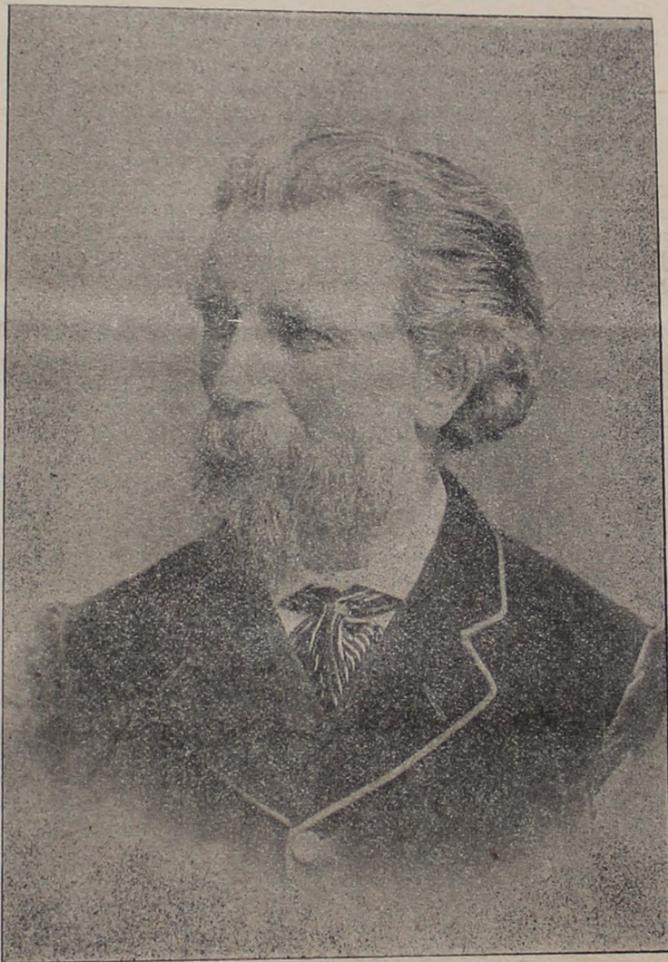


Light of Truth

VOL. XXI. DECEMBER 18, 1897. NO. 25.



GERALD MASSEY.

An Exponent of the
Philosophy of Life.

HARPER & BROTHERS, N.Y.

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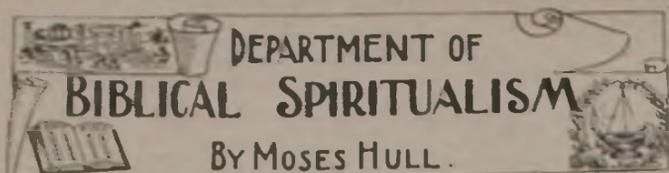
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**DEPARTMENT OF
BIBLICAL SPIRITUALISM**
By MOSES HULL.

ATTITUDE OF THE BIBLE TO-
WARD SPIRITUALISM.

No. VI.

While Joshua was a medium, he was not such a medium as Moses was. The next verse says: "And there arose not a prophet since in Israel like unto Moses whom the Lord knew face to face." Deut. 34:10.

That Joshua was developed as before stated is proved by Josh. 1:1-5. I abridge it as follows: "Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, Moses, my servant is dead; now therefore arise, go over this Jordan, thou and thy people, unto the land which I do give to them, and even unto the children of Israel. . . . There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee nor forsake thee."

"Moses my servant is dead." I will here record that wherever you read of "my servant" or "servant of the Lord" in the Bible mediumship is meant. If the reader will read "my medium" for my servant in every place where that phrase occurs, he will read into the passage the meaning the writer intended to convey.

BAALAM'S MEDIUMSHIP.

The story of Baalam and his talking donkey is familiar to every one at all familiar with the Bible. I do not believe that either donkey or snakes ever talked any kind of human language. If there is any truth in the story at all, and if it is not an allegory, then the talking was done by spiritual beings in such close proximity to these reptiles and quadrupeds as to be mistaken for them.

The whole story of Baalam's mediumship will be found in the 22d, 23d, and 24th chapters of Numbers. In the first eight verses of chapter 22 Balak, the King of Moab, became fearful that the Israelites would pass through his country and rob it as they had robbed the Egyptians, or if they did not rob it they would perhaps destroy all they had and kill them, so he sent to Baalam, a medium, to invoke spirit hosts to work against them. He sent men to say to Baalam, "Come now, therefore, I pray thee, curse me this people, for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed and he whom thou cursest is cursed." That is, he knew Baalam to be a good medium, and he pronounced blessings and curses correctly. Baalam had strong force with him, perhaps strong enough under ordinary circumstances to carry the day; but the Hebrews had Yahweh with them, and under him the whole band of departed Hebrews who had manifested through the pillar of cloud by day and by the pillar of fire by night. They were too numerous and too well organized for Baalam—they completely overawed and, perhaps, entranced him.

These gentlemen who visited Baalam brought golden and silver bribes to him. He told them to remain all night and he would have a private sitting and see what the Lord would do.

In verses 9-12 is the history of that seance; Baalam is told not to go. Baalam returned the answer, "the Lord refuseth to give me leave to go with you." Verse 13.

In verses 15 to 18 Balak sent more honorable men than those he first sent, and with larger bribes; he offered Baalam not only gold and silver, but he adds, "I will promote thee, and will do whatever thou sayest unto me, come therefore, I pray thee, and curse me this people." Verse 17.

Baalam informed him again that even for a household of gold and silver he could not go beyond the word of the Lord, his God. That is, he could not violate his mediumship. Remember the phrase Word of the Lord, in the Bible, always means mediumship; but Baalam wanted the money; it is so stated, even in the New Testament. (See II Peter, ii, 15.) He held another solitary night seance. See verses 19-21. In this seance he is told to go, but not to depart from the word of the Lord; that is, from his inspiration.

In verses 22-30, he starts, and meets the angel. His ass becomes both a clairvoyant and a speaking medium. The story is too long to be repeated here. In verses 31-34 Baalam himself becomes both clairvoyant and clairaudient, in so much that he both sees the angel and hears him speak. In verse 35 he is again warned; "only the words that I shall speak to thee that shalt thou speak."

In verse 38 when Baalam meets the king he tells him that he has come at his request, but that he has no power to say anything. "Only the word that God putteth into my mouth, that shall I speak." Balak took Baalam up into the mountains, where he might have a good view of Israel. After which they offered sacrifices of oxen, so as to put the atmosphere into the proper chemical condition; then Baalam went to a solitary place and held a private seance; for, said he, "Peradventure, the Lord will come to meet me, and whatsoever he showeth me, that will I tell thee."

In chapter xxiii, 4, 5, "God met Baalam," and put his word into Baalam's mouth, and told him to return to Balak, "and thus shalt thou speak." In verses 7-10 he speaks as follows:

"Balak, the king of Moab, hath brought me from Aram, out of the mountains of the east, saying, come, curse me Jacob, and come defy Israel. How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied? From the top of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and number the fourth part of Israel? Let me die the death of the righteous, and let my last end be like unto his."

This message greatly displeased the king and he said, "What hast thou done unto me, I took thee to curse mine enemies, and behold, thou hast blessed them altogether." To this Baalam answered that he could only speak the words that the Lord had put into his mouth.

They tried it again with no better success than before. Balak took him up into the top of Mount Pisgah and built an altar for him there; and Baalam went again to meet the spirit, who spoke with him; Yahweh met him and

put his word into the medium's mouth, and he said: "What hath the Lord spoken? rise up, Balak, and hear; God is not a man that he should lie, nor the son of man that he should repent; he hath said, and shall he not do it? or hath he spoken and shall he not make it good? . . . Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, what hath God wrought." This did not please Balak more than the former message, so they went to another place to try once more. The record says: "And Baalam lifted up his eyes, and he saw Israel abiding in his tents according to his tribes; and the spirit of God came upon him and he took up this parable, and said, Baalam, the son of Beor, hath said, and the man whose eyes are open hath said: he hath said which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open; how goodly are thy tents O, Jacob, and thy tabernacles O, Israel."

Here Baalam had his eyes open; that is, he became clairvoyant. The margin reads, "who had his eyes shut but now open." Thus it is plain that he had developed out of the shut-eyed phase of mediumship, but it goes on to say, he heard the words of God; that is, he was clairaudient. Next, he saw the vision of the Almighty. What could be more spiritual than that? Finally he fell into a trance having his eyes open. Certainly there could be no better description of a clairvoyant, clairaudient, trance medium than is here given.

ANSWER TO QUESTIONS -- THE
BANGS SISTERS.

[Lyman C. Howe.]

I am in receipt of various letters inquiring about the Bangs sisters, and how to obtain pictures. Most inquirers want to know if it is necessary to have a photograph, or to be present to get a good picture, or if they guarantee a correct likeness, etc.

To all such I would answer I do not know as they guarantee anything, or if they can tell in advance what they can get; but I think they usually consult their guides, who can tell nearly what they can do. But the surest way is to address the mediums—Bangs Sisters, No 3 South Elizabeth st., Chicago, Ill.

P. S.—Since writing the foregoing I have received information from headquarters and will quote it verbatim: "In any of the phases we represent we make no charges when no result is obtained. In our portrait work we do not attempt to obtain a picture until we have first consulted the spirit artists and get their assurance of success. We have in this way been able to avoid dissatisfaction in any particular."—Bangs Sisters.

For over forty years Prof. J. Stanly Grimes has reiterated the absurd assumption, "Where there is a rap there is a rogue," and upon the anti-Spiritualist crusade goes forth to war against all that makes for evidence of a future life.

This dogmatic denial of all Spiritual phenomena is the fulcrum of all their leverage, and they boastfully promise to speedily terminate Modern Spiritualism by convincing the world that "where there's a rap there's a rogue," and include all phases of mediumship in their sweeping denunciation. We may laugh at their folly; but there are many thousands who sincerely believe that Spiritualism is unmitigated fraud. The many exposures of deception among pretended mediums has fixed this notion strongly in many minds. Hence, the importance of continuing

to cultivate phenomenal mediumship and giving the facts an exhaustive analysis, and establishing Spiritualism on a scientific basis, not for a few thousand faithful believers, but for the whole world, and especially for critical thinkers, scientific skeptics and intelligent investigators, and by showing them that Spiritualists are critical, thorough and honest, and proceed on scientific principles and demonstrate by scientific methods quite as thorough and exhaustive as any other class of witnesses.

Phenomena that are produced under absolutely fraud proof conditions and with mediums that do not attempt to hedge, evade and cover with claptrap excuses suspicious appearances, and refuse to eliminate them, can not be too much advertised, or too highly estimated. Of course this experience of ours is exceptionally impressive, because of the tender appeal it makes to the deepest affections and holiest memories. But if there was a single doubt possible as to the way it was produced, much of the value and sweet satisfaction would be lost. The certainty makes it of priceless value.

LYMAN C. HOWE.

Editor Light of Truth:—I have read Hr. Howe's statement of how we obtained Maude's picture and desire to add my testimony in confirmation. I was present at the sitting and can assure you his report is exactly as I understand it—and my deep gratitude to the spirit world and the mediums (the Bangs sisters) can not find expression through my feeble pen. Yours truly,
SARAH E. HOWE.

P. S.—Compliments to our excellent Light of Truth, which improves every week.—S. E. H.

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

THE IVY IN THE DUNGEON.

The ivy in a dungeon grew,
Unfed by rain, uncheered by dew,
Its pallid leaflets only drank
Cave-moistures foul and odors dank.

But through the dungeon grating high
There fell a sunbeam from the sky;
It slept upon the grateful floor,
In silent gladness evermore.

The ivy felt a tremor shoot
Through all its fibres to the root;
It felt the light, it saw the ray,
It strove to blossom into day.

It grew and crept, it pushed, it clomb—
Long had the darkness been its home;
But well it knew, though veiled in night,
The goodness and the joy of light.

Its clinging roots grew deep and strong;
Its stem expanded firm and long;
And in the currents of the air
Its tender branches flourished fair.

It reached the beam—it thrilled—it curled—
It blessed the warmth that cheers the world
It rose toward the dungeon bars—
It looked upon the sun and stars.

It felt the life of bursted spring,
It heard the happy skylark sing;
It caught the breath of morns and eves,
And wooed the swallow to its leaves.

By rain and dews and sunshine fed,
Over the outer wall it spread;
And in the day beam waving free,
It grew into a steadfast tree.

Upon that solitary place
Its verdure threw adorning grace,
The mating birds became its guests,
And sang its praises from their nests.

Would'st know the moral of the rhyme?
Behold the heavenly light—and climb!
To every dungeon comes a ray
Of God's interminable day.

—Dr. Mackay.

XMAS PRESENT.

The most appropriate present that can be given is one of our Light of Truth albums. It contains the photos of over 200 workers in our cause. Price, as yet, \$1; postage, 25 cents.

THE EXISTENCE AND GROWTH OF SPIRITUALISM IN THE FUTURE DEPENDS UPON A DECLARATION OF PRINCIPLES.

BY PROF. J. S. LOVELAND.

NUMBER 1.

There have been many attempts during the last 50 years to secure a declaration of principles by the Spiritualists of the country. But the effort has been less successful than the attempts at organization. At the national convention, held at Plymouth, Mass., a very fine declaration was made, which many local meetings endorsed. But it had no authority back of it. It was really the opinions of individuals. The conventions held in those days were made up of self-constituted attendants, not of elected delegates, for there were few or no organized societies to elect. The present national association is a representative body, but it has no declaration of principles. It stands before the world as the representative of Spiritualism, and yet has made no definition of the principles thereof, or the purposes to be carried out in the reconstruction of the social status. The subject was brought to its attention at its last meeting by the writer, and the matter referred to the trustees for the purpose of consideration at the meeting next year. The question is now fairly, and in one sense officially before the Spiritualists of the country. And that it may be thoroughly understood—the pros and cons made clear so that nothing be done in haste or imperfectly—it behooves all earnest persons to examine and discuss it in all its bearings, preparatory to the coming action.

My position is stated in the caption of this article, and I propose to give some reasons in favor of a clear and comprehensive statement of the basic principles of the Spiritualist movement. All forms of existence have centers of motion or action. Planetary systems have their central sun; and, it is more than conjectured, that the various planetary systems composing our universe have a great central sun. The mineral world has its law of crystallization, and the vegetable kingdom its evolutions from a life germ. All life forms evolve from living germs. And all mechanical forms are the projections of a central idea in the mind of the inventor. And wherever life germs exist they must and will eventuate in forms unless the normal processes are thwarted. All forms are directly or indirectly the manifestation, the exponent of the central life or principle of the organization.

In living beings we have these centers of action and motion. The heart is the center of the circulatory system; the stomach of the digestive; the lungs of the respiratory; the brain of the sensor and motor nerves, and the solar plexus of the organic nerve system. These and other centers of action constitute the factors which make up the unity of that great mystery we term life; and our only definition of life is a statement of the functions of this aggregate of motion centers. The harmony of life manifestation depends entirely upon the balanced motions or actions of these functional centers. And a correct statement of what that action should be constitutes the principles of human physiology. The majority of people deem it to be eminently wise and proper to have treatises upon physiology, though they are emphatic declarations of principles.

The individual man is a unit, but it is a composite unity made up of the functional units we have referred to. But the collective man—society—is a unit as absolutely as any one of its unit factors; and the unitary relation of heart to lungs is no more vital to the integrity of the physical organism than is the harmonic relation of man to man necessary for the existence of true social life. The individual man is an integral factor and function of the collectivity as really as the stomach or liver is of the individual.

Starting with the atom every step we take in the path of evolution involves increased complexity in organization, and perfection in function, but deviates not one iota from absolute oneness. There is no increase or diminution of principles or laws. A seed falls to the earth. It contains a minute germ. Heat, moisture, electricity act upon that germ, and it sends up a tiny sprout into the air, which becomes a tree with branches, leaves, flowers and fruit, but the unity is not lost, though functions and parts are multiplied.

The universal instinct of all varieties of life is preservation and perpetuation. The impersonal principle of life seeks preservation not in the perpetuation of the individual unit, but in his reproduction. As the growth of the individual is by the aggregation of atoms around a germ center, so the aggregation of individuals around a dual center (man and woman) was the growth of the collectivity, first called a tribe, and eventually a nation. The evolution of the tribe and nation developed the complexity of relation and function before referred to, and stimulated the reasoning powers of man. The concept of duty was developed from reasoning upon the feeling of mutualness and the perceived relations flowing therefrom. Hence, man began to enact laws to compel compliance with the obligations of mutuality. This was a natural, a spontaneous declaration of principles. It came as naturally and as inevitably as the natural and necessary evolution of society. Society is a growth, not a construction, and the proclamation of a moral code and civil law is also a growth of thought, power and moral sensing. The civil and moral codes of the people are the thought forms of their inner, higher life. They are the expressions of that life as light and electricity are the expressions of the potency of the sun. The tides of energy, flowing from the orb of day, are his declarations of his principles. They are the exponents of his mighty life. All life, that is beyond the germ stage, must have motion, action. It must be the informing power of some form or organization, and that form must have the capacity of securing some end, some result corresponding with the innate energies possessed. If it be a body of men, there must be some conception of the end purposed, and the means necessary to secure the purposed results. But this will, of course, involve contact in some form with the purposes and work of other men. It will necessitate a differentiation of thought and the method of action. In other words, it will be a more or less wide departure from existing princi-

ples of thinking and action. The principle of fraternity demands a clear statement of the principles adopted, and the methods to be pursued. The Spiritualists have not done this. We have failed in our obligations to humanity by this neglect. We will follow out our thought in another article.

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

WITCHCRAFT IN NEW MEXICO.

How the Zuni Indians Punish Suspected Sorcerers — Terrible Tortures Inflicted by the Savages.

The Zuni Indian reservation, comprising 215,040 acres, is situated in the western part of New Mexico, 50 miles south of the Santa Fe Pacific railroad. It has a larger population than any of the other 18 pueblos scattered throughout the territory, according to the last census the tribe numbering 1,621 men, women and children. The Zunis are very superstitious, and their belief in a supposed witch has led to the execution and torture of many of their members, who have been brought before their high tribunal, tried and found guilty of witchcraft. If the governor of the Zunis or any of his assistants are taken sick, the witches are charged with bringing on the affliction; failure of crops, seasons of drought or heavy rains are attributed to their power; calamities of all kinds are supposed to be the result of witchcraft, says the San Francisco "Chronicle." Only a few years ago a woman was accused of bringing on a plague of grasshoppers to the Zuni valley, and she and her son were executed in a horrible manner.

The sheriff of Valencia county, with an escort of United States cavalry from Fort Wingate, appeared at the village of Zuni about the middle of September last and demanded the Indians who were accused of maltreating a squaw named Marta, whom they called a witch. Four of the Indians were arrested and placed in the county jail at Los Lunas, and at their preliminary hearing, Sept. 20, were bound over to the grand jury in the sum of \$5,000 each. Tomelike, or Nick, an Indian who had been fearfully tortured, was also taken to Los Lunas, as a witness. Miss de Sette, the principal of the school at Zuni, and Miss Faurote, her assistant, who are expected to testify against the offenders, remained at the Indian village under the protection of a guard of United States cavalry.

These arrests were mainly brought about through the efforts of Captain Charles E. Nordstrom, United States army, who in March last was detailed as acting Indian agent of the Pueblos and Jicarillas. The captain has had many years' experience with Indians in the southwest, and the arrest of the ringleaders proves him to be a man of determination. He is fully aroused to the importance of making these Indians understand the supremacy of the government.

The captain in his latest report to the commissioner of Indian affairs graphically states: "The village of Zuni was recently the scene of an occurrence recalling all the horrors of the days when our God-fearing ancestors of New England piously devoted their neighbors and friends to the stake.

"A poor old woman, 75 or 80 years old, having been reported as a witch, the Society of Priests of the Bow ordered her tortured until she should confess. The emissaries of the society accordingly went to her house in the dead of night, dragged her from her bed, and almost literally dragged her

down the five stories to the ground, carried her off to the 'torture corral,' where, tying her hands behind her, until unable to endure the agony longer, she confessed to—no one knows what. It was, however, sufficient to satisfy her judges, for she was let down and allowed to crawl back to her miserable abode as best she could. Here she lay for days, no one caring to go near her, or if they had any compassion on her they were afraid to display it for fear of sharing her fate as a witch, together with the infliction of the same punishment. Two or three days afterward a rumor of what had taken place coming to Miss de Sette, the estimable principal of the school, she, accompanied by her assistant, Miss Faurote, went to the old woman's house, where she was found more dead than alive. For days this noble woman, at the probable risk of her life, and at the certain risk of the undying enmity of the Priests of the Bow, persisted in her heavenly ministrations to this poor old creature, until finally she was restored to life again and the enjoyment of such health as her shattered constitution will be able to support. This tragedy, tragic in more than one sense, happened last February. At my visit in the June following I saw the victim of this barbarism, who bared her poor old shriveled arms and showed me where the cruel cords of the torturer had cut the flesh through to the bone.

LIFE IN THE STONE AGE: A HISTORY OF ATHARAEEL—An outline history of man written through the mediumship of U. G. Figley.

IS THIS THE SOLUTION OF THE NEGRO PROBLEM?

Bishop Gaines Says It Is Amalgamation.

The prejudices of the Caucasian race toward the negro will receive a severe shock and the people food for thought in the recent announcement of a learned African that his race is being absorbed by the whites. Rev. Wesley J. Gaines, bishop of the African Methodist Episcopal church, holds that the inevitable destiny of the negro in this country is absorption, through gradual amalgamation. This idea he lays before the public in the form of a book, entitled "The Negro and the White Man," which is regarded as the most sensational contribution to the literature of his race. Bishop Gaines declares that this interblending has been going on ever since the negro came to this country, until now there are 1,500,000 of mulattoes in the south, and there are left, among the 8,000,000 of Afro-Americans, but 2,000,000 who are of pure blood. "Thus," he declares, "it appears that the dreadful amalgamation is already partly accomplished. Silently and in defiance of law, this interblending of races has been going on for years, until, like leaven, it has leavened the whole lump. In the light of these facts," asks the bishop, "is it rational to suppose that the American negro will continue a negro? Is it not inevitable that, in the course of time, he will lose his distinctive color and become practically a Caucasian? The fact is already partially accomplished, and every present indication points to its total consummation in the process of time."

THE Spiritualists' Hymnal, An Essay on Mediumship, Psychometric Dictionary, Psychic World, Higher Realms.

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THE REAL ISSUE—By Moses Hull. An argument on political and industrial economy. 25 cents.

CORRESPONDENCE

NEWS NOTES.

George H. Brooks is in Union City, Mich.

Newark, N. J., has two spiritual meetings going.

Foxboro, Mass., had H. D. Barrett on the 26th ult.

Clara Marsh is a leading light at Rochester, Mich.

Pittsburg, Pa., had Dr. C. W. Travis with good results.

January will find Oscar A. Edgerly in Springfield, Mass.

G. C. Clemens lectured in Topeka, Kan., on the 28th ult.

Carl Sextus has returned to America and is in Victor, Col.

George H. Brooks lectured at Allegan, Mich., last Sunday.

Mrs. Wreidt of Buffalo is in Hamilton, Ont., holding seances.

H. M. French of Chicago lectured in Toledo, O., on the 28th ult.

Mrs. Westlake lectures at the Abington building, Portland, Ore.

Mrs. Jennie Crosse has located at 71 Irving place, Brooklyn, N. Y.

E. J. Bowtell is speaking for the First Spiritualist society, Olean, N. Y.

Brooklyn has six week-day class meetings established and in operation.

Fred Evans may be addressed this week at 284 Potter avenue, Providence, R. I.

Dr. Coonley is holding Sunday meetings at 909 Market street, San Francisco.

Dr. A. G. Larsen of San Francisco has been doing spiritual work in Portland, Ore.

The regular state convention of Texas was held at Houston on the 7th, 8th and 9th ult.

The Arthur Hodges society of Lynn, Mass., holds services every Sunday at 33 Summer street.

Mrs. C. W. Capel of Bridgewater, Mass., is a new and interesting test medium in the field.

Adelphi hall, New York, has Mrs. Helen T. J. Brigham every Sunday morning and evening.

Cincinnati was recently visited by Professor Walter Scott, of Melbourne, Australia, test medium.

The Thanksgiving social at Mrs. Belle Plum, 630 Myrtle avenue, Brooklyn, was brilliant affair.

The Evolutionist, the new Spiritualist paper, is being published at 1099 Bedford avenue, Brooklyn, N. Y.

Mrs. E. J. Demorest has been called to Washington, Pa., to organize a new society. May be addressed there.

Miss Minnie Terry of Brooklyn Borough, N. Y., has been appointed state missionary of the Freeville district.

Olean, N. Y., has an interesting little society with L. C. Pitts as president and Thorp Williams as secretary.

Rev. Grimshaw of St. Louis made an able defense against the antis on a recent occasion in a Sunday sermon.

The First Society of Portland, Ore., had George P. Colby last month. This society is one of the finest in the country.

Mrs. J. W. Hill and Miss F. H. Wood interested Brockton, Mass., Spiritualists on the 26th ult. by lectures and tests.

The Church of the New Revelation of Toledo, O., holds its services at Dr. Weyant's, 617 Erie street, Sunday evening, 7:30.

J. C. F. Grumbine has been lecturing in Galesburg and Geneseo, Ills. He opened the present season in St. Louis on the 12th.

Middletown, Me., has Mrs. E. R. Johnson as medical clairvoyant, the latter being assisted by her son, Prof. W. Scott Sawyer.

Fred Evans has gone to Providence, R. I., to hold a number of seances. After that he goes to Brooklyn and later to the Florida camp.

The First Spiritualist society of Flint, Mich., gave a free Thanksgiving dinner to the poor on the 25th ult. Three hundred partook of the feast.

Mrs. Marian Carpenter lectured at Lawton, Bellevue, Battle Creek, Mich., the past month to interested and large audiences. She is now at Sturgis, Mich.

Fresno, Cal., has elected the following officers to its society: G. F. Cooper, president; Mrs. Hattie Peckham, vice president; C. C. Lyon, secretary; Mrs. Stevens, treasurer.

Ida Moore Courlis holds Sunday evening services at Arlington hall, Gates and Nostrand avenues, Brooklyn. She holds private circles at her residence, 736 De Kalb avenue, suite 2.

W. J. Loveys of Cincinnati is again working in behalf of the union society of that place. He was once its president and proved himself an efficient laborer in the spiritual vineyard. More such are needed.

Mrs. Kayner held a family seance at the residence of Mr. A. W. Martin, Fond du Lac, Wis., the occasion being the fifth wedding anniversary of the latter. It was an interesting event for the participants.

D. W. Hull has taken the field against the anti-Spiritualists in the west. He lectures this month to the Spiritualists in Omaha and will be aided by that unexcelled platform test medium, Mrs. C. L. Johns Ferris. Address him at his home, Norton, Kan.

The seance given by Mrs. Alice Gehring at Bellevue, Ky., is endorsed as satisfactory by Mrs. L. B. Tinley of 60 Division street, Mrs. M. Good of 34 Front street and Emma Carpenter of 66 Van Voast avenue.

The fifth annual midwinter convention of the Michigan State Spiritualist association will be held in Jackson Feb. 11, 12 and 13, 1898. Full program will be published later. May F. Ayres, state secretary.

The Mahoning Valley Spiritual association has taken out a charter under the Ohio state association. This is one of the oldest local organizations in eastern Ohio and is now gathering its forces together for active work.

Mrs. F. Medora Davidson, of Oblong, Ill., spent a few pleasant days with her cousin, Mrs. J. W. Pomfrey, 64 West Seventh street, Covington, Ky. She will also visit relatives in New Richmond, O., before returning to her home.

The Progressive Spiritual society of Pittsburg, Kan., was chartered on the 30th ult. The officers and trustees for the first year are: Miss Jennie Cox, Andrew Linberg, Frank Bush, Miss Dorothy Cox, Mrs. Alice M. Blackman, Mrs. Della Bush and J. L. She'l.

The St. Paul Spiritual alliance is holding regular meetings each Sunday at 3 and 8 o'clock p. m., at Odd Fellows' hall, corner Wabasha and Fifth streets. Questions answered on the science and philosophy of Spiritualism, followed by spirit messages and tests.

Mrs. Pfunter of Indianapolis fell from a second story window recently and sustained serious though not fatal injury. She leaned out to catch a favorite kitten and lost her balance. She will recover soon, however, as all good mediums do under such circumstances.

Captain L. W. Huston, an old Spiritualist of Portland, Ore., passed over on the 29th ult. Being a Mason, as well as a G. A. R. comrade, he had a large funeral. He was 80 years old,

and once a resident of Zanesville, O., and Keokuk, Ia. Dr. George Wigg conducted the funeral services.

Following are the Spiritual meetings in Minneapolis: Lincoln Band, 309 Washington avenue, S.; Mrs. Vaughn, 83 Western avenue; First Spiritual church (Elise Braun, pastor); Unity Spiritual church (W. Harroun); W. U. S. A. (Mrs. C. D. Pruden), and Labor Temple (Mrs. E. J. Davis and W. S. Smith).

Carrie Fuller Weatherford serves the Council Bluffs, Iowa, society during December. Meetings will be held at their new hall, 146 W. Broadway, at usual hours. The hall is newly furnished by the Spiritualists and indications point to the thorough organization of our representative people for a vigorous campaign.

Dr. Charles W. Hidden of Newburyport, Mass., lectured for the First Spiritualist society of Springfield, Mass., Nov. 21 and 28, and Dec. 5. Among his subjects were: "The Nearness of the Unseen," "Lifted Up" and "The Spiritual Side of Spiritualism." Mrs. Helen Palmer Russeque of Hartford spoke for the church of the spirit Dec. 5 and 12.—M. W. Lyman.

The Ladies' Aid of the Union society, Cincinnati, held its first social of the new organization at the banquet hall of the Odd Fellows' temple. Over a hundred pair were present, among them many familiar faces of the good old times at G. A. R. hall. The main subjects of the society are Mrs. Judge Pruden, Mrs. McCracken, Mrs. Keck, Mrs. Allen and Mrs. Rader.

A very interesting lecture was given Sunday afternoon at W. C. T. U. rooms at Canton, O., subject, "If a man die, shall he live again?" was well handled by Mrs. L. H. Miller, inspirational speaker. Following the lecture tests and psychometric readings were given by Miss Lyons. This being her first appearance before the public she received many congratulations at close of meeting.

G. W. Kates, Rochester, N. Y., reports that the Young People's Spiritual Institute is having encouraging progress. The Institutes formed are very enthusiastic. Several Institutes are forming, and hundreds of inquiries are being made for particulars of the organization. The Institute of Rochester had a jubilee entertainment on Dec. 14. The local work there is being greatly helped by the Institute.

Army and Navy hall in Cleveland has been engaged by the National Association of Spiritualists for a three days' mass meeting to be held on the afternoons and evenings of Dec. 28, 29 and 30. Cora L. V. Richmond, Mrs. H. S. Lake, Moses and Mattie Hull are to be present as speakers. Two or three test mediums are to be engaged. Every effort will be made to make the meeting a great success.

Dr. F. Schermerhorn has gone to his old home in Grand Rapids, where he will take a much needed rest during December. He returns to Lima, O., for January, after which he will go to Akron for the remainder of the lecture season. All communications touching the interest of the Ohio Spiritualists association should be sent to him (during December) at 54 South Iowa street, Grand Rapids, Mich.

While in Norwich, Conn., Prof. W. M. Lockwood gave a course of six mid-week evening lectures upon physiology before an appreciative class. This course of lectures is of great value and like all of Prof. Lockwood's work is of an educational character. If the public mind were better instructed upon the secrets and subtleties of the functional human organism we would soon have a more perfect class of human beings.—Mrs. J. A. Chapman, secretary.

At a meeting of the Citizens' association of Southeast Washington, D. C., held Dec. 7, Francis B. Woodbury, secretary N. S. A., was for the second time elected a member of the committee on parks and public spaces. The members of this association are 200 of the property owners and prominent citizens of that section of the city. Several sermons against Spiritualism have been preached there by a clergyman also a member, but business men of Washington evidently do not indorse the antis.

J. S. Rutherford of 218 Bell street, Beatrice, Neb., writes: Our society was organized in May last and we have been holding meetings regularly since. Then we have leased the Unity church for one year and charge no admission. Our lecturer is Mr. Leonidos Pethoud, who is a trance speaker, and was born and raised in this city. We have received our charter from the state association and was the first society chartered in the state. We are very much in need of a good phenomenal medium.

The Denton club of Dayton, O., held a memorable meeting on the 5th inst. Arrangements having been made for securing Mr. Willard J. Hull for the principal address, the members of the club, including Mrs. Ada C. Nicum, Mrs. Frank Thompson and others proceeded to provide a bountiful repast so that the services might be carried on throughout the day. Excellent music and brief speeches by the president, W. V. Nicum, Judge Thompson, Dr. Toman and Willard J. Hull made up the morning service. The afternoon session taxed the seating capacity of Knights of Honor hall. The addresses were made by Judge Thompson, Dr. Toman and Mr. Hull. The latter will speak for the club again on the 19th inst.

THE PSYCHOPOMP.

For the Discovery and Development of Mediumship.

Every family should have one for the purpose of testing the mediumistic powers of its members.

Will be sent postpaid on receipt of a postoffice money order for 75 CENTS

Mailed to the Light of Truth Publishing company, Columbus, O.

MASSMEETING AT CLEVELAND, O.

A massmeeting will be held at Army and Navy hall, Cleveland, O., Dec. 28, 29 and 30, under auspices of the N. S. A. Mrs. Cora L. V. Richmond, Moses Hull and Mattie Hull, Mrs. H. S. Lake, Thomas Lees and a host of other talent will participate. All Spiritualists and mediums who can attend this meeting address Moses Hull, who has charge of same at 536 Prospect street, Cleveland, O., then their names can be placed on the program. No salaries.—F. B. Woodbury, Secretary.

PSYCHIC WORLD—Sequel to Higher Realms. 25 cents. (Illustrated.)
A SEX REVOLUTION.—By Lois Walsbrook. 25 cents.

TITLES.

Making "Rev." a part of one's signature is about as idiotic as that of "Prof." or "Dr." and shows a lack of true culture on the face of it. To identify himself as a minister, the word "pastor" after the name is the correct thing, "M. D." after that of a physician, and "professor of —" after that of a diplomaed professor. "Rev." or "Dr." or "Prof." may go at the head of a printed letter head without impropriety, giving address, etc., but never in the signature. It gives cause to doubt the ownership of the title.

A NEWSY LETTER.

Ed. Light of Truth:—Inclosed find renewal of subscription for your invaluable paper for one year ending with my already past expired term. I admit my dilatoriness in not remitting earlier, but I hold you to blame for this more than myself. If you had declined to send the paper at all after the time had expired you would doubtless have received the remittance sooner, since its weekly perusal of interesting matter would have been missed at once and the "missing link" so essential to the true Spiritualist would cause me to "get a hustle on" and thus insure its renewal instantly.

In your "News Notes" under general head of "correspondence" of issue of Dec. 4, I observe that you assert that the "improvised songs" of Sister Carrie Fuller Weatherford, "from subjects selected by the audience are an entirely new feature upon the Spiritualist rostrum. In this you are mistaken; on the contrary it is one of the oldest features. Our arisen sister, Mrs. Frances O. Hyzer, fully 40 years ago held her audiences captive and entranced almost by this phenomenon developed to wonderful perfection. She not only improvised the words to songs from any subject given, but also the air, and what was more marvelous, still pitch the key and execute the music upon a bellows organ which she manipulated with her wrist while delicately and deftly pressing the keys with her fingers. Sister Hyzer was probably one of the most sublime as well as profound inspirational mediums that ever graced the Spiritualist platform in this or any other country, and through this phenomenal phase many an old-time Spiritualist of today was brought to a realization of the truths of our philosophy.

In closing this letter I desire to incorporate a paragraph commendatory of Brother David Jimmison, the Indian medium, who has recently visited this city and has done a decidedly good work. Brother Jimmison has been pronounced by some as a "fraud" and "fake." But I never yet knew a medium for physical manifestations, however honest and upright, but has had to bear that epithet of approbium by some one. My acquaintance and experience with Mr. Jimmison of over seven years has led me to regard him a psychic of no mean order. The manifestations through him continue to improve, and many skeptics and church members here among our most influential people have been converted to the fact of a continued existence through spirit intercourse. A new phase of his mediumship is the production of life-like spirit pictures resembling in a measure photo-engravings or half-tones, many of which have been readily recognized.

GEORGE F. KITTREDGE.
Lockport, N. Y., Dec. 5, 1897.

VALUABLE AND INTERESTING.

In your issue of Nov. 21 is an article which should be read by every one of your readers, and by thousands beside—"Spirit-Life in the Mortal—Psychic or Supermundane Experiences," by Cora L. V. Richmond. In clear and instructive style she gives facts from her long and remarkable experience as a spiritual seer—a medium guided and uplifted by spirit intelligences, her inner or spiritual perceptions, deeper than those of the outer senses; her trances and visions, and the difference between the normal and "supermundane" states—both natural and in accord with the laws of human life. All this is rare, valuable, and given in fitly, choice language.

G. B. STEBBINS.

HIS OPINION.

Editor Light of Truth:

In the last number of the much esteemed Light of Truth you say on page nine, under "Editorial":

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

Whilst I beg to contradict this statement, I do it not in a fault finding way, but merely for truth's sake, as I think it is our duty to overcome error by unveiling the truth at any occasion.

Every medium claims to have, and actually has, several spirit guides, commonly called "controls." These guides manifest in different ways, according to their knowledge, unfoldment or intelligence. The Indian girl, or control, cannot manifest the same as the doctor, nor can the doctor manifest the same as the ancient; why? Their knowledge is different and they live each in a different sphere. Now it is a fact that usually the Indian girl or the lower control comes first, as if to open the door for the following or higher developed spirit.

Why is this? Because the higher intelligence does not like to occupy the human mind, filled with more or less selfish, earthly thoughts; and therefore the Indian girl or lower intelligence, living nearest to earth, is sent first to the medium to prepare the mind of the medium so the higher intelligence can take absolute dominion over the mind and body of the medium.

To prove the truth of this you need only ask any medium how they feel under control, and the answer will be that after awhile everything is a blank to me.

Therefore, as we require certain conditions to do or produce anything, so in the spirit world; like attracts like. As the spiritual development of the medium, so the control; that comes first, and the higher developed spirit of intelligence, having outgrown the conditions or the sphere of the medium, requires more dominion over the mind and body of the medium, because it cannot mix with the human mind, being subject to earthly conditions, and so the lower intelligence must come first to make conditions by setting aside the human mind, so the higher intelligence can take "absolute dominion" over the mind and body of the medium.

I write this because I know several mediums who do not want to give up their own individuality to their spirit controls, and thereby retard their spiritual development by not allowing the higher intelligence to come to them, claiming thereby that there is no higher intelligence than their own individuality. Oh, foolish man. If you invite a real good, highly esteemed friend, to dinner, do you set the table in your barn?

Certainly not. Well, then, is the human mind with all its selfish thoughts and ignorance, compared with the Christlike spiritual intelligence, any more than a barn compared with your private residence?

This does not mean that you shall give absolute dominion of your mind and body to any low spirit, but it means that whoever asks of the great spirit, he does not receive accordingly; ask for earthly things and you will have earth bound spirits controlling you; ask that your spirit may be developed in a higher knowledge, in love, truth and justice, and higher developed spirit guides will surround you and watch over your unfoldment in that direction.

Buffalo, N. Y.

LIGHT.

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

FAVORS CAMPS.

Mr. Editor: I repeat the following question the better to answer a short article I have just read in the Light of Truth, the paper which, I believe, is trying to disseminate the "truth, the whole truth, and nothing but the truth."

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

From personal observation and individual experience I would answer "yes." They come at a time of year when the heat is too intense to admit of holding meetings in some ill ventilated hall, that is too apt to be situated just under the roof of some very high building that sun is shining upon with all its uninterrupted force. Where no human being can enjoy the least particle of comfort, much less a speaker or medium who is trying under such heated conditions to receive inspiration of divine origin.

Please look upon the above picture and now upon this. At our campmeetings we are out in the pure, sweet, health-giving air of nature's own beautiful summer time, where the birds speak to us in song, where, although the sun may be giving to earth a high degree of heat, we can escape from its rays, and enjoy the kindly shade of some grand old tree, sitting not upon some high-back stiff chair, but reclining upon dear mother earth, who has spread a beautiful carpet of green for us to enjoy, and to give us a new lease of life from its health-giving powers.

I am sorry Brother Thomas A. Black has had such an unhappy experience in his camp life, but really, brother, I can not imagine what camps you have attended that were so like "horse races, circuses and ball games." Perhaps you were hypnotized and while in that sleep thought you were at a Spiritual camp, while in reality you were at the above named places.

I know that at our campmeetings hundreds of people receive Spiritual food that will last them through the long, gloomy winters until the camp season returns again. These people are farmers and dwellers in small towns where they do not have the opportunity of listening to the propounding of the beautiful truths of our religion every day, as some of us more fortunate ones do. True, our Spiritual papers, the Light of Truth, etc., etc., go into many of their homes, but reading them, and meeting in social converse heart to heart and hand to hand with our noble workers are quite different experiences, both serving their purpose and both needed.

I do not know the camp that is anticipating great "profits," neither any that is giving out such false hopes to many lovers. But I have the charity to believe that at the foundation of every camp association in our land is the love, the uplifting and the right promulgation of our Spiritual truths, the only religion that has brought the light of truth into this world of ours.

I trust that in the coming summer here may be many new camp associations started, and that all the old ones may "flourish like the green bay tree."

Never fear, Brother Black, we will be sure to "keep pace with the spirit of progress."

MRS. S. AUGUSTA ARMSTRONG.
Buffalo, N. Y.

OBITUARY.

Mrs. Fannie Fiest, wife of Edward Fiest of Columbus, passed to spirit life Nov. 28. Deceased was a spiritualist, and her funeral, a very largely attended one, was held at the First Spiritual church on Nov. 30, Willard J. Hull officiating.

A TRUMPET SEANCE.

A few evenings ago I had the extreme pleasure of attending a trumpet seance given by Mabel (Aber) Jachman, which surpassed any seance of a similar character I ever witnessed. Instead of sombre darkness the sitters, numbering 15 persons, sat in full open gas light. Each one was requested to write a question, enclose the same in an envelop, which was then placed in the trumpet which was lying across the two chairs in full view of all. After singing a few verses the voices from the trumpet were plainly heard. Answering each question intelligently, giving names, etc., with minute accuracy, which in every case was recognized. Fraud, deceit and collusion of confederates is out of the question. If we can't trust ourselves in broad open light, at what point of skepticism or arrant cowardice are we? If we say Mabel Aber is a fraud, then "brethren is our preaching vain?" and when our loved ones can and do return to earth in full open light, certainly we cannot be a great ways from the day when the "antis" will have to change their base of operations and perhaps unite with the N. S. A. for the dissemination of spiritual truth.

W. H. MYERS.

THE CONTRAST.—Evangelicism and Spiritualism compared. By Moses Hull. 50 cents.

NEWS NOTES.

Exceptions are occasionally taken to an item in these columns as being out of harmony with society affairs, because a speaker or medium is given undue prominence, or a good word is spoken for an undeserving one. Of course, to those who are posted and understand local affairs, it seems wrong, but to us it is a pleasure to permit a good word to be said whenever offered, unless we know it is an imposition. But this we cannot know until a blast comes from the other side which regards the eulogizing of one as a reflection on the others of that community, or the society with which they have been connected. If our friends were to keep an even temper or exercise a little charity in correcting such errors, it would do more to convince us of their claims than a threat or a scoring. We must accept the news sent to us on faith, and trust to others to correct them by items that speak for themselves, without involving us in other difficulties. It is not our motive to injure anyone, but on the contrary to aid all who aspire for perfection; for all will meet some day on one plane.

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

INSANITY VS. OBSESSION.

Permit me a brief statement of a recent experience with a little girl of 8 years in Wichita, Kan. She had what the physicians called "Muscular Insanity," which was expected to terminate in death. A few magnetic treatments, however, revealed the true state of affairs and relieved her. At the last call I found her rolling on the bed with closed eyes, but was cognizant of my entering the room. She began to curse in German, though unable to speak a word of the vernacular in her normal condition. She fought me when I began to treat her, but after a few passes she went to sleep and awoke refreshed and well. Since then it has been revealed that she is being controlled by an old German, but whose presence has been thrown off for another and more intelligent control. Thus we cure "muscular insanity." C. M. FOLSOM.

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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.

WELL! WELL! WELL!

The smouldering embers of a burned out hell which the heaven-born teaching and testimony of the spirits quenched and smothered through their agents on earth fifty years ago are within the memory of Spiritualists now living here. At that time it cost something to question the divine hate of Almighty God, and our teachers, our mediums, our speakers were loaded with imprecations and ostracised from society. But hell went out just the same. A new idea of retribution was born. It postulated God as a friend, not an enemy. It has taken years for the idea to sprout in the consciousness of Christianity, but it is now bursting the confines in which it was sown. There is more and better hell in the forked javelins now being hurled at man's contumacy than ever roared in the bowels of Cotton Mather and Jonathan Edwards.

A late jovian bolt of this nature has been sent forth by Rev. B. Fay Mills, who, because he ranks second to none in the list of Christian Evangelists, commands attention, at least, from those to whom he speaks.

The Light of Truth has no exceptions to offer to the magnificent sentiments he uttered in a sermon in Music Hall in Boston, two weeks ago, as follows:

"We have outgrown much — it is time that we outgrow more. We have cast much useless cargo overboard; let us dispose of this senseless and demoralizing burden also. But we are told that we must not give up the thought of the existence of hell for fear we should encourage men to live in sin. Hear me! The fear of hell never saved a man from one sin. 'We are saved by hope.'

"Do you really believe that the

wretched people who have not possessed correct opinions concerning theological dogmas which have themselves changed with the changing centuries, are now groaning in endless misery either physical or mental? Do the primeval peoples, for the sin of incompleteness, agonize in a world of living death, hopeless of any deliverance or further growth? Are the countless billions of historic and prehistoric men writhing in imperishable flames? Do all the heathen of our time go where the worm dieth not, and the fire is not quenched? Are the unbelieving peoples of today who have not appreciated or confessed some Christian dogmas dying into an eternal torment. Are the living multitudes, save your own insignificant division of religious sectaries, on their way to endless woe? Did our heroes who could not see what you saw or thought you saw of the supernatural character of the matchless man of Nazareth go into an interminable hell? Dare you teach your children that Abram Garfield went to heaven, because he had a certain opinion about Jesus, and had confessed it by openly joining the church that Abraham Lincoln went to hell because he had not? Is your creedless father in an endless hell of torture? Did your weak and wayward boy tumble into a dark cavern of remediless woe? Where are we? Is this the first century of our civilization or the close of the nineteenth?

"Let us shake ourselves and wake up. Let us believe that this is a good universe. For myself, I would rather go to Jonathan Edwards' hell, with billows of fire sweeping over me, and have my sufferings add to the felicity of the saints on the battlements of heaven, than to join those saints in their horrible glee; and I would rather descend to the lowest depths of any hell conceived in modern or ancient thought than to continue to believe in the justice or the love of the existence of eternal evil anywhere in the universe. It is only mock-heroic to defy all the demons and devils and hells and superstitions of all creation, but I would I might utter a positive word and bid you believe that there is no worse world than this to which man has access—that this world is better than it used to be, and that it will be vastly better in the future than it is now."

SPIRITUALISM UNIVERSAL, NOT SPECIAL PROGRESSION.

Some good persons think that because Spiritualists are much like other people that Spiritualism has no message for the world not already with it, a part of it and tried by it. They judge Spiritualism by those who give it adherence, quasi or otherwise. This is a mistaken apprehension. As well might sunlight be judged by the poisons engendered by it. The world is yet to learn that Spiritualism is universal in its potency and action and is to be judged by the betterments that accrue to humanity in the aggregate. Individual ups and downs in isolated segments cannot be taken as a criterion.

When we view the forces which, during the last century, have played such havoc with time honored institutions we see the influence of Spiritualism. When we consider even those oppressions which break down, crowd out and thrust back individual efforts, crush human hearts and strew the march of progress with the bones of hungry, tortured millions who have gone down in the struggle, we cannot be unmindful that they are leaders to a better, more humane and higher intelligence. The rebellion was unparalleled in the history of fratricidal wars. Myriads thought that all nobility and manliness were engulfed in that terrible sea of hate and blood and

tears. But what of the effects? Who is there that would set our country back where it was in 1850? Are we not in a better light? Are not humanity, the integrity of the union and the forces of moral, religious and scientific purposes better for that monstrous crime?

So we are to look for the outworkings of the eternal spiritual forces. They were at work then, they are at work now. Spiritualism has to do with everything that posits a better estate for mankind. Creeds, faiths, beliefs, denials, doubts and scoffs have no governing province in it. Eternal progression, eternal development and eternal love belong to its economy. The lives of individuals are controlled by their environment. Their faith in Spiritualism or in anything else is modified by those necessitous causes and effects which hedge them about. When the general environment of a people is changed for the better the people will be better. Spiritualism is slowly and laboriously changing the social, industrial and religious environment of the people.

THE PERMANENCE OF OUR CAUSE.

The long line of causes having their struggling period for recognition during the dark ages finally began to rise out of the slough during the eighteenth century. Intellect began to assume its rightful place in the governing forces of the world. The ideas of liberty and free institutions were nursed and cultivated by this renaissance of intellect. It was in this soil and agreeable to geographical and climatic conditions that Spiritualism began to root and sprout. It burst the soil and met the kisses of eternal, omnipotent spiritual power during the middle of the present waning century. There is nothing in the history of the world by which we can parallel the remarkable strides the great truths incorporated in its gospel have made during the past fifty years. If there is anything in the nature of permanency, so far as human aims through laborious progress are concerned, then Spiritualism is here to stay and to grow in the onward and upward glory of mankind.

We have seen, during a period of observation extending back nearly thirty years, no will-o'-the-wisp, no scarehead, so utterly chimerical as the bugaboo now nailed to the gonfalon of certain persons to the effect that Spiritualism and mediumship are in danger of being wiped out by an army of foxy fanatics, most of whom have no more idea of the power they are combating than a Hottentot has of the sun's photosphere.

What Spiritualists need to do is to get rid of their internal disputes, jealousies, rancor, and hatred of one another. These are our enemies—these are our dangers.

AN HONEST CONFESSION.

There is no such thing as an independent daily press. We are all slaves. You know it and I know it. There is not one of you that dares express an honest opinion. I am paid \$150 a week for keeping honest opinions out of the paper I am connected with. The man who would be so foolish as to write honest opinions would soon be out on the street hunting for another job. The business of a journalist is to distort the truth; to lie outright; to pervert; to vilify, to fawn at the feet of Mammon, and to sell his country and his race for his daily bread. We are the tools and the vassals of rich men behind the scenes. We are intellectual prostitutes, and our time, our talents and our possibilities are all property of other men.—Confessions of a New York Journalist.

EXTEND THE POWER OF RESTRICTION.

Under the head of "State Regulation of Marriages," the Journal of Hygiene says:

"Some physicians and others are again advocating state regulation of marriage. The state may very properly enact laws to punish any person for misrepresenting his wealth or his health to the one he is about to marry, but beyond that it can do little. Men and women must take this matter into their own hands. They may get the advice of a sanitarian or a wise physician if they please if their own intelligence is not sufficient. The clergy should never marry strangers. This evil has grown up of late to great proportions. It ought to cease. On the other hand, both sexes should study this subject, so as themselves to be competent to avoid unwise marriages."

It would seem that if the state may be empowered to regulate marriage to the extent now practiced by some of them, i. e. in the matter of granting licenses, without which marriage cannot be contracted either civil or religious, that an extension of this prerogative might be made so as to reach with a heavy hand of prohibition all mentally or physically diseased persons.

We are, however, in entire accord with Editor Holbrook on the point that the sexes should make a profound study of the subject before entering upon the marriage state. If we are to have a better order of human kind the beginning of it must be made in those forces which underly wedlock and paternity.

A POINTER.

"T. J. McBride, of Toronto, Canada, has subscribed and paid for 1,000 three-month subscriptions to The New Time. He promises to send 1,000 more as soon as he has selected the addresses. The first thousand go to members of the Canadian parliament, leading judges, college professors and other public men."

The above is taken from the editorial columns of The New Time. We print it to show what an earnest conviction of truth and progress will call forth in a man, also to ask where in the ranks of Spiritualists today is there a man who has the conviction of the truth of Spiritualism to heart sufficiently to cause him to do half as well for a publication devoted to the dissemination of Spiritualism's claims?

We know one man who has given of his means to the extent of more than \$30,000 for the maintenance and upbuilding of one publication devoted to Spiritualism.

Have we no others who can do for, say The Light of Truth, what Mr. McBride has done for the able publication alluded to?

OUR MENU.

This week's soul delicacies constitute a change from the general. We begin a series of interesting articles from Professor Loveland, one of the best informed on all subjects in our ranks; also one from Captain E. W. Gould, another veteran, on a new tack. Moses Hull has also made connection again and discourses in his usual interesting way. Giles B. Stebbins has a few words to say anent Mrs. Richmond. Among the sermons Dr. Lyman Abbott and Heber Newton speak this week. And in the miscellany many new things will be found never before told in a Spiritualist paper.

According to Dun's Review business failures in three weeks of November aggregated \$2,222,333, against \$2,269,646 last year.

PSYCHOMETRIC READINGS FREE.

A department of PSYCHOMETRY will be opened in the Light of Truth next month.

In the mean time we will solicit from those of our regular subscribers, who desire to have their character read and printed in these columns, their photographs, with name and address written on the back—the latter to assist in the reading and to return when unable to be read by our psychometrist.

As only a couple of columns can be given to this matter, and it requires conditions and time for our medium to read these photographs, many may have to wait weeks for their turn. But patience will reward all who can be read.

Of course, the readings must necessarily be short to accommodate a large number, and the names of those delineated must be printed with the readings or they will have no value or interest for others.

It is also to be understood that none but subscribers whose names are on our books can receive the benefit of this new departure.

THE PUBLISHERS.

GERALD MASSEY.

We present to our readers this week the portrait of this poet, prophet, seer, philologist and Spiritualist, whose career is marked by an abundance of benefactions to common humanity. He was born in Hertfordshire, England. Like all others who have moved the world, he was reared amidst the lowly, the obscure and the indigent. At fourteen he went to London. His first poems appeared in 1843, since which time his writings, prose and poetic, have been voluminous. In 1854 Mr. Massey published "The Ballad of Babe Christabel, and Other Poems." In 1869 he published "The Haunted Hurst; a Tale of Eternity"—"founded," he says, on a personal experience in a house that was haunted. This 'did for' me in a literary way. A well known editor spoke of me as having deserted Liberalism and gone over to 'those Spiritualists.'" In 1890 he issued "My Lyrical Life" in two volumes.

Mr. Massey is well known as a Spiritualist, and his inspiration is drawn from that fount. His poems are among the finest in the English language. Like Whittier, he is always with the people. His burden is the people's cause.

One of the very best analyses of this great humanitarian is to be found in B. O. Flower's late volume, where he deals with the character of Mr. Massey's writings under the heads of Poet, Prophet and Mystic, and to whom the Light of Truth is indebted for the photograph from which our picture was made.

Mr. Massey's home is in England.

The New Time continues its attack on Carroll D. Wright's labor statistics in the December number of that wide-awake reform magazine. Justice Walter Clark of the Supreme court of North Carolina contributes a spirited article entitled, "If Christ Should Come to Earth Today, Who Would Receive Him and Who Would Crucify Him?" Governor John R. Rodgers of Washington has a scholarly article on "Fundamental Propositions," and the magazine is filled with first-class material. Richard Linthicum, who has been termed the "American Kipling," is in his best vein in "A Silver Heel's Christmas Gift," which is well illustrated by Artist Marks.

ANOTHER ENDORSEMENT.

Dr. N. P. Smith of Boston writes: "I wish to thank you for your able and timely editorial article 'No Cause For Alarm.'"

"It is very reassuring to many Spiritualists in Boston who have no particular apprehensions respecting the anti-Spiritualist movement, to know there is one Spiritualist paper that maintains the only proper attitude to take in this matter and who fearlessly stands by the cause of Spiritualism in its essential integrity.

"I have heard many commendatory words of your position.

"Your point is well taken that the church can not assist in any movement to prevent the demonstrations of the continuity of life. The liberal and sympathetic element in the church are in earnest accord with the Spiritualists to have immortality proved, as only Spiritualism teaches through its philosophy and phenomena can prove it. N. P. SMITH."

SEEING THROUGH A GLASS DARKLY.

It is true we see our own image reflected in others and judge others by ourselves too much for our own good. As this is in small affairs it is in the greater, proportionately. Malicious thoughts cause the least of criticisms to magnify into heinous crimes against us. The uncharitable or unsympathetic are therefore very sensitive to criticism or faultfinding. So it is with the impure-minded. All minds are alike to him. They all reflect impurity and nothing has a holy basis for them. It is seeing through a glass darkly. We peer through our own aura towards others, and they partake of the same hue that characterizes our aura—our magnetic or spiritual envelope—the spirit body. The man who sees devils in Spiritualism has of this character in his makeup. He who sees fraud in Spiritual phenomena is of that class of mortals who is not above fraud under circumstances. The just man analyzes, and allows for judgment in others. Only the fool regards all others as fools. It is on the same principle of like reflecting like. The world only takes on a pleasant hue to him who is pleasant; beautiful to him who is filled with good thoughts, and divine to him who is divine in being—loves his fellow man above himself.

SETTLED BY ARBITRATION.

In the absence of sufficient funds to defend and confronted by the threats of the contestants that in the event of a decree against them they would carry it through all the courts and eat it up by litigation, the Babe will case has been settled by the executor, Mr. Mayer, who has effected a compromise between the N. S. A. and the contestants whereby the major portion of the estate accrues to the national association.

CENSUS THANKS.

Thanks are due the additional helpers: J. M. D. Miller, J. H. Stubbs, L. Bjorklund, J. M. Button, Dr. H. L. Free, Mrs. A. G. Stearns, Mrs. C. H. Childs, D. Hidy, George Maddocks, Mrs. R. Eastman, Mrs. S. J. Penoyer, Lida B. Browne, J. S. Rutherford, Mrs. E. A. Locke and George V. Borgen.

A STRAY SHOT.

If any of our southern readers know anything about a gold watch bearing the initials "V. C. L.," which was captured during the late civil war, they will confer a favor by advising "Ohio," care Light of Truth Publishing Co., Columbus, O.

EDITORIAL NOTES.

He who prefers a man's friendship to his money, never runs in debt.

Beginning with January, 1898, number, "Intelligence," formerly The Metaphysical Magazine, will be priced at \$2.00 a year.

Look out for a tract form of Rev. Marion F. Ham's sermon on Spiritualism, delivered in the Unitarian church, Chattanooga, Tenn.

Dr. Richard Hodgson is the new editor of the "Journal of the Society for Psychical Research," an indication of sterling progress on the part of all concerned.

You can do effective missionary work by sending out to your friends last week's issue of the Light of Truth containing Rev. Marion F. Ham's sermon on Spiritualism.

Dr. Parkhurst has returned from his European trip and says that his vocabulary is no match for the ignominy of the situation in New York politics. And there are others.

It is enough to say of Henry Ridgeley Evans, author of "Hours With the Ghosts," that he is positive that "slate tests and so-called materializations have invariably been frauds."

You should subscribe for The New Time for 1898. We offer the extremely favorable clubbing rate of \$1.50 for The Light of Truth and The New Time. Send in your subscriptions at once.

The so-called "Anti-Spiritualist" association invites the N. S. A. to join in a thorough investigation of Spiristic phenomena. So the newspapers announce. This is better than "wiping it out."

Mrs. Humphrey Ward rejoices that "history and criticism are transforming Christianity with a steady and prevailing force." The author of Robert Ellsmere has never said a better thing than this.

Japanese philosophers are framing a new eclectic religion for the subjects of the mikado. They accept the good from all the cults of the world, but the mysticism of Christianity is their chief set back in the consideration of that system.

A Washington, D. C., woman wants a divorce because, as she alleges, her husband hypnotized her so thoroughly that during her entire married life she had bent completely to his will in all respects. Here is a problem for the solution of which psychological societies can afford to offer a rare prize.

The Metropolitan Independent church, of which Rev. Henry Frank is minister, is a new institution, holding meetings in Hardman hall, Fifth avenue, corner Nineteenth street, New York city. It is a free church, of the people, for the people and by the people, with no mental restraint of creed or form.

Glass cases big enough to hold a man come high, but our order is good for one of them for the T. J. McBride in Spiritualism, who will do for the Light of Truth what that gentleman has done for The New Time. By the way, we have a club rate of \$1.50 per annum for the Light of Truth and The New Time.

That was a brilliant bit of irony introduced the other day by a Georgia senator to the senate of that state in the form of a resolution providing that all Georgia convicts be conveyed to Cuba and turned over to General Gomez, "there to engage in the struggle for human liberty and the independence of the dear little 'pearl of the Antilles.'"

The old idea of holding onto the hell doctrine by orthodoxy was that it

would give people an excuse to sin if they were relieved of its fear. But people sinned just the same until it was abolished. Now they are better despite the abolition of it. As capital punishment never prevented murder, may not the abrogation of the gibbet lessen it?

We are in receipt of volume 1 No. 1 of The Teacher, an educational monthly journal devoted to the unfoldment of mind and the elevation of man; Andrew J. Weaver, A. B., editor. The Teacher is published at Darrowville, O., and is the organ of the Spiritualist training school. It ought to have the encouragement and support of our people everywhere. Per annum, 50 cents.

The following are a few of the shibboleths of the National Anti-Spiritualist association: "Hellishness," "The Hell-holes of Seance Rooms," "Damn-able Teachings," "Devilish Doctrines of Spiritualism," "If mediums are influenced, is it by the 'devil and his imps?'" "Vipers of Hell," "Damn-able Heresies."

Upon such sentiments they expect to "wipe out" the most beneficent and far reaching movement in the history of mankind.

Ex-Captain Dreyfus of the French army has been placed in solitary confinement on an island called the Devil, off the coast of French Guiana—ala Dantes in Chateau d'If. It is presumed he knows something of those in higher rank that would prove of value to the people of France, and thus his absolute disservance from the world. The French are still a barbarous nation in some respects, and may look for another revolution to free it from this badly decayed tooth. Perhaps some psychometric telepathist might obtain the prisoner's secret through touch with his family, which is still in France.

"No such woman as Mrs. Elizabeth Cady Stanton, with her heart aflame against all reforms of injustice and of cruelty, with her intellect illumined and her tongue quickened into eloquence, has ever been produced in a country where the Bible was not incorporated into the thoughts and the affections of the people and had not been so during many generations." So says Miss Frances E. Willard. The same shows Miss Willard's meagre powers of observation. It is a strange anomaly which breeds an intellectual superstition that cannot see the difference between a conformity to and a spite of tyranny and oppression. Woman's advancement has been made in spite of the Bible, not because that book "was incorporated into the thoughts and the affections of the people."

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 Self-hood.

" 9—The Higher Mediumship.

" 10—An Appeal to Spiritualists

Occultism.

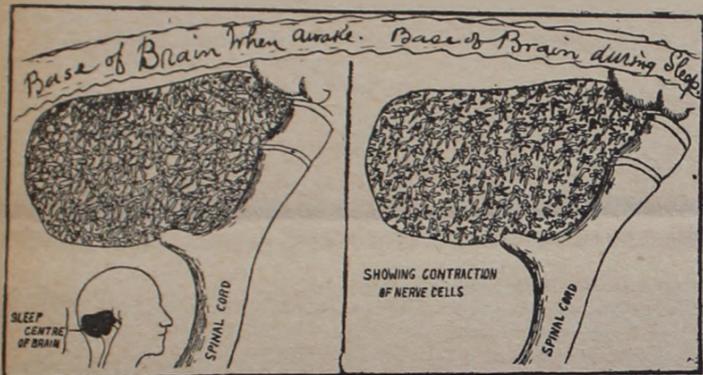
THE SECRET OF SLEEP.

A New York physician—Dr. C. Simon—who has been making the brain and sleep a special study, believes that the little nerve cells at the base of the brain contract when the mortal is tired or weary, thus the connection between them is lost, analogous to the shutting off of electric action by turning off the current.

When the nerve cells have rested they become re-vitalized and the connection is re-established. The subject then awakes.

When one feels tired and dull, it is because the little nerve cells, or ganglionic bodies, as the doctors call them, are complaining in their way that the vital current was not turned off long enough, or else by reason of some unnatural condition, it has been impossible to shut off the current altogether.

Should they, however, contract so that their sides do not touch each other, said the doctor in an interview, a break takes place and continuation of any impulse is interfered with. Thus it is possible that the nerve force of cells being used up by the function of nerve transmission and metabolism,



it would be but natural that they would shrink, and contact with each other no longer be established. After the cell has again regained its full strength by rest and inactivity it grows and contact is re-established. It is in this way that nerve force is dependent upon each particular cell and the nerve force is an indication of cellular health. Thus, after a good rest, is the cellular nerve force recruited, and increased activity, both mental and physical, results.

The fact of this especial action alone would not make it apparent that nerve cell connection or disconnection is the cause for sleep, for it does not sufficiently explain complete unconsciousness of motor and sensory being. When, however, I found that in the medulla oblongata those cells were more abundant and active, I came to the conclusion by pathological research, physiological experiment and comparative anatomy, that here in the medulla oblongata was the true seat of sleep, the neurons, however, being the means and cause of producing this condition primarily here.

My researches have convinced me that what was partly unknown is in my belief now positive—that the medulla oblongata being the termination of the true brain, in which our consciousness of self reposes, and that here being the center of all physical power, it is here that the greatest effect is felt of these neurons, and sleep results.

I do not rely upon my experiments alone, but as well upon the fact that reflexes to this spot, such as a strong blow upon the solar plexus or nerves, will produce unconsciousness. As well can I mention the effect of narcotics and anaesthetics, which by pressure here produce unconsciousness, the stages of the same depending upon the amount taken.

I need not go into the history of various diseases to show that by their action of blood pressure unconsciousness results. At this particular spot occurs the meeting of the nerves of sensation and motion. We can not vivisect man; therefore, our knowledge must be dependent upon lesions of the brain with the accompanying loss of function and the dissection of the brain after death.

Of late years many operations have taken place, and in some of these operations the stimulation of the surface of the brain, for the purpose of diagnosis, has established certain results, showing the exact centers of motion of the limbs, etc., similar results to these found by means of experiments upon cats, dogs and monkeys. Science has to thank for investiga-

tions such men as Horsley, Schaefer, Ferrier, Munk, Hitzig, Goltz, Herzen, Luciani, and many more ardent investigators. However, the sum and substance of these investigations prove that upon the surface of the brain is found the sole organ of consciousness in man, and that the medulla oblongata is the real central station for physical power. Here one receives the nerve appeals for motion or physical effort, that the surface of the brain may desire, and here is the mental desire charged in motor impulse.

Here also is the center of co-ordination of the physical to the mental. Above this spot we have nothing that is transmitted except thought; below this, motion. So, if you burn your finger, the pain is felt by the sensory spot in the brain, which gives the order to the surface of the brain to take the finger from the cause of burning. This order is given to the surface of the brain by its cellular connection with the medulla oblongata, which controls the physical body, resulting in obedience to this impulse. Here is the connecting link between mind and matter.

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.

SOCIAL UPBUILDING—By E. D. Babitt. Price, 15 cents; postage, 2 cents.

HOW EASY IT IS TO COMMIT MURDER.

I was called one day to examine a barn cistern of a wealthy neighbor lady. Being shown to the spot by a boy, he left me there to do the rest. I was to repair a crack in it, being a mason. My first need was to find out how much water was in it. Looking around for a pole of some kind I found a pitchfork. Turning it over, prongs upward, I put the handle down the opening under the barn floor. At this period the lady of the farm came into the barn, presumably to consult with me concerning the cistern. Walking directly toward me, without observing a cover in front of the cistern opening, she stumbled and fell with her breast on the upright standing pitchfork. Being exceedingly keen and clear the prongs penetrated her several inches. She only gave a slight groan and remained motionless. I sprang up, tried to pull her off, but the pitchfork held fast and followed us. I could not let her go again and so continued to pull until the entire handle had come out of the opening. Then I laid the lady gently down and took hold of the pitchfork handle to draw its prongs out of her body. I could not do this without slightly elevating it, as there were other obstacles in the way that prevented. Just as I had the pitchfork raised to the proper elevation to withdraw it my lady's gardener entered, catching me in the attitude, of what appeared to him murdering his mistress.

A glance at her pale features and seeing me withdraw the pitchfork from her body, revealed to him a terrible crime, he regarding me as the murderer.

Whether he did not recognize me or was delighted to have an opportunity of getting back at me for once having caused his arrest for good reasons, I do not know. But the next instant he turned to the right, and a short distance from where I stood, picked up an axe, and, madman-like, advanced upon me with the weapon brandished as if to cleave me in two. In my affright I held out the pitchfork to prevent him carrying out his murderous design, but in his wild rush he either did not notice or did not heed it, and ran the prongs into his neck. He then drew back with an awful groan and sank upon the floor, the blood gushing out of his wound to such an extent as to bespatter my clothes. He wriggled so fearfully that I could not hold him when I stooped over him to aid him. Suddenly he stopped, gave a sigh and was quiet. I stooped down to examine him closer, but he was dead, so far as I could judge. I realized at once that one prong of the pitchfork had struck his jugular vein. I then turned to the lady. She too was apparently dead. I began to despair what to do. To give myself up under the circumstances was certain death by lynching, as friends of the gardener who knew of my difference with him would have misconstrued the affair and had the town excited before a hearing could have been had. To flee was equal to acknowledging ones guilt and would lead to my conviction for murder after my capture, and capture was inevitable unless I could get out of the country. In my momentary agony I planned to hide the bodies and start off. This would probably enable me to reach my destination before the bodies were found. Without much ado I picked up my lady first and dropped her into the cistern; then the gardener, and closed the trap door upon them.

I now rushed out into the open air, took the nearest road to the railroad depot and awaited the first train passing northward. I did not have long to wait as it was near night, and was

soon on the way, dreaming of my terrible experience. I, a double murderer, in the eyes of the law on circumstantial evidence and expert testimony, and yet as innocent as a babe. Oh, how easy it is to commit a murder. I thought. How easy it is for an innocent man to be hanged. I wondered if there were others in my fix. I had been rather uncharitable toward murderers heretofore and believed in capital punishment, but now I wished I hadn't. I had been unforgiving and could not consistently ask for forgiveness. I gave no love and thus could not expect any in return. Oh, God, forgive us poor sinners. We are all but weak creatures and should feel for one another. More love in the world and there would be less crime—at least to the extent of adding murder to murder or crime to crime, because it has been legalized by a majority vote—the effect of revenge rather than justice in the human soul. Oh, were I once more free I would advocate the abolition of capital punishment. But like most reformers, I needed the experience first—I needed sympathy myself before I was ready to extend it. But my prayer was heard, and I awoke. I had but dreamed, but since that night I have been opposed to capital punishment.—Arthur F. Milton.

OUTSIDE THE GATES—Spiritual stories by Mary Theresa Shelhamer. Cloth and gold binding. 500 pages. \$1.15, with postage.

TO CONDUCT SPIRITUAL CIRCLES.

Advice to Inquirers.

1. Have an earnest desire to know the truth concerning the life hereafter, for that is the fundamental principle of Spiritualism.

2. Find from 4 to 12 persons on the same mission bent and with the same earnest desire, to investigate with you.

3. Begin by sitting around a common light table, ladies and gentlemen alternating. If there are no ladies in the circle, let those of light complexion, light eyes or of the blonde type, represent the negative element.

4. Place your hands upon the table with palms down and await results. A prayer or a hymn sung in a low tone is always in place at the opening of a seance. This harmonizes the elements and attracts reverential spirits. The reverse attracts the frivolous and untruthful of the unseen world.

5. When the table begins to tip, or raps are heard, ask the power to respond by three tips or raps to "yes;" one to "no," and two when it does not know.

6. When the power for tipping or rapping gives out, let each take a pencil and hold it as in ordinary writing, but with arm suspended, over a sheet of smooth paper. Do not let the point press too hard, so that it can be readily moved. Also withdraw the will from your arm during this process. After writing begins you can rest your arm, but give your hand easy swing, so that your fingers can be operated by the spirits. The best ones in the circle will then become the amanuenses for spirit messages; but all can continue the practice in private, as it is the best medium through which to study self, and self study is the doorway to the comprehension of spirit law and causation.

7. Should there be a trance medium or one for physical manifestations in the circle it will indicate through the automatic writing, and directions given for their development. But keep up your first circle as long as any information of interest is received, or you can bring others to the light through the same. It is the alphabet to Spiritualism, and lays the best foundation for an understanding of it as a whole.

A. F. M.

Palmistry

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

My desk is so crowded with inquiries this week that I shall go at once to the subject without any preface, though I like to speak a word each week on current events. The first hands I take up are those of Mrs. H. C. C. West Gate, Ia. You ask what are you good for. I answer, for any walk in life calling a practical person where no great education is required. You have a good head and would have been able to do many things well if you had been educated. You have asked what are you good for now, and not what you might have been, and this is the question I am answering. Home duties are your best chance now. You ask are there changes for you in this life and will they be for the better. The latter part of your life will be remarkably free from care, and after the change of life your health will be quite good, and your last days be happy. This answers your questions, and I pass on to Mrs. L. C. D., Lexington, Ky. Your hands, with long, pointed fingers, will give you strong intuitive powers, and an inspirational tendency. The sloping head line adds to it, and a well marked line of intuition will give you prophetic and clairvoyant power. You will have to fight your intensely nervous nature, however, and guard against a very weak will power, if you make anything of these gifts. You are a psychic with the usual faults which belong to these highly strung people. You can have success in this line if you work for it. I next take up L. K., Lexington, Ky. Your best chance of success is as a speaker, and in this line you are able to win a great success, for you are in an unusual degree gifted as a talker. You also have a talent for writing and literature, and this will be a great help to you in the line first suggested. With good business management you could make your way in the world from these two qualities. In matters of the heart you are changeable and not sure of yourself. No affair of this kind has made a very deep impression on you, and even though you might marry, you will not be violent in your affection. If you live through the years from 35 to 42, it will be because you give yourself the very best of care. You can live through these years, and I would advise you to bend all your energies toward care of health, from now on. If J. F. P., Willshire, O., will send me the date of his birth I will take up his hands next issue. Mrs. J. A. M. sends pen drawing done by one who is an artist, but pretty as they are I cannot use them. Send impressions. M. A. M., Atkinson, Ills., if you wish to develop the strongest thing you can do for a livelihood take up embroidery. This you can become very proficient in. You will have to put yourself on the rack, however, as it is next to impossible for you to stick to anything. You ask what you might do, and my answer is as above. Also control your nerves, avoid excitement, and do not overdo or tax your strength. "Hope" asks will she succeed in life. Your life will be a very negative one, if the print you send of your hand is correctly taken. I know it is not, however, so send me a good impression and I will tell you more about it. Mrs. R. H., Atlantic City: In your answers I shall cover the points you

ask about. The hands of S. H. show that she has her full share of the Venusian qualities, and the Girdle of Venus adds to their strength. The rest of her hand is good, and I do not consider the girdle a bad companion. No character is complete without its qualities. S. H. has the mental side well developed, and it will keep her in balance. L. W. is a very calculating person, and one who will weigh well whatever he does. He will be careful to do nothing that will conflict with his best interests, and is one who will allow the head to say whether the heart shall love. He has immense tact, good business qualities, and an overpowering will. He will have his way though the heavens fall, provided asserting himself does not injure his prospects. If he thinks this possible, he is docile as a kitten. These two hands would get along well together, if the woman made up her mind to let the man have his way in everything. If she married him this is what she would have to do.

J. C. Litchfield, Ills., asks the meaning of a wart on the line of life. I have never seen this sign, and were it not that he says he has one on life line, at 10 or 12, another at 35, I should think it an accident. I would like to have him write me if there were any unusual events in his life at these ages.

Dr. W. L. W., Bloomington: Your hands show you a man of refined instincts, a great lover of what is beautiful in art, nature and humanity. All your tastes are of an elevated kind, and your enjoyment of life does not come from its baser side. You have an inquiring mind, which, however, does not lead you to be curious, but to investigate. You are one who does not accept things as a whole, but you go into their details, and with the strong and practical head you possess, you will not often be led into mistakes. You are possessed of good business qualifications, and a warm affectionate disposition, strength of will, and a good deal of reserve force. You have nervous energy, rather than that of robust muscular strength, and have had periods of delicacy in parts of your life. You have been ambitious, however, and your life has been one of progress upward. You have a strange combination of sentiment and the common sense side in your affections. You like to be loved and you like to be told so, but if it is "piled on" no one would be sooner disgusted than you. Your married life has been an even and happy one, and the future holds for you many good and profitable years. I am sure that I should like to know you personally.

Mrs. S. E. M. sends two sketches. She says she has taken them with black, but that she lives in the foothills of the Sierras and cannot get Fixatif. I will do what I can under the circumstances, but I feel at a loss always in working from the wrong material. Because I can do my best work under certain conditions. I have been said to be a medium by those who claim they know. If this is a fact it is entirely unknown to me, but I do know I cannot get any impression from sketches. Mrs. S. E. M. sends two very blocky hands, and from them it will be hard for their owner to rise above the plain of labor. They are

thick, full, with blunt tips, and a small thumb, the second phalanx very weak. This formation is helped some by the line of head, which is well traced, and as it inclines to the mount of Mercurius will lift some of the load of heaviness with which the rest of the hand is impressed. The line rising from the life line to mount of Jupiter, shows ambition, which is a very good quality for any one to possess, especially the owner of this hand. The line rising from life line and staggering toward mount of Mercury shows some business qualities, as there is no sign of scientific attainments from such a heavy hand. The owner is fitted for the everyday walks of life, and while by persistent effort he might attain some education, and with strong will to rise, might get ahead in the world, it is not well to expect too much, as you may be disappointed. I will close this issue by calling the attention of J. S., Ashley, O.; H. L. P., Kingston; I. M. H., Huston, and Mrs. C. J., Jacksonville, to the Light of Truth of Dec. 4, for instruction how to get good impressions of their hands.

I thank my readers for their kind words of appreciation of my work in this department. Such letters as I have received are very gratifying. This is only human nature, and as I give this department strict attention, it is pleasing to hear that it is of benefit to those for whom it is intended. All are at liberty to address me and ask any questions they wish pertaining to palmistry, which will be answered free of charge.

CHEIRO, JR.

IS IT A TRIFLE?

THAT COMMON TROUBLE ACID DYSPEPSIA, OR SOUR STOMACH.

Now Recognized as a Cure of Serious Disease.

Acid dyspepsia, commonly called heart-burn or sour stomach, is a form of indigestion resulting from fermentation of the food. The stomach being too weak to promptly digest it, the food remains until fermentation begins, filling the stomach with gas, and a bitter, sour, burning taste in the mouth is often present. This condition soon becomes chronic, and being an every day occurrence is given but little attention. Because dyspepsia is not immediately fatal, many people do nothing for the trouble.

Within a recent period a remedy has been discovered prepared solely to cure dyspepsia and stomach troubles. It is known as Stuart's Dyspepsia Tablets and is now becoming rapidly used and prescribed as a radical cure for every form of dyspepsia.

Stuart's Dyspepsia Tablets have been placed before the public and are sold by druggists everywhere at 50 cents per package. It is prepared by the Stuart Co., Marshall, Mich., and while it promptly and effectually restores a vigorous digestion, at the same time is perfectly harmless and will not injure the most delicate stomach, but on the contrary by giving perfect digestion strengthens the stomach, improves the appetite and makes life worth living.

Send for free book on Stomach Diseases by addressing Stuart Co., Marshall, Mich.—Adv.

NOTICE.

Mary T. Longley, M. D., gives advice and magnetic treatments for the cure of diseases and obsession, and for the development of mediumship, by mail or at her office; also psychometric readings, including business advice. Terms by mail, \$1 and stamp. Address 517 Olive street, Los Angeles, Cal.

THE INCOMING AND OUTGOING CHURCH—By Moses Hull. Tract, price 5 cents

Free to Our Readers.

Our readers will be pleased to learn that the great discovery Dr. Kilmer's Swamp-Root has been so universally successful in quickly curing all forms of kidney and bladder troubles, that those who wish to prove for themselves its wonderful merit may have a sample bottle and a book of valuable information both sent absolutely free by mail. Nothing could be more fair or generous than this liberal offer, and we advise our readers to write, mentioning The Light of Truth, and send their address to Dr. Kilmer & Co., Binghamton, N. Y. Swamp-Root is the discovery of a great physician and scientist, and as such is not recommended for everything, but will be found by men and women just what is needed in cases of kidney and bladder disorders—or troubles arising from weak kidneys, such as gravel, rheumatism, pain or dull ache in the back, too frequent desire to pass water, scanty supply, smarting or burning in passing it. Swamp-Root stands the highest for its wonderful cures. The regular sizes are sold by druggists, price fifty cents and one dollar.



DR. W. OAKLEY COFFEE,

—THE—
OCULIST AND AURIST.

At Joliet, Ill.,

Who is creating such a sensation with his new cure for

DEAFNESS AND NOISES

In the ears, wishes to state that if persons are two days late in receiving answers to their letters, not to be impatient, that he examines and prescribes for every case personally, and as he is treating a hundred people a day, it is hard to keep up each day. He guarantees his prescription to relieve every case of Head Noises and Deafness. One among the remarkable cures made by him last week, was that of W. H. Hamilton, of Joliet, who had been deaf in one ear for 5 years, and in the other for 2 years. He had constant noises in the ears and catarrh. In two weeks treatment by Dr. Coffee's new remedies his hearing is perfectly restored and the noises are gone. There is not a day that such cures as this are not made, and they can be cured at home as well as at his office. He sends these prescriptions to anyone. They can be filled at any first-class drug store. Write him inclosing stamp for particulars. Address Dr. W. O. Coffee, Joliet, Ill.

AN ESSAY

— ON —

MEDIUMSHIP

— BY —

PROF. J. S. LOVELAND.

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

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People who forget the past to the extent of treating others, aspiring for like eminence, with disdain, generally meet with reversals that put them to shame in the face of those whom they despise.

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The World of Psychics and Liberal Thought.

"The Psychological Review—A herald of the New Dawn," is the title of a magazine to appear early in 1903, published monthly at \$2 a year, by Ernest G. Green, 209 1/2 Market street, San Francisco, Cal.

The people living in the western section of Lancaster, Pa., are agog over what appears to be a genuine apparition. The scene is the boarding house of Mrs. Cecilia A. Myers, and one of the principal actors is Victor J. Tingler, a student in the Reformed Theological seminary.

Tingler boards with the Myers family. According to his story a shadowy apparition has lately been paying him visits. It bore a general resemblance to a man and articulated in deep, sepulchral tones.

The latest visit of the strange guest occurred while College Freshman Ralph Zimmerman was calling upon Tingler, the former standing in the doorway of his friend's room when the light suddenly went out.

The collegian asked why the other had extinguished the light, and was surprised to have him answer that he did not know why it went out. Then Zimmerman heard Tingler talking to somebody, after which the lamp was relit. Tingler told his friend that his ghostly visitor had come and summoned him upstairs. The students went up. Then the visitor asked Tingler to accompany it alone to some point outside of the house, in order that it "might be at rest." Tingler was about following, but was prevailed upon to remain in the house. The apparition then vanished.

Tingler is 26 years of age and one of the brightest and most level-headed men of the seminary. That he is a man of courage may be inferred from the fact that he was one of the students of Leipsic university, Germany, who went to Hamburg during the cholera as a volunteer nurse. During a period of a week he says he has had five interviews with his ghostly visitor and saw and talked with it. After its last appearance Tingler narrated what had occurred to Dr. E. V. Gerhardt, president of the seminary.

The Myers family are so terrified at the appearance of the apparition that they have vacated the house.

The Methodist general missionary conference committee has appropriated \$1,129,910 for the work of 1898, nearly half of which was given to foreign missions.

The Confucian framing of the Golden Rule is as follows: "Do unto another what you would he should do unto you; and do not unto another what you would not should be done unto you. Thou needest only this law alone; it is the foundation and principle of all the rest."

It is with more than ordinary pleasure that we welcome "Light of Truth" to our table. "Light of Truth" is the organ of Modern Spiritualism in the Ohio valley. That it is ably edited, and a fearless exponent of the new doctrine of glad tidings to the human family is pretty generally conceded by all who have had the pleasure of reading that most excellent journal. It ought to be in the hands of every true believer in Spiritualism who has the cause at heart. The subscription price is placed so low as to enable the poorest in the ranks of Spiritualism to be enrolled as a subscriber.—The Extra, Covington, Ky.

Flint, Mich., Spiritualists are inviting orthodox ministers to address them.

THE LIGHT OF TRUTH.

Prof. G. W. Ferguson, instructor in drawing of the Sheboygan, Wis., schools, was compelled to tender his resignation for hypnotizing some of his pupils at a private residence in that city.

"Never, I am convinced, has humanity led an existence in which the inspirations of conscience have been so much as now in manifest opposition. There must be some cause in operation hindering our attaining a higher perfection to which it has the right to stretch out. One of the chief reasons is the habitual and extended use of alcohol and tobacco, which benumb the nervous system."—Tolstol.

No man's belief is in any case a private matter which concerns himself alone. Our words, our phrases, our forms and our processes and modes of thought are common property, fashioned and perfected from age to age—an heirloom which every succeeding generation inherits as a precious deposit and a sacred trust, to be handed on to the next one, not unchanged, but enlarged and purified, with some clear marks of its proper handiwork. Into this, for good or for ill, is woven every belief of every man who has speech of his fellows. An awful privilege, an awful responsibility, that we should help to create the world in which posterity will live.—Professor Clifford.

"The greatest social privilege women can have is to be the chief agent in the improvement of the race, and through it the regeneration of society itself."—Holbrook.

He—I have had but one idea since we met, a few short weeks ago. She—I must give you credit for greater mentality than I had suspected.

President McKinley's pastor, Rev. Hugh Johnson, has made another break. After his attack on Spiritualism last summer he was awarded a vacation. In his Thanksgiving sermon he rapped the socialists and Catholics so hard that it is probable the chief magistrate will worship somewhere else.

What if the foot, ordain'd the dust to tread,
Or hand, to toll, aspir'd to be the head?
What if the head, the eye, or ear, replin'd
To serve more engines to the ruling mind?
Just as absurd, for any part to claim
To be another in this general frame;
Just as absurd to mourn the task or pains,
The great directing mind of all ordains.

We are but parts of one stupendous whole,
Whose body nature is, and God the soul;
That, chang'd through all, and yet in all
The same,
Great in the earth, as in the ethereal frame,
Warms in the sun, refreshes in the breeze,
Glow's in the stars and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent,
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns;
To him, no high, no low, no great, no small;
He fills, he bounds, connects and equals all.
—From "The Essay on Man.—Pope.

"It has come to my ears that you are calling me 'the governor,'" said the old man, sternly. "Are you?"

"I might as well admit it," said the young man, contritely.

"You ought," continued the old gentleman, "you ought to have more respect for your mother."—Cincinnati Enquirer.

Professor W. S. Hiser of Richmond, Ind., has collected the views of 75 prominent theologians of the United States on the revised version of the Bible, as compared with the authorized version, and they unanimously favor the revised version.

Aristotle said, "to live well and to act well is to be happy."

Reporter—How many men were killed in this morning's affray?
Mine Superintendent—Three, I believe.

Reporter—Who were they?
M. S.—Fifty-seven was one; the numbers of the others we did not get.—New Time.

It is hard for a man to support a sealskin wife on a muskrat salary.

"What is a true gift? One for which nothing is expected in return."—Buddha.

Flint, Mich., Spiritualists fed 300 worthy poor on Thanksgiving day.

BLUE-BELLS FROM HOME.

(By Julia Steelman-Mitchell.)

I received it by letter—this spray of blue florets,
From Tom—my old playmate—now "Postmaster Wood."
Though some faded and shapeless, they still hold their fragrance
And speak to my heart as no other buds could;
For they tell of the meadow, the oak tree, the brookside,
The cool shady glen where these blue-bells have grown,
And the little brown cottage through whose open window
A tuft of these blooms oft to mother I've thrown.

How this dainty spray carries me back to my childhood,
Where naught but the bright side of life I can see.
Now the wild grasses blossom o'er friends who were dearest;
In dreams there at home and still waiting for me.

When I left that green valley, with my father's "Heav'n bless you,"
A fond mother's tears left like rain on my cheek;
Little sister's embraces, and life all before me;
To gain Fortune's smiles, I had only to seek.

Fickle Fortune hath failed me, though constant the blessings
Of those in the vale where this wild cluster grew;
And to memory dear is the white-curtained window
That frames each dear face which my boyhood days knew.

Long in vain have I sought for the fortune youth promised,
Till hopes, like the loved ones, seem sleeping at rest;
And I've now but regrets and a heart filled with yearning
To visit the spot of all earth loved the best—
To once more roam the woodland, recline on the hillside,
Or rest in the shade where these sweet flowers have grown;
Then to cross the old doorsill and lean from the window,
To dream of the days 'ere earth's sorrows I'd known.

As I press these frail blossoms once more to my forehead,
I try to recall all the years that have flown;
But 'tis all shifting shadows, save childhood's bright story
Of the one true home which my long life has known;

And it seems that if now I could rest in its doorway
And watch the pale moon through the grapevine above;
That I'd hear the soft whispers of dear ones around me,
And feel they were there with a welcome of love.
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DRS. PEEBLES & BURROUGHS, Indianapolis, Indiana.
Dear Doctors:— Last Tuesday night I was completely enveloped in a cloud of whitish gray. Last Thursday was another good night. Very truly yours,
Olive McFarland, Witchita, Kan. Dec. 6, 1897.

DRS. PEEBLES & BURROUGHS, Indianapolis, Indiana.
My Dear Doctors:— The psychic treatment is just like a battery and I now feel that I will get well with your wonderful help. Gratefully yours, Mrs. Jones Jenkins, Buckley, Wash. Dec. 1, 1897.

DRS. PEEBLES & BURROUGHS, Indianapolis, Indiana.
Dear Doctors:— I never felt such strong magnetic force coming from any papers as I did from those you sent me. I have worn one of them between my shoulders, where I ached so badly, and I have felt better ever since. Respectfully yours,
Mrs. S. S. Harlow, Spring Prairie, Wis. Dec. 4, 1897.

To DR. PEEBLES:— It gives me pleasure, more than words can express, to tell you, Dr. Peebles, and the whole world, also, what you have done for my husband by your wonderful Psychic Power. He has been treated by this and that doctor for nervousness, intemperance and obsession. He took Keely's cure, but it was of no use. It utterly failed. When I brought him to you, Sep. 18th, you stepped back from him and told him to close his eyes. And your words fixed him. He could not open them. You shut his mouth, fastened him to his chair—completely controlled him, body and mind! It astonished me. This wonderful power you threw onto him, destroyed his taste for liquors and completely removed his nervous trouble, in less than five minutes. The thought of liquor, ever since, almost makes him sick. He is cured. He is himself again. He is a new man. God bless you! in my heart I kiss your hand. You have brought back to me my dear husband, and I thank you—thank you more than words can tell.
MRS. IDA B. FORDE.

All that my wife says above, and that I was conscious of, is true. Your psychic influence, doctor, went through me like a flash of lightning. I was for the time, I know not how long, lost to all external things, but when I came to myself again, I felt like a new person, and I have been all right ever since, feeling strong, calm, well and happy. I shall honor and bless you, Dr. Peebles to the day of my death. Rob't. A. FORD, New No. 802 E. 20th st., Indianapolis, Ind.

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TOO MUCH GUESSING.

Nothing do I see so much mischief in those who are trying to help Spiritualism along, than in the attempt to explain things by guessing. I hardly pick up a Spiritual journal that I do not see an article written by some one who tries to guess out a solution of some very abstruse and mysterious phenomenon that a true scientist would require years for examination before he would venture to express an opinion about its nature. And what is yet worse, these "ready reckoners" do not say that it is only a guess, but with all the confidence of a member of the Salvation army, they offer their guess as a conclusive exposition of the whole matter. Nothing shows the discipline of a thoughtful investigator more than the timidity and hesitancy he has about expressing his opinion as to causes or effects; and least of all will he try to veil his ignorance by employing terms that only obscure thought and prevent introspective vision. This is always the trick and method of the charlatan or loose thinker. It is not a difficult matter to the initiated to discover how shallow the knowledge of some people is, when they begin to recklessly use terms, which, if they were called upon to explain, they could give no meaning to. If one were to attempt to guess out a mathematical problem, how rarely he would hit the right solution, and if he should, what confidence could he have that it was so? Yet these glib interpreters will unhesitatingly present some capricious vagary as a law or definition of some manifestation of nature that the profoundest philosopher would stand in awe of. There is nothing that is more resourceful to such writers than electricity and magnetism. Without having made an exhaustive study of either of these forces or the co-relation between them, they adopt them to all kinds of purposes, and make them do duty in a way that is most confusing; but it can be seen with what a complacent satisfaction they settle many intricate questions, while they appear well equipped to some of their readers, by resorting to these packnags to carry them through. These speculative vagaries properly belong to the old theologies; they have no place in true science, nor are they of kin to progressive thought. No philosophy has ever been presented to the world that requires stricter methods of inspection or more searching examination to arrive at correct conclusions than Spiritualism, and its accompanying phenomena of psychology. Guessing will not do and will not be accepted by those that demand a good working foundation.

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Prefixes to names are often intended as clubs to enforce dignity in behalf of an undignified owner. Napoleon needed none.

WHAT IS SPIRITUALISM?—By Dr. John M. Peebles. 15 cents. This is a missionary pamphlet.

FROM THE DIARY OF A CLAIRVOYANT.

I will write down an extract of my diary. For I feel sure that this extract may be of use to some one of that great number which now go to seek "methods of development"—as to the occult powers of man's soul.

"Seek ye first the kingdom of God," etc." This quotation I should like to make the text of this tale of my experiences. For I know from life that it is the best advice that ever was given to men; and I wish that all those who, nowadays, are seeking methods for the development of hidden powers would follow that advice, and not waste their soulful spiritual energy in speculations, nor in the feverish exercise of certain soulful disciplining, but work to overcome the animal—for only those who are pure in the heart shall see God, as the Kingdom of God is in man, but surrounded by an animal kingdom, the impure terrors of which must be penetrated. . . .

I wish you to find the peace and content that have been found by me—at last.

A little book, written by a grand thinker (Kant), has been of use to me; I know, and I wish I had known it before. This little book is "Traume eines Geistersehers," and its meaning is shortly this: Man consists of two men, the sensual man and the spiritual man. The first man lives in the sensual world (mundus sensibilis), the other man lives in the spiritual world (mundus intelligibilis). In his normal state—"if all is well," Kant says—man has no consciousness of his life in the spiritual world, excepting when he sleeps; sleep brings a kind of death that, to a certain degree, liberates the inner man from the suppressing connection with the sensual man. "By morning dreams the Gods speak to men," appears to be an old experience (Appollonius of Tyana, the Bible); and very often men awake in the morning with the remembrance of something significant—but few are those who know these remembrances to be what they really are: remnants, dim recollections of an intercourse between the invisible world and the true Ego. These recollections have the shape of parables, or allegories, which the dreamer easily will be able to transform into words, as it was his own ego who transformed the spiritual illuminations, warnings, etc., into dramatic parables, which could be impressed upon the sensual brain, and thus brought into the day consciousness. How should that brain be able to keep the succession of many words? But the dramatic allegory it can keep—and such an allegory may contain much more than many words.

Very often I awoke with "the tale of the Gods" still before my eyes; but it never occurred to me that those morning-dreams had so sublime a cause. But from this day—since I have made acquaintance with those ideas of the great German philosopher—I shall, certainly, not overlook one of my morning dreams, even if they may seem to be of no significance.

P. BRAUN.

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SUNDAY SERMONS.

WHAT THE PULPITS ARE SAYING.

The Rev. A. M. Hills of Oberlin, O., spoke upon the subject "Sowing Wild Seeds" and selected as his text from Proverbs 11:19, "As righteousness soweth to life, so he that soweth evil, soweth it to his own death"; Romans, 6:23, "For the wages of sin is death."

"This," said Mr. Hills, "is a truth, stated with the solemnity of the grave. There is not a little girl that sows her dower bed with baby fingers and does not know that what she sows she will reap. Why is it that the Great Apostle stated a principle so well known with such solemnity? Because man acts as if this law that holds good in the natural world were not true in the spiritual. They seem to think they can sow the wild seeds of evil habits, vice and sin and escape the harvest."

Before a large congregation in Plymouth church, Brooklyn, N. Y., the Rev. Dr. Lyman Abbott delivered the second of his lectures in the series on the interpretation of the character and writings of St. Paul.

"The man who is strong in his own convictions," he said, "never is made angry by another man. It is the man who only half believes who is riled and irritated by the one who questions his belief, because he is afraid he will lose his faith."

"Today, in the church of America, it isn't the men who believe in the spiritual religion with all their hearts and souls that are angry because their theology is questioned. It is men who are half afraid that their theology is false who can not endure to have it put on trial."

Further in his sermon Dr. Abbott intimated his belief in the surrounding presence of spirits of the departed, and in the possibility of their occasional recognition by persons still living.

Dr. Gladden, at the First Congregational church, Columbus, O., Sunday evening delivered a lecture on "Tennyson as a Prophet." He said among other things:

"Tennyson gave us a vivid recital of frequent experiences of his which he seemed to pass out of himself and become one with the spirit which is the life of all things. It was a strange experience; he wondered if it could be that which Paul describes when he says that he could not tell whether he was in the body or out of the body. Perhaps it might not seem fantastic or abnormal to us, if we could only say what he said: 'My most passionate desire is to have a clearer and fuller vision of God.'

"The value of Tennyson's work on the spiritual side rests on two facts: First, that he was himself a doubter and had to fight his way to the faith; and, secondly, that in a scientific age, he was ready to give full weight to all that science had to say.

"His belief in immortality as it is set forth in 'In Memoriam' and other poems can not be compressed into a phrase. It is an induction drawn from the whole of human life. Take man as he is, with all his thoughts, wishes, hopes, needs, relations—sum up all his ages of struggle, all his unconquerable enthusiasms—and when you have thought it all over, you can not doubt that 'the glory of going on' belongs to him. 'If you allow a God,' he said, 'and God allows this strong instinct and universal yearning for another life, surely that is, in a measure, a presumption of its truth. We can not give up the mighty hopes that make us men.'

"Tennyson never pretended that he

had demonstrated immortality, for it was one of his deep sayings that 'nothing worth proving could be proved.'

"Spiritual Therapeutics as Seen From Orthodoxy" was the interesting topic on which Rev. Heber Newton of New York addressed the Metaphysical club at the Second church, Boston, Mass. Rev. Thomas Van Ness, pastor of the church, presided, and introduced the speaker. "Spiritual therapeutics," Mr. Newton said, "accepts the work of healing sickness as an integral part of the discipleship of Jesus Christ. Christ healed the sick. He laid his charge upon his disciples to do as he had done. They did this work effectively, according to the records. Beyond the era of the primitive church, through several generations, the early Christians felt themselves charged with the ministry of healing. A gradual disuse of this power, following upon a failing recognition of its possession, has ensued. The church has come to accept it as a normal order of things that what was once the rule in the Christian church should now be only the exceptional. Our modern orthodoxy is thus found faithless to the example and words of the Master. It acquiesces in a state of things which is a systematic disregard and denial of his original charge to his followers.

"Spiritual therapeutics thus brings back again to the Christian conscience the forgotten truth that part of the duty of Christian discipleship is to follow in the steps of him who went about doing good, not only to the souls of men, but also to the bodies of men, healing all manner of sickness and all manner of infirmity. Call it what we will, we must needs recognize the fact that the trend of thought among dispassionate students points to the conclusion that there is inherent in man's organism a power or energy which under favoring conditions can exercise a healing influence. The more purely psychical character of the healing wrought by Jesus shows that the one condition he laid down as necessary for his cures was the exercise of faith. This faith was more than faith in himself; it was faith in the possibility of the patients being healed.

"There is nothing in this new movement as thus interpreted which is in conflict with the inner heart of Christian orthodoxy. All that is vital in the new movement can be absorbed by a progressive orthodoxy, and will be thus absorbed, a richer and more vital growth of thought ensuing of life as well as of thought, for this is the ultimate secret of the new movement."

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QUESTIONS AND ANSWERS.

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

Question.—What truth, if any, is there in Palmistry and Astrology?—Reader.

Answer.—Palmistry is the reading of character by the hands. It is true that all parts of the body are formed by the mind during gestation, and the mind is more or less an analogy of parental action at the time of conception; but environment, education and will may change the entire man, and the hands would then belie the individual. The fundamentals, as inclinations, desires or longings, may be indicated, but this does not prove their practice. Many feel their innate idiosyncracies, or even their weaknesses, but would never for a moment think of allowing them sway. And as we judge a man by his action, the palmist would be in error. But there is a modification in the lines or creases of the hands, as there are through wrinkles on the face, that indicate characteristic action; especially so in the right hand, if that be mostly used. A face, or rather the expression, may be transformed during mortal life, but hardly the shape of the head or the hand as a whole. Thus phrenologists may err as well as palmists, and the only sure guide, therefore, is to get at the spirit or mind, per se. This can not be done by a material agency. Spirit must be measured with spirit, or mind with mind, which is to sense the influences direct, and judge the man by that. Astrology is a compromise science between matter and spirit. It judges by influences, or the magnetic relations existing in connection with the individual, but credits the planets rather than the man with the ownership. It is also true that planetary influence is of some account in human affairs, but, like in the foregoing, environment, education and will mould the man after all. Of course, where this is lacking, and the man grows up like an animal, both Palmistry and Astrology are accurate sciences. But clairvoyance, psychometry and inspiration have superseded them, and must be applied in the advanced ranks of civilization, being substitutes which deal with causes, while the others only deal with effects. But tastes differ, and many prefer effects to causes, and fancy the former as being more nearly within their grasp or understanding. Thus both Palmistry and Astrology will hold the attention of people for ages to come, perhaps, and may be an opening for many to come up higher—from the world of effects into that of causes.

Questions.—Do the spirits have organs corresponding to those of the physical body, such as the lungs, heart, stomach, etc.? Is conscience an innate principle? Can you tell from this writing what my sphere is, or do all mortals belong to the first sphere until after transition?—M. M.

Answer.—The spirit body is a magnetic entity, corresponding to the physical body in all its parts, but not in use. If your mouth ever "ran water" when gazing upon delicious viands or something of the liquid order sweet to the taste, you may form an idea of the modus operandi of enjoying food and drink in spirit, only that the sensation continues to the full extent that it is 'n the mortal. So, every sensa-

tion, taste or passion is indulged as long as the spirit has desire for it. But as their mental counterparts are unfolded these lower or sensual desires die out—nothing being lost in the transition. Thinking becomes as sweet as eating or drinking; psychometrizing as gratifying as the best you can think of; clairvoyance as instructive as traveling; clairaudience as interesting as grand opera, etc., and you will be glad for the exchange.—Conscience is not a principle, but an effect of a disturbance in the soul—a discord between the man and nature. When all differences between these two are adjusted there is no more so-called conscience perceived. Tranquillity or peace is its substitute.—We cannot tell from your writing what your sphere is without a special condition is made for psychometrization, and the right medium is in our charge. We are only inspiring now for an intelligent effect as it pertains to this department.

Question.—Why do I sense an uncontrollable fear when I think of a certain person; or feel a shock or a stab when his name is mentioned or I hear him approaching?—Apprehensive.

Answer.—It may be the effect of a guilty conscience on your part, having done him a wrong, and intuitively sensing the results blooming. But if in no way to blame for anything, it betokens evil intentions on his part toward you, and you should be on the alert against deception or malice—perhaps a snare to entrap you or cause you trouble; or watching for an opportunity to injure you in some way. But if you return good for evil—feel kindly toward him or prevent ill feeling from arising in consequence, you build a protective wall around yourself, and he can not harm you. Add trust in a higher power to this condition of soul, and you arm yourself with a law that is far-reaching enough to thwart all his plans, and which will bring disaster to him if he insists. It is dangerous to combat purity or that protected by a higher spirit power, and faith with forgiveness in the heart will always be the winner in the end with disaster to the combattant.

Question.—What is love?—Reader.

Answer.—Love is the antithesis of hatred, and the latter is an emotional effect of selfishness. Selfishness, per se, is an effect of perverted reason—intelligence misused to subserve personal ends. As man is largely troubled with both—an effect of inheritance in most cases—he is intuitively admonished to practice benevolence, charity, generosity, liberality and sympathy, either of which neutralizes the selfishness as well as the hatred or prejudice in the human makeup. When benevolence, charity, etc., become self-acting and their opposites are allayed, man has attained one wing towards angelhood. When physical purity is added—positive temperance and free from temptation—the other wing is obtained. The two constitute perfection.

Questions.—Why cannot mediums see spirits for all at a seance instead of the few? What is trance and its causes?—W. G. Rison.

Answers.—Mediums can only see spirits for those of their own sphere. Either the medium is in a higher or lower sphere than your own, and you must try elsewhere. There are many doorways into the spirit world, and by effort all will find one through which they can pass.—Trance is the hypnotising of a sensitive by a spirit. The cause lies in the fact that the medium is susceptible to hypnosis and the spirit operator a hypnotist—at least for the subject he controls.

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 —Mrs. Virginia Barrett of 819 East Sixteenth street, Indianapolis, Ind., will send to societies upon request the back numbers of her Spiritualist papers for missionary work.
 —W. H. Bach has just issued the fourth edition of his "Mediumship and Its Development." It is an interesting little volume of a hundred and odd pages, and instructive to those sitting for mediumship. Price 25 cents.
 —The great demand for papers containing the sermon of Rev. Mr. Ham of Chattanooga made us run out of that edition, and thus we will have to print the same in tract form. When ready it will be announced. See next issue.
 —"The Lyceum" is a new 8-page weekly devoted to the instruction of the young, and published by Tom Clifford at Cleveland, O. The issue before us is No. 2. It is difficult to get at the soul of a new paper without its initial number, though this one looks bright and promising.

—T. P.—Mediums do not accept challenges because they cannot guarantee anything in advance. If they were frauds or tricksters it would be different. But being dependent on spirits for the phenomena, and the latter on conditions, they are not moved to go into the betting business. And, furthermore, conditions might be imposed that no spirit or band of spirits can overcome. And, furthermore, still, no self-respecting medium feels like pitting himself or herself in with a circumstance that is unholy in the premise. Imagine a respectable minister meeting a scoffer of religion on the latter's own terms!

—Mrs. Helen Stuart Riching's initial service at Odd Fellows' temple, this city, was an ovation, to judge by the large audience, the attentive listeners and the uninterrupted interest on one side and a like enthusiasm and earnest endeavor on the other. There was a mutual exchange of good feeling and gratification all around. Mrs. Riching's lecture was instructive to Spiritualists and effective for good results on skeptics or investigators. Her psychometric readings were unique and convincing of a power beyond the ma-

terial or worldly, whether individual or mediatic. Her personality was in harmony with her qualifications.

THE INTERNATIONAL CONGRESS.

We are in receipt of a preliminary announcement of the International Congress of Spiritualists and others interested in psychical science to be held in London in 1898, from June 19th to 24th inclusive. All the meetings will be held in the various rooms of the St. James Hall, Regent street.

Editors of newspapers and magazines and other friends are respectfully requested to make arrangements known as widely as possible. Spiritualists everywhere are invited to cooperate, to insure well-attended, animated and useful meetings. Further particulars will be announced in due course. In the meantime all inquiries should be addressed to E. Dawson Rogers, President, at the office of the Alliance, 110 St. Martin's Lane, London, W. C.

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