of the Awakened.”

Here is his warning, terse and strong: “There is no fire like passion, no shark like hatred, no snare like folly, no torrent like greed. He who gives himself to drinking intoxicating liquors, he, even in this world, digs up his own roots.”

Claiming no authority his word was: “Do not believe in anything because I say it.”

He is “the Lord Buddha,” held in loving remembrance by millions today.

These awakenings come in varying ways to different persons. They are not infallible, yet they are the world's light-bringers.

PAUL THE APOSTLE

Journeyed toward Damascus, bent on continuing his work of persecuting the Christians, but on his way a strange experience came to him. A heavenly vision opened around him. A man appeared unseen by his attendants. A voice heard by all his company said: “Why persecutest thou me?” and told him to go to Damascus and a new way would open before him. He went, smitten blind; his sight was restored. All he had been told was realized, and soon the persecutor became the great Christian apostle, his interior life full of light, his labors abundant, his words full of power, celestial visitants helping this change, as many think. He did not persecute the Jews, but reached above the letter of the old law.

SAVONAROLA.

Four centuries ago was a Dominican monk in Florence alive to the need of personal righteousness. He rebuked even the pope when he saw his errors, and faced Lorenzo, the Magnificent. In that dissolute city he checked vice, for a time, so that psalms were heard instead of licentious songs, and this not by any rigid laws, but by the uplifting power of his awakened soul. Noble women dressed plain, robbers gave back their stolen gold, course men grew decent and children sang of the angels. The spell of a powerful and inspired personality was over the city, blessed so long as it lasted; but the reaction came, chief priests and rulers combined and he died a martyr's death.

His visions were more real to him than his monk's cell, or the noise of the streets. They were the subjects of his sermons in the great Duomo, where thousands sat breathless, or wept and sobbed beneath his words. His voice was like a peal of

thunder in rebuke of sin, like the song of angels when he saw the heavens opened, sweet and sad and low when he touched all hearts by his tender compassion. He prophesied events which the sorrowing people, after his death, said took place, and gave wise counsel. His sagacity was rare, but he was human and at times mistaken.

After his torture his prison was peopled with invisible beings, who helped him to rise above bodily pain, and he wrote sermons with the text, “In thee, O Lord, do I put my trust,” while his mangled and twisted limbs quivered in fierce agony.

It was the supremacy of spirit over body. It was the ministry of angels. **SUCH LIVES ARE NEVER FAILURES.**

“But he failed and died,” it may be said. “Being dead he yet speaketh.” His great life and words shed a stream of light down the centuries which will help to the final triumph of the truths he taught.

“One accent of the Holy Ghost,
The heedless world hath never lost.”

For the present, enough. In some article in the near future the lives of awakened and illuminated men and women who have led the world down to our day may be given.

I think we see that heredity is no prison for soul or body, no shabby refuge under which weak men can hide or excuse their folly, but a fine device holding each one to personal and individual lines, which we can, and should, so follow as to gain more power for good and growth.

THE REASON WHY—Or Spiritual experiences, by Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.



MRS. M. A. RICHARDSON.

Mrs. Richardson is of Fitchburg, Mass. She was developed as a test and healing medium at her former home, Jaffrey, N. H., about 1872, when she was Miss Hartwell. Since then she has become a clairvoyant physician. Her address is 28 Lawrence St.

NEW HYMN SHEETS.

A new hymn sheet with all the old songs and a number of new ones added just published by The Light of Truth Publishing company. This new hymn sheet contains 16 pages and a handsome and appropriate title page.

Prices same as old: \$2.00 per 100; \$1.50 for 50; \$1.00 for 25; 5 cents single copy. Postage 40 cents per 100 and proportionately. Express charges vary according to distance.

**LIGHT OF TRUTH PUB. CO.,
Columbus, O.**

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.

A NOBLE INSTITUTION.

High Praise for the Work of the
George Junior Republic.

(By Dr. F. L. H. Willis.)

Having occasion to visit Freeville, N. Y., recently, I spent a half day at the George Junior Republic, and to me it was a memorable half day. To say that I was interested in all that I saw but inadequately expresses the impression made upon my mind. I was more than interested; I was fascinated by the splendid possibilities that lie enshrined in Mr. George's scheme for taking boys and girls from the slums of our large cities, from the terrible environments that are sure to develop all the most vicious, most dangerous elements of a depraved humanity, and make criminals of them, and placing them under the influence of conditions that are equally sure to evolve slowly and healthfully in accordance with the laws of true growth, all that is noblest and best in the nature that they have received from our common Father.

Believing, as I do, that wherever there is a human soul incarnated in flesh, no matter how fallen or degraded that soul may be, there is the house of God, and the very gate of heaven, and enshrined therein are all the attributes and capacities of every other human soul, and that they are capable of being called forth, I feel intensely in all efforts made in that direction, most especially those for the young, and from all that I saw of the workings of the George Junior Republic, from my conversation with the boys, and from nearly an hour's conversation with Mr. George, during which he unfolded to me his entire plan. I believe that he has evolved the problem which our reformatory institutions for the young have utterly failed to grasp, and as soon as sufficient means are placed in his hands to enable him to carry out his plans to the fullest extent, I believe that he will triumphantly demonstrate to the world that solution.

I have been surprised and pained at the criticisms upon his work that have appeared in the Rochester Herald. They impressed me as being unfair and unjust, especially at this stage of his work. The movement is as yet in its varied infancy, and to me it is a marvel that in the short space of only a little more than two years he has accomplished so much.

I did not meet Mr. George until I had been over the entire establishment, and therefore I received my impression of his work unbiased by his personal influence upon me, and although I saw much that was crude and necessarily so, in the present stage of the movement, it gave rise to spirit of criticism in me; it only made me regret as I never did before, that I was not a millionaire, that I could place in the hands of the good genius of this movement the means that would enable him to carry out fully his plans.

He needs new buildings, larger and better adapted to the ends required, especially needs a new dormitory. He needs a building for a manual labor school, fitted out with all the necessary appliances. He needs cottages to enable him to carry out his beneficent plan for developing the home instinct by placing groups of these poor waifs who have known nothing of the refinements and endearments of home life, under the supervision of women fitted to act, not as matrons, but as mothers.

Somehow I seemed to come psychologically into sympathetic relations with the whole movement before I saw the originator of it, and realized the

CONSUMPTION CAN BE CURED,

AT LAST!



A scene in The Slocum Laboratory, New York City, illustrating to Medical Men and Students the Value and Curative Powers of his New Discoveries.

NOTE.—All readers of this paper can have Three Free Bottles of the Doctor's New Discoveries by sending their full address to T. A. Slocum's Laboratory, 98 Pine Street, New York City.

A Cure for Consumption, Catarrh and Lung Troubles That Cures.

Remarkable Discovery of an American Chemist.

ITS GREAT VALUE TO HUMANITY.

How Every Reader of This Paper May Obtain the New and Scientific System of Medicine.

CORRESPONDENCE - ADVICE ABSOLUTELY FREE AND PROFESSIONALLY CONFIDENTIAL.

The wide, unexplored field of modern chemistry is daily astounding the world with new wonders. Professor and layman vie with each other in their commendable efforts to lessen the ills of humanity. Yesterday it was Pasteur and Koch, and today it is Slocum, with a new discovery which has been the result of years of careful study and research.

Foremost among the world's greatest chemists stands T. A. Slocum, of New York City. His researches and experiments, patiently carried on for years, have finally culminated in results which will prove as beneficial to humanity as the discoveries of any chemist, ancient or modern. His efforts, which for years have been directed toward the discovery of a positive cure for consumption, were finally successful, and already his "new scientific system of medicine" has, by its timely use, permanently cured thousands of apparently hopeless cases, and it seems a necessary and humane duty to bring such facts to the attention of all invalids.

The medical profession throughout America and Europe are about unanimous in the opinion that nearly all physical ailments naturally tend to the generation of consumption. The afflicted die in the short, cold days of winter much faster than in the long, hot days of summer.

The Doctor has proved the dreaded disease to be curable beyond a doubt, in any climate, and has on file in his American and European laboratories thousand of letters of heartfelt gratitude from those benefited and cured in all parts of the world.

No one having, or threatened with, any disease, should hesitate a day. Facts prove that the Doctor has discovered a reliable and absolute cure for Consumption (Pulmonary Tuberculosis) and all bronchial, throat, lung and chest troubles, stubborn coughs, catarrhal affections, scrofula, general decline and weakness, loss of flesh, and all wasting conditions, and, to make its wonderful merits known, he will send Three Free Bottles (all different) of his New Discoveries, with full instructions, to any reader of THE LIGHT OF TRUTH.

Simply write to T. A. Slocum, M. C., 98 Pine street, New York, giving full address.

There is no charge for correspondence—advice—strictly professionally confidential.

Knowing, as we do, of the undoubted efficacy of The Slocum System of Medicine, every sufferer should take advantage of this most liberal proposition.

A system of medical treatment that will cure catarrh, lung troubles and consumption is certainly good for—and will cure—almost any disease that humanity is heir to.

Please tell the doctor, when writing, that you read his generous offer in THE LIGHT OF TRUTH.

limitations and obstacles that he had to contend with from lack of funds, and I marveled at the progress he has made notwithstanding.

I earnestly hope that Mr. George will visit Rochester this fall and tell his story to the public as simply and as charmingly as he told it to me, and bring with him two or three of the bright boys with whom I conversed, to whom he has been indeed a redeemer. I never saw anything more touching or more beautiful than the relationship between him and those children. While he allows them to express their affection for him to a certain extent, he very wisely draws a line beyond which they must not pass, thus repressing all tendency to the expression of a weakening sentimentality.

I was accompanied by a lady who is the sister of one of our multi-millionaires now in Europe. She is a woman of excellent good sense and a practical housekeeper. She entered into the spirit of the thing equally with myself, and was equally impressed with its grand possibilities. She hopes to induce her brother to visit the republic on his return, and I am hoping that there may be a sequel to my visit that will help forward what I look upon as the most promising effort of modern times in practical philanthropy.

I rejoice that there has been an auxiliary society formed in Rochester, and on my return to the city from my summer residence I shall do all in my power to help it become an efficient co-operator with Mr. George in his noble undertaking.

F. L. H. WILLIS.

Glenora, Gates county, N. Y.

CHRISTIAN SCIENCE.

Prof. William James, M. D., of Harvard university, though not a Christian Scientist, says, in speaking of its healing: "Their facts are patent and startling, and anything that interferes with the multiplication of such facts and with our freest opportunity of observing and stating them will, I believe, be a public calamity."

EMOTION, SENSATION, REASON, LOVE.

An Essay by Arthur F. Milton.

Emotion is often classed as automatic by scientists because unable to trace its origin to something tangible as they can sensation to the nerves; or because it is mostly uncontrollable.

Anger, for example, is an emotion, but not uncontrollable in all who possess it. Suppressed it takes the form of sarcasm. Controlled it is often let forth as sweet satire. It is but will power unspiritualized—uncultured. In its perverted form it may be classed as arrogance, hatred, malice, viciousness, vindictiveness, etc. But in either of these it may be controlled or not, or it may be controllable or uncontrollable, according to the force of reason behind it (or before it, either).

Reason is an effort of the senses acting for an intelligent effect; or, we may say a positive effect, and denominate its antithesis the negative. This, too, is automatic in degree. It is so much so in animal life that it has been denominated instinct. Yet it is reason, but of a lower order—uncultured, unspiritualized. But the material scientist is not ready to admit this. Instinct and emotion are not intelligent or self-conscious qualifications to him. One is simply "instinct" and the other is "automatic."

Emotion is a higher form of intelligence than reason, if we will but analyze it. Emotion is the stuff from which love or sympathy is made, and love is the highest form of consciousness exercised. It is the life principle in man which gives him the power to remain intact—individualized. Have you ever realized the grandeur of such a possibility? Think of it? Consciousness individualized in such a compact and almost minute particle of star dust, comparatively speaking. And, more wonderful still, a world of knowledge capable of being stored in this small capacity. Eternal progression, endless unfoldment, never ceasing wisdom and experience.

Love is the spiritualization of ani-

mal emotion, as reason is that of animal sensation. But love is the more difficult of the two to bring to the surface for action. But when it does unfold it governs reason. It sees in the dark as it were. It is the force or principle that makes us intuitive, prophetic, far-sighted and withal divine; for out of it branches all the virtues as benevolence, justice, honesty, magnanimity, generosity, aspiration, hope, joy, felicity and true courage—bravery, dignity.

Now, love is not automatic. It may be what might be called unreasonable at times. But that is when it is perverted by selfishness or lust. Otherwise it is divine and makes the spiritual man. In fact, it is the true or inner man, and its mission is to control the outer or sensual man. What appears automatic will then resolve itself in a sublimer consciousness than ever common reason manifested, and the latter will become a sort of secondary consciousness as sensation is to the physical man, or man in his mortal state.

Love is the law—the center of gravity in the human entity, and vibrates from the heart region—called the solar plexus—and thus its misunderstood functioning. Having no material basis it can not be grasped as a conscious or self-controllable principle. And being higher than reason it can not be understood by this measure. It must be measured by its peer—intuition or the conscious principle of its own existence—the soul. Soul must be understood by its like, and the man who has not yet found his soul is still on the mortal plane, and can only comprehend matter. Self-study is the only avenue to this knowledge, and only he who knows self knows the true secret of existence, or what love is.

EVERLASTING GOSPEL—Compilation of Spiritual Lectures. A valuable book. 488 pages. Price, \$1.00.

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Light of Truth.

Is Issued Every Saturday by

The Light of Truth Publishing Co.

124 to 30 N. Front St., COLUMBUS, OHIO.

VOL XXI., DEC. 4, 1897. NO 23.

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.

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THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could be readily accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

THE TEST OF FELLOWSHIP WITH LOVE.

How is our love best tested? The Christ said: "If a man love me he will keep my words, and my Father will love him and we will come unto Him and make our abode with Him."

The finger of eternal truth is today pointing to the esoteric significance of this test of human love, just as it did when the humble Palestinian itinerant was imbued with its sentiment. "As ye would that men should do unto you do ye even so to them." Here is the test; not because because Christ gave it, but because it is the irrevocable principle of love. If we love, we will keep these words, and we will do unto others as we would have others do unto us.

The world is looking for relief from the mad maelstrom of error, injustice and hate into which have been plunged myriads on myriads of God's daintiest and noblest creatures. It is gradually tearing away from these conditions, but it is looking for some complex system of righteousness which shall require the sage and savant to interpret. In this travail the Christ and the test of love are lost. It is all so simple that the world does not see it. How often are violets in life's pathway trampled under foot in the mad rush to reach a glittering dead sea apple? Shelly caught the idea when he wrote: "Tis we who lost in stormy visions Keep with phantoms an unprofitable strife,

And strike with our spirit's knife Invulnerable nothings." * * *

Thus are the simple yet all-powerful principles of regeneration trampled upon. How can men comprehend the charge, "I am my brother's keeper," until they learn to "bear one another's burdens?"

The upward quest must yet become urgent enough to feel and the strained eye clear enough to see the Golden Rule. The doctrinaire will not see these things, because he is looking for Christ in the garb and pomp of a kingly buccaneer, instead of the regenerative power of love in his own being. The altruistic-confraternal estate of mankind lies in the practical outworking of the sermon on the mount. The simple preacher of that sermon said, "The word which ye hear is not mine, but the Father's which sent me," and the burden of his word was "The greatest is he that serves others most."

There are in the uplands of the pleasure which exalted immortals are depicting upon the mind forces of humanity, the truths of a glorious ultimate of the struggling processes of mental action and physical growth. It means the shading of hate and envy and pain into the effulgent rays of peace, tranquility and happiness, but these agencies are to be wrought only as men learn to serve each other. The prayer for benignity must include all, not self alone. "Give us our daily bread" must take the place of "Give me my daily bread." The rebuke will then not come: "Why call ye me, Lord, and do not the things which I say?"

THE HIGHER MAN.

In view of the tremendous energy of the finer forces which, however variant they may be in their working hypotheses, are performing such labor in the emancipation of the mind, we may well ask what it is that causes the persistent reach of the mind forces? Is there in the nature of things a heaven unto which man shall come by virtue of a perfection of his mind, or is it outside of and beyond the nature of things? We hold that it is here and now. Heaven is here and now. Peace, plenty, justice, reverence, love, are here and now. But owing to the imperfections of the mind by which phenomena are perceived the consciousness of the world does not, cannot, sense this exalted but natural condition. There was a great advance made when physiology and psychology were brought more firmly together, as interrelated sciences; and this, too, sounded the crack of doom for ecclesiasticism. The reach after the unattained has been immeasurably helped by this coalition. We are now coming gradually but surely into a new regime, a new reason for the world.

Dr. K. M. Bucke, of the British Medical association, presented some novel views in a paper recently read before the section on psychology of that association in Montreal. Dr. Bucke says that telepathy and clairvoyance are specimens of nascent faculties. He places in the same nascent state the phenomena of Spiritualism, and argues from this that a higher form of consciousness is making its appearance in our race. Whether it will become common, and finally universal, will depend upon the general laws of natural selection, but it is a fact that it is becoming common, and he adds that in the course of ages there should be born from the present human race a higher type of man possessing this higher consciousness. The new race, as it may well be called, would occupy, as toward us, a position such as that occupied by us toward the species of a lower order. Dr. Bucke closes this remarkable paper by saying that the advent of this higher, better and happier race would amply justify the long agony of its birth through the countless ages of our past.

We are optimistic enough to believe that the question raised by Dr. Bucke relative to the survival of these faculties is answered in the laws of selec-

tion, i. e., natural selection has already prepared the way for them. They have come in the order of time and the development of the mind forces of the world.

THE PENALTY OF TRUTH TELLING.

The man who espouses a righteous cause nowadays, particularly if it affects the material interests of powerful persons, evidences two things. He is either a fool masquerading in the purloined garments of wisdom, or he is really wise and fully prepared for martyrdom. forcible instances of this are occurring every day. A late one is the attitude of the editor of the Columbus Dispatch, who has written a letter to newspaper publishers asking them to co-operate with the Dispatch in the discussion of various reforms having for their scope the rescue of the American workmen from the peril now threatening them. Especial stress is laid upon the duty of restricting immigration to the end that more and better employment may be obtained by the workers now here.

The following is the way an eastern contemporary answers this request and proposition:

"The Journal believes that this letter is contemptible trash. No man who has the slightest knowledge of the spirit of the American people could write such a communication."

This may be taken as a fair index of the success in store for the Dispatch man. Perhaps he has not woken up to the fact that the newspaper press of the country is the mere ooze of sentiments he is in no way competent to overthrow. Perhaps he is not aware that ditorial writers are simply oil cups that grease the shafts of a machine which grinds their own manhood to a point where a microscope is needed to see it.

STOP IT!

A New York prison has discharged a man, after two years' incarceration, who had been proven innocent of a charge of burglary being made on circumstantial evidence.

This man had a comfortable home and was on the upward journey in life, but which home now is wrecked, while his prospects are dubious. He has been offered \$7,000 by the state—perhaps based on what he had and what he could have earned in that time—but he has spurned it as insufficient to assuage the evil done. It is presumed that this offer was made to save a suit. But whatever the outcome, we trust that it will lead to some kind of legislation which will modify the power of the police and detective departments; for it is here where the evil lies. Detectives are largely dependent for perquisites on their energy and push in finding criminals, and they too often over reach themselves in their zeal. Arresting on suspicion is another nuisance—aye, tyranny—that has crept into our police regulations, and needs trimming. Any porter on a Pullman can have a gentleman arrested on a trumped up allegation, if he chooses to form a dislike for the individual; and this can readily be formed with a little "energy" or "push" of the imaginative sort—especially when the party is bold enough to resist the surreptitious demands of some of these lords of the road.

Let us not become Russianized.

Messrs. Houghton, Mifflin & Co. have announced the publication of Elizabeth Stuart Phelps' "Story of Jesus Christ: An Interpretation," with 24 full-page pictures by Hoffman, Dumond, Bida, Da Vinci, Gerome, Merson and others.

A PRESENT DUTY.

The bereaved and the questioning who through much travail have come into the glorious knowledge which Spiritualism offers, have much to be thankful for, but their obligation to others does not cease with their own satisfaction. The mother who has seen her darlings go from her when there was nothing for her in the blackness of death's night ought not to forget, now that she is in the light, other mothers who are in anguish over the whereabouts of their loved ones. The father and husband who has felt on his heart every clod that has fallen upon the narrow house of his dead, and who has been blessed by the ministrations of Spiritualism, can hardly afford to refuse succor to those still in the tolls of doubt and sorrow. Look back upon the agencies which gave you an inkling of what lies beyond. Was it the kind thought of a friend, who placed in your hand some book or paper bearing upon Spiritualism? If so, then your duty is clear, and it lies in performing that office for some poor soul who now suffers as you suffered. In this you perform a double duty, in that you are assisting your paper and your friend. The Light of Truth contains much from week to week that is of the first importance to the intelligent inquiring mind. It is printed and sent forth with the one avowed aim of doing the greatest good to the greatest number. It needs your support, and we may well assert that those in doubt and despair regarding the province of death need it more than we need their subscription. Then send out to these your paper. Write them a word regarding it; what it stands for; why it is printed and the glorious gospel it espouses. Ask them to subscribe for it, if for no more than a trial of three months. Our experience is that most of the trial subscribers become permanent ones.

SOME OF THE ABSURDITIES OF THE LAW.

Apropos of meteorites the following amusing story is told by Sir Robert Ball respecting one of these celestial visitors, says the Scientific American. A meteorite which fell on a farm in America was claimed by the ground landlord, as his lease reserved all minerals and metals. The tenant objected on the score that the article was not on the property when the lease was executed. The landlord then claimed it as a flying game, but the lessee pleaded that the thing had neither feathers nor wings, and claimed it as ground game. But while the dispute was going on the customs officers seized the meteorite on the ground that the revenue had been defrauded by its introduction into the country without payment of duty.

HOW TO ENJOY A PAPER.

Among our contributors this week are Lillian Whiting, Giles B. Stebbins, Dr. F. L. H. Willis, Lyman C. Howe, Prof. Loveland, and others, with a pleasing miscellany, good poetry, instructive questions and answers, philosophic squibs, and some things devoted to the special reader, as palmistry. The general reader gets the larger share, and we trust he will be contented, ever remembering that our motto is quality, not quantity. We aim to enlighten rather than to excite. The Light of Truth is entertaining—not sensational. Read it in that light, and you will enjoy it and benefit by it.

Bradstreet's reports 273 business failures for the week ending Nov. 21, compared with 223 the week before. For the corresponding week a year ago 264

ELECTROCUTION — CIVILIZED BARBARITY.

Electrocution has been pronounced brutal, and will be considered so until it is made to produce instantaneous death—if the Mosaic doctrine is to be our guidance in the future as in the past. But how does this agree with the later teachings of doing unto others, etc., or as we sow we shall reap? How would those who voted in favor of electrocution like to be treated to their own prescription? If the law of cause and effect is correct and consistent with the Biblical teaching of "Vengeance is mine, saith the Lord," much suffering is in store for those who are the direct cause of the electric chair. If not by electrocution, the agony of the electrocuted will be theirs in the same same measure as they have meted out. A second crime never vindicates a first. The feeling of revenge which prompts to the doctrine of an "eye for an eye or a tooth for a tooth" is not very far removed from that which prompts a murderer to the deed for which he is hanged or legally killed in other ways. It is the same chord touched and will inherit a like passage or greeting in the next life. Ignorance will not save anyone; for feeling or desire creates a living force, and that force remains a part of the man who created it, enjoying or suffering the action of nature on it as we do the action of heat, cold or a June breeze on our senses in this life. Revenge is a discordant force which inherits pain as colic or neuralgia does in this life. The soul is as alive to such states of consciousness as the body is to pain, and no anaesthetics to give relief.

But we are not condoning the crime of murder per se. The murderer will suffer for his own crime. The same law that punishes the avenger will punish the murderer or assassin, and in ratio to the selfishness or malice involved.

All crime is the effect of degeneracy—moral turpitude—mind diseased—and needs a physician. We do not electrocute the fevered patient or madman who commits murder. Then why kill the angered or morbidly selfish? Why not discipline them by a life of servitude instead? Prison walls should not be tainted with legal crime, but with kindness and moral teaching; and legislatures have it in their power to make this reform. They will be held responsible for the evil resulting out of these legal murders, among which are the suffering imposed in cold blood, family disgraces, the anguish and sleeplessness of relatives, etc. Each lawmaker will enjoy life in spirit or suffer as he has worked for the good or ill of humanity, and no more daring to plead ignorance as an excuse than he has made "ignorance no excuse for lawbreaking," reaping exactly what he has sown or implanted in the cause of his own future.

TO MEDIUMS.

Mediums who desire to be instructed should read the Light of Truth. It will prevent new investigators from saying our mediums are uninteresting or ignorant. Furthermore, it refines the mind to read articles from refined writers, and the respect of the world is based on tone. Add to this the fact that some one said he always felt safe when he saw the Light of Truth lying around, because he knew he was in decent company, should be an incentive to all mediums to subscribe for the benefit of their circle attendants. It will invite the best sitters to return—those who furnish good conditions and make the seance a success. Send in your subscription if you wish to reap the benefits of its influence.

—Try a three months' subscription —25 cents.

MRS. MAY S. PEPPER.

The subject of this sketch was born in Mansfield, Mass., in May, 1868. She was first controlled by "Bright Eyes" when about 16 years of age, just after the passing out of her mother in 1883, said control doing most of her platform work. She was ostracized by her people and left home, they believing that such things proceeded from the "evil one." Her father offered to take her back, provided she would claim there was nothing in it, but she was true to her convictions and told him she preferred her gift to his money, which will show the courage she has for her work. She is a persistent worker in the cause she represents, and does not swerve from what appears to her as right. She is one of the foremost test mediums of the country and president of the Rhode Id. State Spiritualist association. Her work has been marvelous, and as Moses Hull said in one of the Spiritual papers last month, "She has few equals and no superior as a test medium."

OLD TIMES.

How dearly we love to refer to the olden time, recalling past scenes and faces, indulging in a reflection of childhood's days when sorrow and grief took no part in our life's plans.

Few realize, however, that there is more fact than fancy in this sort of meditation. Recalling the past in our own lives is a veritable self-psychometrization. It may be voluntary or involuntary. In the former it is an effect of volition—a calling up of past memories by desire or will; and once in the act, we see more than intended or expected, for the vibration on the aural mirror brings other scenes unthought of to view.

Every act or mental disturbance is indelibly impressed on the spirit, and the magic touch of thought enlivens it to a panoramic depiction as accurate as if produced by the kinoscope.

When involuntarily produced the scenes are brought up by suggestion or something that vibrates in unison with them—often caused by a face or an expression of the same; a scene that contains a similitude; a remark or an emotion. In such cases we are frequently drawn by their exceeding activity from the present to the past, the latter soliciting our interest, in excess of what we are engaged in. This accounts for the so-called "guilty conscience," when the past has been an unlawful or a selfish one—one in discord with natural law or love (divinity). Such scenes cause anguish or suffering. They constitute our hell within. The opposite is our heaven. Let us, therefore, do right in the present, and the past will always loom up in pleasing aspect, with results on our emotional nature that accord with the memory—happiness for goodness or delight for godliness.

Dr. Baraduc, the eminent French researcher, contends that he has photographed human vital forces. He has ascertained that a person seated in a completely dark room before a camera has succeeded in producing a clear impression on a sensitized plate. He has received the impression of a corpse on a sensitized plate in a totally dark room three hours after death. Dr. Baraduc concludes that man is possessed of a vapor which, in its movements, must be connected with soul vibrations and is of itself palpable intelligence.

Switzerland has a new law making insurance against illness on the part of all citizens who cannot show that they have reserved means of support compulsory.

FOR REFLECTION.

Austro-Hungary wants to fight America, but wants Europe to help her. She puts it in a way as to convey the idea that Europe is endangered by American principles.

Now, the question is, will those Europeans in America who are so sensitive about criticising ignorant emigrants or their country in general stand by Europe or America?

They came to this country for protection from European tyranny, yet some are very touchy on any kind of fault-finding with that kind of government. Is this consistency? If they seek American protection let them be Americans in all respects; for if it should happen that Europe combines against us, their freedom gained by coming over here will be lost again; and what then? Regret, remorse, sorrow for not being Americans out and out.

AN ESSAY ON MEDIUMSHIP.

(By Prof. J. S. Loveland.)

Price 25 Cents.

Now in press and will be ready for delivery in a week or ten days.

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

Following are its contents:

Introduction.

A Talk With the Reader.

Chap. 1—What is Mediumship?

" 2—The Nervous System the Base.

" 3—The Mediumistic Status.

" 4—Preliminary Considerations and Queries.

" 5—How to Become a Medium.

" 6—How to Become a Medium —(Continued).

" 7—Healing Mediumship.

" 8—The Subconscious Selfhood.

" 9—The Higher Mediumship.

" 10—An Appeal to Spiritualists.

DON'T FORGET.

Come, friends, send us in the names of the Spiritualists you know of in your town. So far they are coming slowly. Don't be afraid that somebody else has already sent us a list. Even if we do obtain a duplicate, it will not harm. You may know some one that the other does not, and it will help the cause either way. So, get up your postal card and pencil, jot down whom you know, and drop it in the next box.

AN EPISODE.

The subjoined is a condensation of facts, the truth of which we vouch for, knowing well the parties directly concerned. A young man lay on his bed in the last stages of consumption. He was dying. His patient mother sat near him.

A letter is handed to her. In it she reads the following message, written by her brother in a distant city two days before: "Last night I saw your husband, a glorified spirit, and he entreated me thus: 'Tell Edward's mother to let him come to me. She has had him all these years since I went away. Now I want him. I will come for him. I have prepared a place for him.'"

Tears streamed from the mother's eyes, although she was resigned. Suddenly the young man started and exclaimed: "O, mamma, there is papa. Don't you see him. He stand right here by my bed, and he says he is come for me. Mamma, I am all right." And so he died.

EDITORIAL NOTES.

Men are getting rid of half truths and taking on whole truths.

Postmaster General Gary recommends the establishment of postal savings depositaries.

No intelligent spirit ever seeks absolute dominion over the mind or body of any individual.

Archbishop Keane says that Dr. Schroeder of the Catholic university "has created a scandal by publicly patronizing the saloons of Washington."

A curb-stone philosopher was asked what his idea of human nature was. "See that suit of clothes in that store window, there? Well, if I can get 'em I don't want 'em; if I can't get 'em, I want 'em. Dats human nature."

Read Julla's message on another page and make a new resolve to do better, be more civil, let kindness rule, and think twice before refusing a simple request. According to our rapport with spirit, we rise in the mortal. Love is the law.

Professor George D. Herron, commenting on the labor movement in England, says that John Burns is a respected and trusted man by even members of the house of peers, and yet he heard Burns speak his mind in London in a way that would cause his immediate arrest in New York or Chicago.

The man who stops his subscription because the editor did not accept his communication never realizes how many subscribers were saved by rejecting it; but the editor does, and that is all he cares about it. Editors, as a rule, know more about running their paper than outsiders do. He is to a newspaper what the helmsman is to a ship. Some people should note this fact.

According to the Philadelphia board of education Victor Hugo's "Les Miserables" is a bad book. One protest against it came from a female prude, who says: "We cannot be too cautious in setting before the young girls and boys anything which detracts from their ideals of virtue and purity." If young girls and boys don't see anything in Philadelphia besides "Les Miserables" to detract from their ideals of virtue and purity, we would like to know. We have in mind several children to send there to live.

In the Nov. 21 issue of the Light of Truth there appeared an article by Mrs. C. L. V. Richmond, detailing somewhat her experiences as a medium. Spiritualists possess in this bit of writing a great deal that will be of incalculable benefit to those who are on the road of inquiry, persons who are looking about for something that Spiritualism has produced in the line of psychical agents, and we earnestly ask that our readers will mark the article in question and send the paper to some friend whom they know to be interested as above outlined.

CONTROLS HER DREAMS.

The Italian telepathist, Dr. Ermacora, has recently carried on a number of interesting psychic experiments. He caused a young girl to see many things in dreams that she had never previously heard of, and to experience emotions that were entirely new to her. Going to sleep naturally at night, and being asked the next morning if she had dreamed anything, it was found that in many cases her dreams were exactly what the doctor had predicted.

HYPNOTISM—Laws and Phenomena. Carl Sextus. Illustrated. 300 pages \$2.00.

Spiritism

A CLARION NOTE FROM THE
SPIRIT SPHERES.

TO THE SPIRITUALISTS OF THE
UNITED STATES.

The subjoined communication has been handed the Light of Truth by Professor J. S. Loveland, who offers the following explanatory note:

Oakland, Cal., Nov. 13, 1897.

Editor Light of Truth: The inclosed manuscript was sent to me from Los Angeles, with request to forward it to some one of our spiritual papers. Bro. Slocum sent it and said the writer was a very nice man and a reputable medium. I have read and reread the article, and wrote Bro. Slocum that I thought the length alone of the communication would exclude it. But the author being anxious, I send it.

Fraternally, J. S. LOVELAND.

THE MESSAGE.

It has been the holy and happy mission of your friends and loved ones in the spheres beyond the physical world to bring to you the glorious revelations and the glad tidings of immortality, combined with the rosy hopes to be reunited again with your loved ones gone before you, or with those whom you will have to leave behind you when nature's laws demand your departure from this earth. They have sown the seeds of eternal and infinite love, and are long since anxiously watching and waiting for your cheerful and careful cultivation thereof, so that they may finally bring forth a rich harvest of good fruit for the benefit of all mankind, by which a heaven here on earth can be established on a permanent basis as well as in the spheres beyond. You have received innumerable messages from the angel or spirit world to convince you that this is the aim and object of all their revelations and missions, and they have tried to prove this to you in many unmistakable ways by and through your inspired mediums, speakers and poets. They have finally seen the necessity of sending a special messenger to communicate to you in fuller and more explicit terms and words the aims and objects of their missions, and to indicate to you the ways and means you have to adopt to bring to a full fruition the seeds of love and wisdom they have sown among you. They do this hoping that you will show yourselves worthy of the trusts confided to you, and thereby relieve yourselves of the great responsibility imposed on you. The time is surely coming when every one of you will have to answer the following questions:

"What uses and applications have I made of the spiritual gifts, talents and revelations that have been given to me? Have they been given to use only for selfish purposes? Have I used them for the material, the physical, the intellectual, moral and spiritual improvement and elevation of the race, as well as of my own individuality?"

And the time has now come when you, in your collective capacity as spiritual organizations of this period, will have to answer these very pertinent questions. Of what use would these precious gifts, talents, messages and revelations be to you and to humanity at large if you have not the courage, the good will, the intelligence, energy and enthusiasm necessary for their practical application in the affairs of

communities, states and nations, as well as in individual life? Have these lights been given to you only to light up your own individual pathways, and to leave in utter darkness the masses of mankind, whom we could not reach on account of the chaotic and inharmonious conditions under which they are forced to live by the upper crust of society, which uses its advantageous position, its political intellectual and material power only to subject and fleece the masses and keep them down in constant dependence, darkness and slavery? If you think that this was our aim in giving you these revelations, then you are greatly mistaken! And if you do not speedily amend your mistakes, you and your posterity will have to suffer for it most severely here on this earth as well as beyond your physical life. You may ask: But what are we to do? We answer, look around on your social, your economic, your political, intellectual and moral conditions as they are, and as you should be able to make them if you apply your reason and the lights we have given you. If you throw the searchlight of a thorough and critical investigation on these conditions you can not help but see the speedily approaching ruination and total degeneration of your race, in spite of its outwardly glittering civilization; and you can not help but see that it is high time to use all your moral, intellectual and material, as well as political means to reconstruct and reorganize human society on principles of true and all-embracing wisdom as revealed to you in the "Sabbath Era," or my mission and the mission of our time. Do not say that this goes beyond the limits and aims of your organization, and that you have neither as individuals nor as organized societies, such a mission to fulfill; for in saying so you would show not only a very poor conception of the fearful consequences that will invariably follow, but also a gross indifference for your own individual as well as national aim. You would, in common with the hosts of darkness and the enemies of human progress, put the seal of your approbation on the existing rotten conditions. It would be saying as much as this: that you are satisfied with the condition of things as they are; that you do not and can not care for the fate and the doings of others; that everyone has to look out for him or herself and take the consequences.

This sentiment has until now been the prevailing one among individuals and nations, and as far as we can understand causes and effects it was probably a necessary motive power in the process of human development. But we can plainly see that this motive power has now fulfilled its purposes. It is worn out by the uses and misuses that have been made of it. It is similar to an old rusty boiler that furnishes the power to a machine of production or transportation. It has to be removed and replaced by a new one as speedily as possible, otherwise it will burst and blow your outwardly glittering civilization into fragments and leave its survivors in a state of barbarism as bad, if not worse, than it ever existed on earth.

When and wherever you have found, discovered or invented newer and better motive powers in the fields of industrial or agricultural productions, or transportation, by which you could save human labor, or by which you

could diffuse and distribute or communicate the acquisitions of your arts and sciences, or the comforts and necessities of life more rapidly and more thoroughly, then you never hesitated long to adopt them. Should you now, when an absolute necessity, and the earnest appeals and monitions of all advanced and progressive minds, as well as of your spirit friends, prompt you, hesitate to adopt a better moral and intellectual motive power for human activities? A motive power that promises and is able to establish for you a heaven instead of a hell on earth? We would feel ashamed of you and of our own origin if you did. We would feel that we have made a failure of our missions and endeavors to bring to you the glorious revelations and the glad tidings that we did.

But we hear you ask: What does the new and better motive power of human progress consist of? Well, it is like the old one, but it will be a greater improvement on the old one than electricity is on steam or water power. The old motto was "every one for himself and the devil for all." The new one will be "Every one for all, and all for every one." This motto, applied in practical, collective and private life will prove to have more power than steam, electricity and dynamite combined. It will rend the old world of selfish, corrupt and criminal practices asunder, and build a new one as far preferable as a highly cultivated and civilized country is to a dreary and desolate desert inhabited by barbarians.

Make this new motto the basis of all your future actions and endeavors, and the prevailing sentiment of your own and other organizations, and the result will be that the pandemonium of disorder, confusion, disharmony, crime and suffering in which you are now living will soon be transformed into a blooming paradise inhabited by a virtuous, intelligent and happy race of human beings.

The time has now come when you and all should fully recognize that your spirit friends have not come merely to bring some one here and there a message of love and consolation who can afford to pay a medium for it. The time has come when your mediums should be free from the degrading and suspicious necessity to take payment for these messages which we give to them gratuitously. The time has come when your mediums must cease to be merely business professionals and dealers in heavenly gifts to the benefit of those only who can afford to pay for it, and who make the least good use of it. And the time has come when your mediums as well as yourselves in your individual and collective capacities should bring to account and to a practical application in life the beautiful lessons and messages transmitted to you gratuitously by the angel world. The time has come when you all should see that your efforts and endeavors of a mere individual reform are entirely futile and useless unless you reconstruct and reorganize in the same time your economic as well as your political, social and moral base of existence so as to give to every child the fullest opportunity for the fullest education, ac-

ording to every individual's gifts and abilities. And to every adult to employ his or her time in useful services to humanity, according to each one's abilities and intellectual faculties.

But how could you expect to accomplish all this if you confine your activities to your daily routine business, to your pleasure, or your seances, circles and Sunday meetings, within your own circle of friends and acquaintances or organizations? If you want a heaven here on earth as well as beyond it, you can have it, but you must use and employ earthly means to get it. You must work and struggle hard for it. You must legislate it into existence. Consequently you must use your political rights as citizens. You must conquer the political power in conjunction with those methods which have directed the practical application of that new, great motive power, "One for all and all for one," inasmuch as its principal aims are to nationalize and socialize all the lands—the means of production—transportation, communication and distribution, for the common good of all and the exclusion of none.

Do not say there is no use in voting for a ticket that has no show of success. Remember how little show of success the abolition party seemed to have some 36 years ago, and how successful it was after all. The time was ripe for the realization of their aims and the progressive forces of the land had to fall in and fight their battle. The time is ripe again for the realization of similar aims, and the forces of progress will lead you to victory. Remember too that when you vote for a good principle that your vote will finally count here as well as in the spirit world, but when you vote merely to elect the strongest party and the shrewdest politicians into political power, a power which they have always misused and always will misuse, then you throw your votes away—you throw the precious pearls of your political rights to the swine who will turn around and rend you. In conclusion we will say: It was our mission to bring light into your human darkness. It is now your mission to use it well. The result of your uses of it will come home to you. Your will and your actions will shape your destiny here and hereafter.

Received and transmitted by J. H.

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A PARTING WORD.

"Letters From Julia."

Of all the good things found from time to time in his "Borderland" Mr. Stead has given us nothing more beautiful and inspiring than his "Letters from Julia," one of which is appended herewith. In explanation, we have to say that this and similar communications are written out by the hand of Mr. Stead wholly automatically, so far as his will, thought and volition are concerned:

September 19, 1897. — Julia. My Dearest Friend—My heart is somewhat sad within me at the thought that this may be the last time for some months that I shall have the much-prized opportunity of communicating with my friends, whom I have so often addressed through the pages of Borderland. It is now nearly four years since I began to write for them, and I have had much blessed evidence as to the help which my letters have given to many who had otherwise almost despaired.

Now that for the present, and only for the present, my letters must cease, I feel more than ever impressed with the importance of insisting once more, more strongly than ever before, on the great truth that God is Love, and that all who love really and truly are in God and He in them. I have said this many times. But you do not seem to realize how literally true it is, and how absurd it will seem to you when you come over here and see how God has been kept out of your lives because of the lack of love in your hearts. There is nothing in all the world so true, so vital, so universal as this. Love and God are the same, and when, from any cause, you hate or do not love, to that extent you shut God out from your life.

If I had only one message to give, this is the message—Love.

If you would be as God, Love! Everything you love is a step towards Heaven. Everything you dislike so as to make you incapable of loving anyone, takes you down the steps away from Him. You think that it is righteous to be wrath, and you do well. But although you may be righteous and wrath, you cannot be at one with God if your wrath makes you to be out of charity with the offender. You may punish the offender—but in love. If you love to punish, if the pain you inflict pleases you—beware! You are out of love, and to be out of love is to be out of the very being of God.

("But," I objected, "does this not result in spoiling people?")

No; this is not to spoil people. Be just; nay, even be sternly just. You do not neglect to punish your child because you love him. But the pain you inflict is felt first by yourself. You cannot punish another rightly but you must bear it upon your own heart first. All bitterness, all desire for vengeance, all hardening of the heart that causes you not to feel the pain you must inflict upon another; these things are contrary to love, and, therefore, are enemies of God. Love is not mere yielding to pleasant, easy-going complacency or indifference; that is not love, but self-love. The love that spoils a child is cruel as hate. It is selfishness. You must often smite in love. But love feels the blow before it is delivered; suffers first and feels the most. This is one of the many, the innumerable lessons of the Passion of our Lord.

When I have written of late months I have not said so much as I did in my earliest letters about the spirit life and the ever blessed realities of our union with Him who is Love, and with whom to be is Heaven. But there is nothing that I wrote that I have to unsay. Rather, if I could, would I re-

peat it all over again, more earnestly, more lovingly than ever. The greatest, the most delightful, the only important thing, compared with which all other things are as nothing, is that by what you call Death we have come into a far closer, more intimate realization of His presence, of His Life in us, and our Life in Him. All that we can say, all that has been but as faint and imperfect symbols.

Oh, my friend, my friend, you know not, nor can I ever pretend to begin to explain the exceeding wonder, and glory, and infinitude of the sense of the realized Love of God for us, in which we live, and move, and have our being. I wish that I could make you feel it more. I wish I could explain it better. But I cannot say more than that—it is more than I ever dreamed of, more, far more than I tried to explain in my first letters. All that you know of earthly love—the love of mother for her child, the love of bridegroom for bride, the love of husband and wife—all earthly loves and ecstasies of affection, are but as the alphabet of the language of Heaven. And the more ideally and unselfishly you love, the more you understand God and have God in you, the hope of glory. What the glories of sunrise are to the grey twilight that precedes dawn, is our life of love to the life you lead, excepting in those high moments when the heart glows with a divine exaltation which is born of the inspiration and consecration of love.

Alas, how feeble are my words! I cannot utter what I feel. I only know that when you will know you will feel as powerless as myself to explain.

Now, this is why I am always saying to you Love, Love, Love. Because the difference between your side and this side is chiefly in this—there is more love here, as there is more sunshine in summer than in winter. If there were but more love in your world it would be even as ours; for to you also would be given the Vision of God.

And that brings me to another truth which I would fain once more insist upon before I close my letter.

Your world is not at all so hopeless as you think. You have far more Divine attributes than you imagine. The worst of your world is the want of love. If there were love where there is hatred or indifference, earth would become heaven. Even your most sceptical people admit that. But they say that even with love there would be the anguish of parting and the misery of death, and while this is so, who increases love increases sorrow, for the closer the tendrils twine the more anguish it causes to tear them off.

And that is why I have ever been so insistent upon the fact that if you will cultivate your souls and cease to immerse yourselves in inert matter you will be able to triumph over the last enemy. For you who have so imperfectly, and at such irregular intervals, made proof of what I say, know that it is often possible, even to you whose life is so engrossed with worldly cares and pressing duties, to communicate or to receive communications from friends far away of so intimate and constant a nature that they throw into the shade all speech and correspondence.

You know also, from the experience of friends, that the possibilities of the multiplication of person, the creation of the apparent Double of one's body, and its transport to any place with the speed of thoughts is no mere phantasm of the imagination. These things with you are fitful gleams of the coming day. They can be, as I have told you, developed until parting will be no more, and the greatest drawback to the increase of love will vanish away.

There is no sense that shall not be satisfied, no demonstration of the reality of this latent energy of spirit that

Kidney and Bladder Troubles Quickly Cured.

You May Have a Sample Bottle of the Great Discovery Dr. Kilmer's Swamp-Root Sent Free by Mail.

Men and women doctor their troubles so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, scalding irritation. As kidney disease advances the face looks sallow or pale, eyes puffy, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; a sediment or settling is also convincing proof that our kidneys and bladder need doctoring. A fact often overlooked, or not always understood, is that women suffer as much from kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist and as such is not recommended for everything, but will be found just what is need in cases of kidney and bladder disorders or troubles due to weak kidneys, such as catarith of the bladder, gravel, rheumatism, or Bright's Disease, which in fact, is only advanced kidney trouble.

The mild and extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cents and one dollar. So universally successful has Swamp-Root been in quickly curing even the most distressing cases, that if you wish to Prove its wonderful merit you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. Mention Light of Truth and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The fact that this liberal offer appears in this paper is a guarantee of genuineness.

shall be wanting. The spirit that takes no heed of limitations and trammels of the body when the body lives is not less free when the body is laid in the grave. The power that creates a Double can cause the living who love to receive their dead again.

(But all these years I have never seen you.)

Now, my dearest friend, it is true as you object that you have never seen me since I passed over. But when the water is disturbed there is no reflection of your face. There must be a calm and placid surface even for a mirror. And how often have you been calm and placid, tranquilly waiting for the manifestation of the Invisible?

You know that though you have not seen me with your own eye, others have, and that under circumstances which preclude deception. And if you have not seen me, have you not had constant witness of my presence in messages and communications which have never failed these five years.

JULIA ON THE EVIDENCE OF HER EXISTENCE.

(But, perhaps, after all, they may have been—)

Oh, I know well the sceptical doubt. These messages which you have received at all times and seasons; of which possibly a hundredth part have been published in Borderland, may, you suggest, have been due solely to your subconsciousness, your other self. Your hand which has written things unknown to you which have occurred in the past, and which has written things as yet unknown to any one which have been fulfilled in the future, is, moved not by me but by some hitherto unknown segment of your soul. Well, you can take it so if you please. But you know, best of all, whether these communications, many of which ran directly counter to your own views, and all of which form a consistent whole with a distinct character and individuality of their own, did, or did not, emanate from your own mind. They certainly did not emanate from your conscious mind; and if you know nothing of their contents, you know nothing of their origin. I, who know both, have always told you the same thing. I am your old friend on earth-life who passed away some five years ago. And who has ever since been with you to teach, to console, and to assist you in direction.

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<p>The Spiritual Almanac for 1898 Will be sent free to all Patients Dec. 15, 1897.</p>		
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TERMS VERY LOW.		
Send age, sex, leading symptom and \$1.00 to		
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When we speak of death as separation, has it separated us? Have I not been more constantly, more faithfully, more intimately with you than ever was possible to me when on earth. Then, if that be so, and you know it is true, why should you doubt that it can be so with all mortals? For what one attains is a measure of the latent possibilities of all beings.

I have often regretted that you did not take more practical steps to establish the bureau of which I have so often written you. But, perhaps, I have been too impatient. The times and the seasons are not revealed to us, even here. But it will come, and when it comes you will understand.

JULIA.

The World of Psychics and Liberal Thought.

Paul Tyler's essay on "Thinking All Over" in the November number of The Temple deserves a wide reading. This kind of metaphysics can not but assist in the solution of mind problems and the relations of feeling to thinking.

The magnificent temple of the Christian Scientists at Chicago has been dedicated. Eight thousand persons were in attendance. The building cost \$108,000 and has a seating capacity of 2,000.

A St. Louis, Mo., judge has discharged an alleged swindling medium, holding that any one who could be deceived by his tricks deserves no redress at law. The best way would be to punish both the swindler and his dupes. If one is a knave the others are fools, and both ought to be punished.

Hypnotism has cured a serious attack of hiccoughs in a girl living at Gloversville, N. Y.

John E. Remsburg was elected president of the American Secular union at the recent convention in New York city.

Four hundred millions adhere to one or the other of the forms or Buddhism.

What was the origin of Spiritualism and is there any truth in it?—M. V. B.

From time to time there have been mysterious rappings heard, usually found to be a trick, but about the fifties or late forties of this century, in the city of Rochester, these rappings were heard and nobody could account for them. Two sisters, named Fox, were what we now should call "mediums." They traveled, and the "Rochester knockings," as they were styled at first, kept them company and proved a source of revenue. Others went into the business, and Spiritualism became what it is today. Some time ago it was investigated at the University of Pennsylvania, and the commission declared that there was nothing in it.

The above is taken from the Philadelphia Inquirer. It is a fair sample of the information people get from the big newspaper "educators" (?) on the subject of Spiritualism.

Let us not always say
"Spite of this flesh today
I strove, made head, gained ground
Upon the whole."

As the bird wings and sings,
Let us cry, "All good things
Are ours, nor soul helps flesh more
Now than flesh helps soul!"
—Robert Browning.

New York is to have a new public library building to cost \$1,700,000.

Dr. R. Osgood Mason, a careful searcher in the realms of Western occultism, has grouped his experiences in a book under the title of "The Subliminal Self."

Volume 5, No. 1, of "The Little Free-thinker" for December, published monthly at Chicago, 213 East Indiana street by H. G. Green, is at hand. It is a well-conducted little magazine for the young.

The Salvation Army has settled its first "farm colony" at Soledad, Cal.

Macon, Ga., Theosophists had a gala week in November.

Physicians of the New York Academy of Medicine are laughing at Dr. Mary P. Jocabl for saying that she felt sure that women could never succeed in hypnotizing a patient. She had tried it herself, she said, and failed.

Minister (to elderly female crofter) —I'm sorry to hear your potatoes are very bad this year, Janet." "Deed they are, sir; but I've reason to be thankful to providence that other folks are as badly off as myself."—Tit-Bits.

Dogma.—Teacher—Mary, make a sentence with dogma as subject. Mary (after careful thought)—The dogma has three puppies.—San Francisco Chronicle.

The international celebration of the semi-centennial year of Modern Spiritualism will be held in the city of Rochester, N. Y., commencing June 1, 1898, to continue eight days, under the auspices of the National Spiritualists' association of the United States of America.

The Rev. Dr. John Fox of Brooklyn preached a sermon on what a professor in Oxford university described as "The Exquisite Book of Jonah," the other day, in the course of which he demonstrated that the man of the gourd could subsist comfortably in a whale's belly by showing that men had been so immersed in recent times. He said that the latest record is as recent as 1891. It is related in the Literary Digest and elsewhere that a sailor was cast in the water while whaling and swallowed, and after a day and half, to the great astonishment of his companions, was found unconscious, but still alive, when they cut the fish open, and after being restored described his sensations and experiences before he lost consciousness. The names and dates are all given."

For information concerning the forthcoming international jubilee at Rochester, address Frank Walker, Gen'l Manager, Hamburg, N. Y.

The fact has been known for a long time that certain substances when placed in contact with a sensitive film for a long time will show traces of their outline in the development of the plate. This phenomenon has never been satisfactorily explained. Dr. Russell's results, however, are not based on this principle, as in one instance a polished surface of zinc with a design scratched on it gave a distinct image of the markings when not touching the plate, and even when thin screens of guta percha or celluloid were interposed between the sensitive plate and the zinc surface.

As regards the conditions affecting the emission of these radiations, it is known that heat increases their activity and the water vapor in no way assists their action. Their source is a mystery. Some form of potential energy stored up in the active bodies possesses the power of generating, through what medium has not even been surmised, rays quite as remarkable as the Roentgen rays, and possessing in a limited degree many of their characteristic properties. Probably their nature is akin to what has paradoxically been styled "dark light."

Mark Twain gives the following recipe for making restaurant coffee:

"Take a barrel of water and bring it to a boil, rub a chicory berry against a coffee berry, then convey the former into the water.

"Insert the remains of an old cow in a hydraulic press and when you shall have acquired a teaspoonful of that pale blue juice which an old superstition regards as milk, modify the malignity of its strength in a bucketful of tepid water and ring up the breakfast. Mix the beverage in a cold cup, partake with moderation and keep a wet rag around your head to guard against overexcitement."

The Malone, N. Y., rappings, continue.

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Gentlemen:—I can hardly find words to express my gratitude for what your "5 DROPS" has done for me. I have taken but one bottle of the medicine, and I feel like a new person. I have taken all kinds of medicines, but all together did not do me as much good as the first dose of your "5 DROPS." I recommended your medicine to one of my neighbors and it helped him right away. He had been using medicine and doctoring but nothing seemed to do him any good. I believe the Lord has sent your medicine, and if they will only have faith, it will cure them of their rheumatism. I aim to believe it would bring a dead man to life again; such is my faith in the medicine. I am now 18 years of age. Very respectfully yours,
O. H. B. CROSBY, Bower Hills, Va.

"FIVE DROPS" taken but once a day is a dose of this great remedy and to enable all sufferers to make a trial of its wonderful curative properties we will send out during the next thirty days 100,000 sample bottles for 25 cents each, prepaid by mail—send today. Even a sample bottle will convince you of its merit. Best and cheapest medicine on earth. Large bottle (300 doses) \$1.00. Not sold by druggists, only by us and our agents. Agents wanted in new territory. Write us today.

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Last April John Koehler disappeared from his home in Cincinnati, O., and no trace of him could be found, although diligent search was instituted. A report was circulated that he had been murdered, as he was known to have some money. The wife and daughter of the missing man became interested in Spiritualism, the latter developing certain mediumistic phases. A week ago, while sitting in her room alone, a voice said: "This is papa. I am at the Marine hospital, Galveston, Tex. Jim tried to kill me." Greatly startled, the girl told her mother what she had heard. The latter telegraphed the authorities at Galveston and received the following reply:

"Galveston, Tex., Nov. 21, 1897.—Mrs. Elizabeth Koehler, Cincinnati: John Koehler is now in Marine hospital. HENRY G. COOKE, M. D."

The girl, Mamie, who is but 17 years old, in relating the circumstance of the voice, said that she was in a kind of trance and saw her father lying on a cot, and heard his voice as he spoke the words which revealed his condition and whereabouts.

POEMS AND ESSAYS FROM MANY Authors, Given Through a Modern Psychic.—Ira C. Fuller. Cloth and gold binding—\$1.00, postage, 10c.

OBITUARY.

Mr. R. L. Blesh of Sammond, La., passed to the higher life Nov. 2. A few days before his transition he requested me to write you; said he would like the readers of the Light of Truth to know that he died happy in the faith. Through his sickness he often heard his spirit friends calling him, and his niece, a young lady, appeared to him. He said she was so beautiful. He had no fear of death, as he had always lived an honest life.

He was an active Spiritualist for the last 15 years, and was associated with the Mt. Pleasant Park camp meeting, Clinton, Ia., for several years before coming south. Has been a reader of your paper for several years, and found much enjoyment in it.—Mrs. R. L. B.

WE ARE VERY ANXIOUS to have every reader of our paper to write to our friend, the German Artist, of Tyrone, Pa., in regard to the Crayon Portrait business. It is really wonderful how many worthy persons have found permanent employment by learning of him. There is an immense demand for his work, all over the country, and we understand that just at this time he is hardly able to secure enough competent assistants to fill his orders. He pays \$8.00 to \$16.00 per week for the work, and guarantees to teach even a child. Be sure to write him today. Don't forget the address, it is H. A. GRIPP, German Artist, TYRONE, PA.—Adv.



J. A. BURROUGHS, M. D.

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MRS. L. B. BROWNE.

Mrs. Lida Briggs Browne was born in West Winfield, N. Y., of American parents, who were among the first to enroll themselves in the cause of Spiritualism. At the age of 15 she went to New York city and entered the Normal college, where she graduated in 1881. Soon afterwards she became the wife of Frank L. Browne, who was at that time connected with the "Truth Seeker." In 1888 they located in San Francisco, Cal., where Mrs. Browne identified herself with several of the Spiritualist meetings as musician. Recognizing the necessity of a Spiritualist paper on the Pacific coast, as those formerly published had ceased their existence, she, with her husband's assistance, started "Progress" Feb. 16, 1895. Just when the little paper was winning success her health failed, and in 1896 she consolidated it with the "Philosophical Journal," then published in Chicago. Returning east to visit relatives and recuperate in health she has recently developed the phase of automatic writing, and several articles written by spirit John Pierpont through her organism have been published in this and other leading Spiritualist papers.

CIVILIZATION ADVANCES.

By Spirit John Pierpont, Through the Organism of Lida B. Browne.

Civilization advances and leaves all behind who are creed bound and think that the faith that was good enough for their forefathers is good enough for them. As well say that the old methods of travel and intercommunication would suit this day and generation. The railroad, telegraph and telephone have come to stay, however, and so has the new belief that rests its foundation on the knowledge of the immortality of the soul.

In all stages of civilization any innovation on the established rules in government, science or religion has met with ridicule and opposition. If there had not been noble intellectual souls who stood firm to their convictions, you would now be living in the dark ages and not possess the advantages you now enjoy. It has always been the thinker on new lines who has caused all reforms and fostered all inventions. The churches have always been the ones to cry down any new movement till it has become popular, and then adopt it and call it its own.

Take the cause of temperance. It is not so long ago when they as a body upheld drinking, quoting the Scriptures to prove that it was commanded "to take a little wine for the stomach's sake." Now they are foremost in agitating and promoting the cause of temperance, quoting other passages in the Bible to prove their doctrine, "touch not, taste not, handle not." The Scriptures are very elastic, and can be used to prove almost anything.

Again, take the cause of slavery! The pulpits were foremost in proclaiming the text, "Servants obey your masters," yet since the war they take the lead in all exercises commemorating those who fell to abolish slavery, and say their sympathies were always with the down-trodden. So it has been with science; first opposition, then toleration and finally embracing it and seeking to make the Scriptures coincide with the new theory.

It will be the same with Spiritualism, unless you band more closely together and make yourselves distinct from the church.

The ministers preach very differently than they did 50 or even 25 years ago, and unless the Spiritualists rally now, organize and place themselves on record, it will not be long before men in the pulpits will be teaching your philosophy, and claiming that they always had the light, and quote Scripture to prove it. Awake from your slumbers, live up to your convictions and joy will be yours now and hereafter.

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Cleon hath a million acres, not a one have I;
Cleon dwelleth in a palace, in a cottage I;
Cleon hath a dozen fortunes, not a penny I;
Yet the poorer of the two is Cleon, not I.

Cleon, true, possesseth acres; but the landscape I;
Half the charms to me it yieldeth, money cannot buy;
Cleon harbors sloth and idleness, freshening vigor I;
He in velvet, I in fustian; richer man am I.

Cleon is a slave to grandeur, free as air am I;
Eleven four score of doctors tend him; need of none have I.
Wealth surrounded, care environed, Cleon fears to die;
Death may come, will find me ready, happier man am I.

Cleon sees no charm in nature, in a daisy I;
Cleon hears no anthems ringing in the sea and sky;
Nature sings to me forever, earnest listener I—
State for state, with all attendants, who would change?
Not I.

—CHARLES MACKAY.

SMIOLOGRAPHY.

Truth is always welcome—if it fits our neighbor.

A true gentleman mistakes everybody else for one.

Nature is the most stubborn of all things we have to deal with. It beats the know-it-alls.

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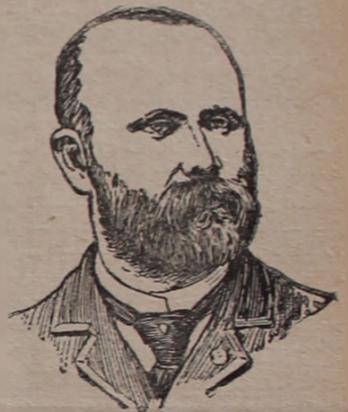
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SUNDAY SERMONS.

GOOD WORDS FROM THE PULPITS.

Rev. Dr. O. P. Clifford of Buffalo preached on "A Model Mayor," and defined aim thus: "The first characteristic of a model mayor," said Dr. Clifford, "is patriotism, which is passionate love for one's city. Some men seek a city for what they can do in it in their special line, some seek it for what they can get out of it, expecting to pay for it, but the politician seeks a city to use it. The statesman seeks a city he can serve. He tries to minister to it, not to see what he can get from it, and the city is fortunate that has such a statesman, whose desire is to sacrifice, and not to accumulate."

Rabbi Leon Harrison preached at Temple Israel, St. Louis, Mo., to a large audience. He said, in part:

"We are to consider the points of contact between philosophy and religion. We have already asked, does science conflict with a reasonable faith? We have now advanced a stage, from the senses to the pure reason, from science to philosophy. What is the relation then between religious belief and philosophic thought? Philosophy asks, what shall I think of the world; religion, what ought I to do in the world? Philosophy asks, what is man; religion, what ought man to be? Philosophy strives in its higher flights to know God; religion, to obey his will. The end of philosophy, then, is a perfect thought. The ideal of religion is a perfect life."

Speaking of the fair sex, Rev. Dr. W. M. Brundage (Unitarian) of Albany, N. Y., said that woman is gradually becoming man's equal in most all things, and in many respects his superior. Ethically woman is superior to man, the speaker said, for it is reported that there are 54,000 men in the penitentiaries of the United States as against 5,000 women. The very beginnings of altruism were laid in the mother's love for her offspring. Woman is more of an idealist than man. She sees and appreciates the higher relations of things. She is governed by higher motives. It is only in brute strength that man can claim any superiority. We need women to lead us in all questions in these advanced times, and sooner or later we must recognize her as our equal in political as well as social life.

The Rev. Francis Edgar Mason, pastor of the First Church of Christ, Bedford avenue and Madison street, Brooklyn N. Y., held a question and answer service Sunday morning, instead of the usual preaching service. "What is the specific relation between thoughts and things?" was answered as follows: "Things are crystalized thoughts, and every thought we think becomes outwardly expressed in our environment. So long as we think along discordant lines, we shall be surrounded with discordant things. We can never successfully deal with the outward, as 6,000 years attests. We can transform the outward only as we transfigure the inward. When we recognize the fact that we are divine and not physical creatures, we shall see the Son of Man coming in His glory with power and dominion. Until then we shall remain in a subordinate state."

Dr. Hillis, at Central church, Chicago, preached from the text: "If we suffer, we shall also reign." Among other things he said:

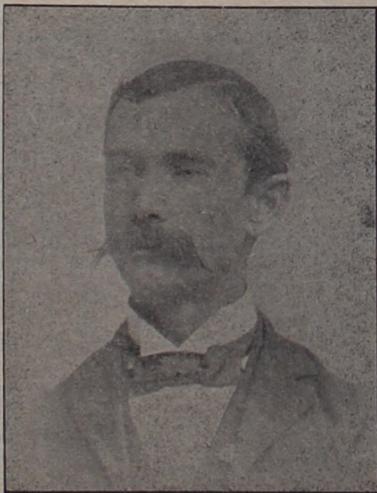
Culture and character come through suffering. Life is God's university; happiness is the graduating point, but trouble and adversity are his chosen teachers. The world is built for joy, but man comes to his full estate only

through the tutelage of sorrow. Suffering is an alchemist refining out of coarseness and transmitting bad into good. Steel is iron plus fire. Tools are trees plus gashing axes. Statues are marble plus the chisel, whose every stroke makes sparks to fly. Manhood is nature plus the temptations that chisel out character. That which lets the beautiful crystal out of the good is not the gleaming shining of the sun. No Phidias ever polished his marble with softness and warmth; perfection is through sharp blows of the mallet. Whom God loves He chastens; whom He receives He scourges; then brings He forth for His pain-loved children the best robe—its warp and woof woven of threaded pains and places their feet in the shining way—a way bright with faggot fires, and brings them to the heavenly city by a way that passes by some Gethsemane and Calvary. To deny all suffering is to become philosophers of mist and moonshine. To define life's adversities as figments of the brain is to exhibit the acumen and scholarship of dwarfed stupidity. To ignore trouble is to falsify facts, rob ourselves of refinement, mutilate nature and miss life's economy.

Dr. Yoonan, a returned missionary to Persia, spoke at the Young Men's Christian association men's mass meeting in Music hall, Rochester, N. Y. In part, he said:

"Persia is an absolute monarchy. The shah, sitting today on his throne in Teheran, can put 100 innocent men to death for no reason whatever, and no man may question or say him nay. When you talk of hard times here in America, I think you are ungrateful for the mercies of God. If you would see hard times go to my country. There the poor must support the idle nobles, besides paying enormous taxes. In the streets of the cities are crowds of refugees, starving, naked, dying widows and orphans, whose husbands and fathers have been massacred by the Turks on account of their Christianity."

"Who says that Mohammedanism is a good religion? They said so at the Chicago convention. It is not the truth. The daily prayer of the Mussulman is 'Oh, Allah, the most high, bring destruction upon the Christians.' During the last three years more than 300,000 Christians have suffered death for their religion. And at all these scenes the noble governments of Europe have been looking on in pleasure."



C. J. BARNES.

Mr. Barnes is a trumpet and clairvoyant medium—has been since 1872—developing in Newport, Ky., under Mr. and Mrs. John A. Johnson of Covington, Mr. Shannon and Mr. Hare of Cincinnati. Since then he has traveled over 29 states, holding seances, both private and public, with good success generally. His home is at 238 East Lynn street, Anderson, Ind.

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At times he was so helpless that he had to take morphine, and after considerable doctoring with leading physicians, who were unable to help him, he gave up in despair. He began studying into the causes of rheumatism, and after much experimenting and repeated failure, he finally found a remedy which cured him in a few days. The result was so beneficial to his entire system and was such a glorious escape from the clutches of rheumatism that he called his new-found remedy Gloria Tonic. Those of his friends, relatives and neighbors who were subject to rheumatism were next cured, and Mr. Smith concluded he would offer his remedy to the world. But he found the task a difficult one. Nearly everybody had tried a hundred or more remedies, just as he did, and they couldn't be made to believe there was such a thing as a cure for rheumatism. But an old gentleman in Seguin, Tex., Mr. Bertram, wrote him saying if Mr. Smith would send him a sample he would try it, but as he had suffered forty-one years and wasted a fortune on advertised remedies he wouldn't buy anything more until he knew it was worth something. The sample was sent and the results were astonishing. He was completely cured. This gave Mr. Smith a new idea, and ever since that time he has been sending free sample packages of Gloria

Tonic to all who may apply. It cured H. Bucholz, 70 years old, of Norborne, Mo., after suffering twenty-five years. In Regina, N. W. Ter., Anton Bengert was laid up nine years. A sample of Gloria Tonic was the first relief he ever got and three boxes entirely cured him. Thomas Callahan of Harvard, Ills., suffered continuously four years and was cured by Mr. Smith's remarkable remedy. At Indian Ford, Wis., Friedericke Arnold, aged 66, suffered 12 years. Nothing ever relieved her until she tried Gloria Tonic. She was cured completely. At Pittsburg, Ind., a druggist was cured after 33 years suffering. John Carston of Belton, Tex., had planned to give his wife a trip to Germany, but she was taken with an attack of rheumatism and the trip abandoned. But she tried a sample of Gloria Tonic, got some more, was cured and went to Europe rejoicing. She is a firm believer in Gloria Tonic. Mrs. Persohn of Amsterdam, N. Y., believes Providence directed her to Mr. Smith's remedy. She was nearly insane from the intense suffering from rheumatic pains and was entirely cured. Thousands of other instances could be related where this magical remedy has cured rheumatism. It is well worth anybody's time to send their name and address to Mr. Smith and he will send a trial package of Gloria Tonic absolutely free of charge. If you have a friend, or acquaintance, a neighbor or relative suffering from rheumatism send for a trial package and give it a test. It is a remarkable remedy and there is no question but what it will cure any case of rheumatism, no matter how severe or of how long standing. Send your name and address to John A. Smith, 137 Summerfield Church Building, Milwaukee, Wis.

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QUESTIONS AND ANSWERS.

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

Question.—What is the difference between intuition and inspiration?—
Psychic Student.

Answer.—Some persons are more intuitive than inspirational, and vice versa. Intuition comes through the heart, and operates in conjunction with the blood; inspiration through the brain, and acts with the nerves. Both are effects of sensitiveness or spirituality. Love develops intuition; thus all are more or less intuitive, but it may be obscured by its antithetical impulse—selfishness or hatred, or anger uncontrolled. Thinking or reasoning develops inspiration, but it may be clouded by its opposite—sensualism or intemperance. And both may be kept under a cloud by continued selfishness and intemperance.

Love and reason, permitted to unfold naturally, makes the intuitive and inspirational man or woman. Women are generally more intuitive, because they have the most sympathy. Men more inspirational, because they do the most thinking. But many have both phases developed, and make the medium—the harmoniously developed spirit, exercising one or the other as the case requires. In spiritual work inspiration predominates, because most readily utilized by exarinate beings. In personal affairs intuition is the greatest aid because unmixed with foreign thought, and leaves no room for doubt or mistakes by spirits. But those whose intuitive faculties are dormant or not unfolded to a practical working basis, or perverted by selfishness or prejudices, must rely entirely on reason or inspiration—the exterior consciousness. And again, those whose inspirational powers are perverted by sensualism or love of pleasure, galey, worldlyism, etc., may have good intuitional powers with the above; though an inordinate love of pleasure develops selfishness, and thus both gifts may become stunted or rusty from misuse or nonuse.

But some are born with an inherited sensual passion, and an equally inherited good quality in the form of love, generosity, sympathy, honesty, etc. Such are neither sensitive nor inspirational, but may be very intuitive—internal reasoners, and reliable judges in matters beyond their educational qualifications and even those of college graduates. "Educated ignorance" is an effect of book learning without intuitive sense. Inherited bigotry, selfishness or prejudice is the cause of such a state of affairs, though combatted by the possessor. But education in the right direction may allay these dominating forces; and through the practice of conscientiousness, justice and honesty, the love forces are once more aroused, and intuition is the result—the reward. Spiritualism is teaching the development and use of both; and when these qualifications come into more practical use the world will become better.

Question.—What has become of the vast multitude of spirits which have passed out since the advent of man? Would not standing room be at a premium if they were in their bodies?—G.

Answer.—The spirit world is not confined to the earth's sphere. In comparison to a spirit's purification or the unfolding of his divinity (love) he rises to the zones encircling the earth,

and these increase in dimensions as they extend outward. The earth creates these zones by its own purification, just as a mortal creates a spirit body during earth life. These zones are to the earth what the spirit body is to the man. And as the earth existed long before human life made its appearance, these zones were ready for man when he began to transit, and will always precede him. The only possible chance for the earth's sphere to become crowded would be through a general depravity among men, so that none would pass out ripe for the higher sphere than that immediately surrounding the earth's surface. But as this is not likely to occur there is no need of alarm concerning space in spirit.

Question.—What did Jesus mean by saying "Ye must be born again or you can not enter the kingdom of heaven?" He also said "the kingdom of heaven is within you," though the church speaks of heaven as above us. Please explain.—C.

Answer.—Literally speaking, to be born again means to be reincarnated, and is the way some philosophers interpret it. But Spiritualists generally regard death as a new birth, and thus the passage way to heaven or the spirit world. The kingdom of heaven within is allegorical of purification within—a cleansing of the spirit from its hates and passions. Referring to heaven as above is due to habit inherited from the past, when the earth was believed to be flat. The spirit world or heaven is all around us in spirit, and death will land you right in it, only that you will be happy or miserable according to your purification from these hates and passions. Justice and temperance lead to happiness.

Question.—Why are some people fortunate and others unfortunate, though the latter is often the better man?—W.

Answer.—It is said that "Whom God loveth He chasteneth," from which we may infer that the unfortunates are those whom God loves. But there are also other reasons for men's misfortunes. Some can not save, and may lay their misfortune at their own door. Others have bad habits which they can not overcome; and bad habits are usually expensive ones, because they belong to matter. Good habits are comparatively cheap. Beer drinking costs the average man 25 cents a day. Reading the Light of Truth costs but 25 cents a quarter of a year.

Question.—Dr. Dowey of Chicago cures many people and claims to have his power from God. How does he heal?—C. W.

Answer.—He is simply a healing medium who feels the power just as our healers do, only that he is not sufficiently versed in spiritual laws to know that it is inherent in him or comes through him by spirit power. Magnetic healing is yet in its infancy, but will be acknowledged in another generation, when it will have become general. The science of it is still in the dark. We only see the effects—not the cause—but it is believed by some that magnetism kills the microbe or disease germ, and thus removes the cause of the disease.

Question.—How can I get rid of a bad habit?—C.

Answer.—Indulge it less and less every day. Get your system gradually used to self-denial. After a while it will become a self-acting force—a habit in itself. A habit is but the will consciously allowed to run in a certain direction, and by arresting it you develop an opposition habit which also has something to say. The same power that creates a bad habit can also create a good one.



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PERSONALS.

—If you can not send a dollar for a year's subscription, send 25 cents for a three months' trip.

—Miss Maggie Waite has December and January open for engagements. Address 545 North Seventh st., Philadelphia, Pa.

—Our thanks are hereby extended to Hon. G. H. Walser for substantial tokens of esteem and good wishes for Light of Truth.

—C. H. Phelps writes: "I would like to thank the editors of the Light of Truth for making it what it is. It has showed me the better way."

—Tomorrow Mrs. Helen Stuart Richings begins her month's labor in the spiritual vineyard of Columbus. Odd Fellows' hall will be her center of gravity.

—Moses and Mattie E. Hull will make their headquarters in Cleveland, O., for a number of months. Their address is 536 Prospect street. Orders for books will receive prompt attention and be forwarded without delay.

—E. W. Sprague has December and January free for engagements. Tests and communications follow all his lectures. Address him at Rochester, Ind., for November. Home address, 416 Newland avenue, Jamestown, N. Y.

—Dr. C. W. Whipp writes: "I am pleased with the stand you have taken in regard to what shall constitute the news matter of your columns, and am glad to see egotism so gently and effectually rebuked. What we want is plain facts, not controversy. Give us bread, not husks."

—Huntsville, a charming spot about 150 miles north of Toronto, Canada, is destined to become a great resort, especially in the summer months. There are numerous lakes and a variety of natural scenery in the surrounding country. Mr. James Kelly is the proprietor of a hotel there, and Spiritualists in search of an outing place will find everything to their satisfaction and profit.

—The services of the First Spiritual church of Columbus at Odd Fellows' hall the last two Sundays were characterized by appreciative audiences and the turning away of many for want of chair room. Mr. Hull and Mrs. Clemens proved an attractive combination—the philosophy and phenomena being interblended in proper proportions to create a law center that was both attractive and instructive.

—People will read our news items, commend them for their brevity, and then inclose a column correspondence of the same order. Whether each hopes to be favored above others, or only sees the beam in another's eye, is a question. But we would like to repeat that we are not publishing long society reports. We are giving something of more general interest therefor. Long society reports are read by few outside of the circle they especially refer to, while a spiritual essay is read by everybody—even by the writers of these reports.

To Whom It May Concern—The undersigned, takes pleasure in saying that Mr. H. A. Grupp, the German artist, of Tyrone, Pa., has furnished my wife with work amounting from \$20 to \$30 a month since she has resumed to do satisfactory work.

MR. H. A. GRUPP, Tyrone, Pa.—Dear Teacher and Friend: At the beginning of my letter I want to thank you over and over again for the abundance of work I have received during the past month. I have been, to quote an expression from one of your other pupils, "snowed under with work from Mr. Grupp." Once I wrote for the work to stop as I was sick and could not finish the work rapidly enough. I received none for a week only and then it came pouring in again. In two days I received \$20.00 worth of work. Oh! dear Mr. Grupp, I can never show you how I appreciate your goodness. Some of my friends thought that because I had so far away I would not get any work, but I am so glad I can say they were mistaken. I am learning to work so much faster, too, and if my eyes did not trouble me, I could make \$50.00 every one of those long Summer months, but in the cloudy Winter days I simply cannot see well enough to do that much work. But then, compare that work with others. I am at home in a comfortable room, sitting at my easel, and in the evenings, during the Summer I take a long walk, horseback ride, or drive, for exercise, come home refreshed and not worn out from my day's work. Now look, on the other side, at the millions of shop girls, seamstresses, school teachers, typewriters, etc., and their daily routine of hard labor. No, I would not change with any, and if every young girl knew of your work there would be fewer in other vocations. But as you well know, there are no many fraudulent advertisements nowadays, that the much imposed upon public are loath to believe the truth when they do see it. If you wish, Mr. Grupp, you may publish this letter and perhaps it will influence some one. If any one wishes to ask anything concerning the school and will enclose a self-addressed stamped envelope I will gladly answer all questions. Again thanking you for your liberality, I remain,

Your grateful student,
 LELLA MAUD LESLIE.

HOME OF THE SCHOOL



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HOW CAN I DO IT? In the first place I teach them my own method, and so can depend on their doing good work rapidly, thus saving money for myself. My method is easy—a child can learn it. I would be pleased to have you take up a branch of my work, which consists in the making of Crayon Portraits. These portraits are pictures which my agents, magazines, etc., send me to enlarge, and are copied in Crayon by the aid of my copyrighted print system.

You can send your Print back just as soon as you can finish it. If you have the time, finish it the first day, and if you do not I will return the print the same day with a box of work, and payment for same. You do not need to practice all day, but only one hour, or less time; and after I have taught you I can get my work cheaper by you than if I employed a first-class artist at a big salary. This is the reason I can offer my work to agents, etc., cheaper than others, and I have agents in every State and Canada, and at the same time you can make fair wages from the start. An ordinary person can earn eight to sixteen dollars weekly, some do better still. You can execute the work by day or lamp light, it can be taken up and laid aside at will.

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