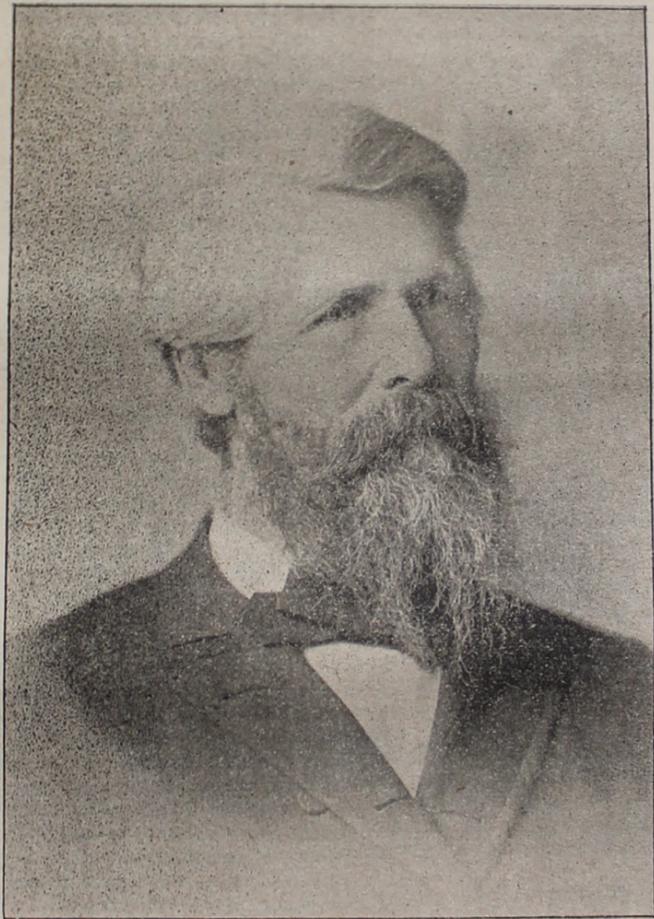


Light of Truth

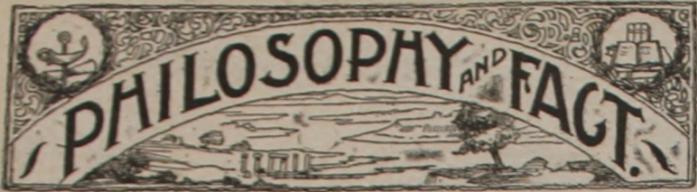
VOL. XXI. AUGUST 21, 1897. NO. 8.



DR. JACOB SWANSON.

An Exponent of the
Philosophy of Life.

HARPER & BROTHERS, PUBLISHERS, N.Y.



LETTER OF A THOUGHTFUL PRESBYTERIAN WOMAN AND A REPLY.

BY G. B. STEBBINS.

These extracts from a letter from an intelligent and cultivated woman, who attends a Presbyterian church, but, like many others, is not satisfied, and reaches out for more light, yet wants to keep the good there may be in that church, will interest your readers. Her questions open the way for much that might well be said, but my reply must be brief, yet it shall express the interest and respect felt for so open and fair a mind:

"Will you pardon my intrusion upon your time and attention? I must plead an earnest desire for 'more light.' Spiritualism has done, and is doing, a great work. To demonstrate the reality of a future existence is an inestimable boon in these days of materialistic skepticism. But do not Spiritualists lack an element—something, whatever it may be—which orthodox Christians with all their bigotry and ignorance, possess? an element which is necessary to unity of purpose, and which is a power? It seems to me that in Unitarianism there is an equal lack. I fear that a simple belief in the ministrations of disembodied spirits (the sole tenet of belief held by all Spiritualists; or, perhaps, I should say, the only common standing ground) will not put the Unitarians, with all their breadth of learning, upon a par in working force with orthodox Christians. Now, where or what is the deficiency? I am always speculating about the Christ, as to his nature, his divinity, etc., without ever coming to any satisfactory solution in my own mind; but I have an inkling, a faint dawning of an idea, which I am hoping you can help me elaborate. Jesus said, or it is recorded of him that he said, 'All power is given me of my Father.' And as we believe that the celestial forces are under thorough organization, may not Jesus be at the head of all the hosts who minister to this earth of ours, and so may there not come a direct spiritual, directing aiding force from him to all who enlist 'under the banner of King Emanuel?' And are we not, if our minds are taken up with thoughts of departed friends, necessarily in a lower sphere than the one perfect man Jesus Christ, and if we look to them for help, do we not miss the very sustaining power which we all need?"

In reply I can only say that the orthodox churches have strong social power. In early Christian days it cost a great deal to be a Christian, and it was worth a great deal, for that primitive Christianity, while not perfect, was an onward and upward step. Today it costs nothing to be a popular Christian—brings no persecution or abuse that is—and it is worth (spiritually) about what it costs. Yet there is a spiritual power which vitalizes the churches. They are taught to accept certain great primal ideas—Deity, duty, immortality—and even if their conceptions of them are imperfect, yet the ideas are in unison with their spiritual needs and with their deepest intuitions and so give them inspiration and enthusiasm. That power, however, is weakening in those ecclesiastical bodies, because larger conceptions and better methods than their creeds offer are gaining ground outside their limits. The problem is how to enlarge and

make more spiritual and rational, the prevalent conceptions of these primal ideas, and the methods and spirit of sectarian dogmatism are not competent to solve that problem.

Church creeds weaken, and are becoming mere drifting traditions, not living spiritual or mental forces. Between materialism and Spiritualism lies the choice—not merely spirit phenomena, important and beautiful as they are, but the broad spiritual philosophy to which they point.

You quote, "All power is given me of my Father." A fuller interpretation might be: "All the power I have is given me," etc.—as all the powers of our souls come from Over Soul. We want no kings in heaven or on earth. Let heaven be a spiritual republic or let us keep out of it. Jesus said, "Call no man master," and his large manhood would not lead him to take control of supernal affairs or to be an "aiding force" to mortals in such way as to hinder other celestial visitants from giving their aid in due season. Do we "miss sustaining power" by communion with dear friends on earth? Does the divine economy hinder our getting "help which we need" from those friends, whether on earth or in heaven? The more we help our friends and look to them for help and sympathy in our need, the more and better can highest angels help us and we reach up to them.

Do you not overrate the power of the orthodox church and underrate the power of Spiritualism? Do you realize its great work in forty years? Greater than that of Christianity in three centuries. Is there not inward light, joy and uplifting enthusiasm among Spiritualists, far sweeter and stronger than in the fever heat of "revivals of religion?"

That power, of which this letter speaks, in the churches, so far as it is a genuine outpouring of the Spirit, is hindered and weakened by their dogmas. That same power is helped by the freedom which Spiritualism hospitably gives to more light, and by the beautiful truths it affirms and verifies. The more creeds, dogmas and set forms and priestly sectarian churches, the less life and light and growth. Leave sect and creed, and thus foster the growth of the inner life which they belittle, and so help the world to a larger and truer daily life. Lucretia Mott had a good motto: "Truth for authority, not authority for truth."

ONE MORE CHANCE.

Any new subscriber sending 25 cents can obtain the Light of Truth for three months and a copy of Higher Realms or Psychic World.

KINDNESS IS THE WORD.

"What is real good?" I asked in musing mood.
 "Order," said the Law Court; "Knowledge," said the school;
 "Truth," said the wise man; "Pleasure," said the fool;
 "Love," said the maiden; "Beauty," said the page;
 "Freedom," said the dreamer; "Home," said the sage;
 "Fame," said the soldier; "Equity," the seer—
 Spake my heart full sadly: "The answer is not here."
 Then within my bosom softly this I heard:
 "Each heart holds the secret—'Kindness' is the word."

PRESIDENT ANDREWS AND BROWN UNIVERSITY.

Says the Boston Budget:
 "It will be most unfortunate for Brown university if President Andrews is allowed to resign because of his difference of opinion with a majority of the trustees on questions of political economy. All the advantage, if his resignation be accepted, will be with the retiring president. Freedom of discussion is an inalienable right, and by all the traditions of Rhode Island it should be especially so of Brown university. The state was founded in a protest against intolerance. If President Andrews be wrong in his economic opinions, let his opponents confute his errors, and he can do no harm. To force him to resign would be regarded as a tacit confession that refutation is impossible. It will do more to spread the economic views of President Andrews than anything else the trustees could do. As was said by Thomas Jefferson nearly a century ago, 'Error can do no harm so long as truth is free to combat it.' Whenever persecution takes the place of argument, truth is injured, because it can only thrive under absolute freedom for discussion. In an educational institution especially, discussion ought always to be free."

It is certainly humiliating to see a university in the land of Roger Williams, near the end of the Nineteenth Century, trying to abridge freedom of speech, trying to suppress the expression of certain economic views, trying to secure gifts of money by stopping the discussion of important questions by restraining the president of the university from promulgating his views on a subject of current interest among economic thinkers. If it were the advocacy of gold monometalism instead of bimetalism which the trustees of the university were suppressing in order to secure gifts from some owners of silver mines in Colorado and Nevada, the reasons for complaint would be neither greater nor less.

The trustees expressed the "highest appreciation of the services by the president in increasing and diversifying the educational faculties and efficiency of the university and in multiplying the number of the students resorting to it." The only thing found fault with is the promulgation of the president's views on silver, which the trustees say "had already lost gifts and legacies which otherwise would have come or have been assured to it." The trustees do not assume that President Andrews' views are false; they do not say that he has taught them to the pupils as finalities of thought on the subject (or that he has taught them to the pupils at all; they simply ask the president to forbear promulgating his views because thereby he is depriving the institution of gifts of money which it needs.

It is stated, and the statement is generally credited as reliable, that a large gift was expected from Rockefeller when his son graduated from the university recently, but that the gift was withheld on account of President Andrews' views. Nobody can blame Rockefeller for giving from his ill-gotten fortune to such institutions as will select such presidents as he wishes, and will teach what he desires, but an old institution, like Brown university, can not afford to descend to the low moral plane of allowing men whose only distinction is that given to them by their wealth, to control its economic teaching or to shape the views of its president and professors on economic subjects. Our universities should be, as the institutions in Germany are, strongholds of free thought and free speech.

The policy of the Brown university trustees, if fully and generally carried

out, would supply our universities with mere "hustlers" and money getters for presidents, and with men without individuality or character, ready to surrender their convictions to expediency and to teach as they are ordered, mere time servers and worshippers of the golden calf, for professors.

Some three years ago Professor Bemis was virtually dismissed from the Chicago university because he exposed the bad methods and mischievous tendencies of the great trusts and corporations in the country. From that time no utterances by any of the professors of that institution have appeared of a character to disturb President Harper lest they should be offensive to men upon whom he relies for more money for university work. Independence of thought and freedom of expression must necessarily be at discount and a pliable, acquiescent, pandering, temporizing disposition and a servile spirit must be at a premium, sooner or later, in a university where Rockefeller and other multi-millionaires are the men most thought of, most feared, and from whom the most is expected by all concerned from the president down. Such an institution may come to do more harm than good; money may be used to enslave as well to educate.

B. F. UNDERWOOD.

POETRY AND HEALTH.

I have long held that every woman who has cares and trials should cultivate a love for poetry—the best poetry. What is poetry for? It is to express the loftiest truths in a way to inspire and lift the reader into a new world and life. They may be truths in any department of life, moral truths, scientific or spiritual truths. Poetry lifts us up and out of the sloughs into which we fall far better than the same truths expressed in tame prose. No woman should content herself with a narrow range of poetry, but read, study, even if for health's sake alone, all the great poets, and do it sympathetically and regularly. If her tastes and culture are not at first equal to it, they will grow by exercise.

It may be claimed that there are no great poets nowadays, that the age of poetry is past. It is true there are left now no great poets, but the age of poetry is not past. There is only a lull in the production of great poems. Knowledge has greatly increased in latter years, and our poets have not kept apace with it, have lagged behind, they can not yet express the new truths poetically, but once let them get into accord with modern knowledge and the new spirit of our time and coming time and write from that point of view, and we shall have loftier, grander poetry than ever. Dr. Holmes expresses this idea perhaps unconsciously when he says:

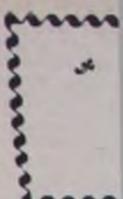
"Build the more stately mansions, O my soul,
 As the swift seasons roll!
 Leave thy low-vaulted past!
 Let each new temple, nobler than the last,
 Shut thee from heaven with a dome more vast,
 Till thou at length art free,
 Leaving thine outgrown shell by life's unresting sea."

But we do not need to wait for new poetry. There is sufficient of the old to last until the new arrives and we women may well get all the good we can out of it.

M. L. HOLBROOK, M. D.

The Light of Truth is the great Spiritualistic paper for missionary work. Do some work for the cause by getting a three months' subscription and a copy of either Psychic World or Higher Realms, all for 25 cents. This is for new subscribers only.

"Spiritual Scraps", 25 cents.



"That in Christ he brethren."
 (Jan Mack)

Does it preme des there shal unity of ion and s the chur speak? T and teac and that these v measur ized reli progress should oniam t es? An welcom illumina This itself to reading Independ tian Te who he wedge the m religio related cribed doute him b from s to hin chie s case v the la tor in cause Willa gener mine, "am s Episc deed? comm to C enou; to en full Rev. ceed ity c I thi its : vine Rev. tions Rev. knov clerg has sern title of v mal Bib unb on sam wha Patr in a the I, m teri zail ing life tait of cha A est ver

PSYCHIC PROBLEMS

By LILIAN WHITING.

No. 4.

"That in proportion as one abides in Christ he will be in touch with his brethren."—Rev. John Watson, D. D., (Ian Maclaren.)

Does it not seem as if the one supreme desideratum of the hour is that there shall be a recognition of the real unity of aim between organized religion and spiritualistic thought? between the churches and Spiritualism, so to speak? That the church shall recognize and teach the higher spiritual laws, and that the seers and prophets of these laws shall recognize the immeasurable value of the work of organized religion in its influence on social progress? Does it not seem that we should deprecate any feeling of antagonism toward the church—the churches? And on their part should they not welcome—do they not welcome, new illuminations as truth?

This speculative inquiry suggests itself today from two causes, one the reading of a beautiful paper (in *The Independent* for July 22) on "Christian Telepathy," by Rev. Dr. Watson, who has thus inaugurated an entering wedge of the larger truth in one of the most famous of the conservative religious journals. While the instances related by Dr. Watson are by him ascribed to telepathy, they were, undoubtedly communications spoken to him by unseen friends. But whether from some friend in the etherial world to him, or whether between his psychic self and the parisioner, in either case it was spirit to spirit; and that the law is recognized by him is a factor in the progress of truth. The other cause is chancing upon one of Miss Willard's characteristically kind and generous references to something of mine, followed by the remark that I "am still a devoted member of the Episcopal church." And why not, indeed? The Episcopal communion—any communion that is sincere in its love to God and love to man—is broad enough for all new revelations of truth to enter. Phillips Brooks accepted the full better of spiritual intercommunion. Rev. Dr. Winchester Donald, who succeeded Bishop Brooks as rector of Trinity church, Boston, accepted this belief. I think I do not err in claiming among its adherents those two eminent divines, Rev. Dr. George A. Gordon and Rev. Dr. Philip Morgan. The convictions of Rev. Dr. Minot J. Savage and Rev. Dr. Heber Newton are widely known. Rev. Arthur Chambers, a clergyman of the Church of England, has just published a collection of his sermons of a special season, under the title of "Our Life After Death," in one of which this passage occurs:

"* * * But on the other hand, make the life after death what the Bible shows it to be—a real life; an unbroken continuance of a life begun on earth; a life where I shall be the same man that I am now—and, oh, what a different aspect will death have. Pain and distress may be his ministers in attendance, but they will strike off the chains that bind me to earth, and I, my real self, shall pass from the material to the spiritual life. The realization, then, of the truth that the passing from the earth life to the spiritual life will involve no break in the certainty of existence, removes our terror of death. Myself will undergo no change save that of environment."

Another English clergyman (of the established church), is the author of a very striking book called "Do the Dead

Return?" in which he records his own experiences in the most vivid of vital and direct communications, which he repeatedly and constantly receives. So even among the most conservative of religious organizations the higher spiritual truth is making its way. It should unite with all the great moral efforts of the world; and this identification of later developments of spiritual laws with the great organizations for religious culture would bring about a most ideal state of society. Religious teachers are everywhere more and more insisting that religion shall be religious. That business shall not be one thing and moral culture another, but that the highest ethical laws we know shall enter into and inform and direct every enterprise and every effort of our daily lives. A little story is related of Emerson which will well serve to point a moral here. At one time the Rev. Dr. Bartol, of Boston, sought Emerson and confided to him that he felt he had outgrown his church (Unitarian), and asked advice as to whether he should leave it.

"Stay where you are," replied Emerson; "reform from within."

Now to reform from within is always harder and sometimes higher than it is to tear down and rebuild. In the case of organized religion here is a vast world, so to speak, already established; a potent institution in working order. In its great essentials it is one, and stands under whatever name or sect for the one supreme fact of the Christ-life. The purpose of the church universal is to give moral culture and religious nurture. It appeals, or intends to appeal, to the best there is in man. Its purpose is to constantly impress upon his imagination the type of ideal manhood, which is Christian manhood. That the fervent worshipper on Sunday may cheat and defraud in the market-place on Monday is sometimes, alas, too true; but this is not the fault of the teachings of the church; it is his own defect in not realizing in his life the truth confessed by his lips. In referring to the church one means, of course, all denominations—Methodist, Baptist, Presbyterian, Unitarian, Episcopal or Congregational—each and all of which, however different in forms and minor shades of belief, agree regarding the great essentials. I should be sorry to seem to use the term in any narrow sense as denoting the Episcopal communion alone.

The great advance of the larger recognition of the divine laws in that of the identity of life before and after death; the intercommunion between the physical and the etherial world; the continued progress of the individual through successive spiritual states and conditions—the great advance of this larger revelation of truth can best be made, we may feel assured, through the sympathetic and winning co-ordination of these convictions with that moral culture and religious enthusiasm for which the church already stands. Already a large proportion of the more eminent clergy recognize and accept these truths; more and more will they penetrate into every heart.

That extraordinary funny belief known as "Andover theology," has little hold on the world at the present day. Error and bigotry flee before truth. One does not go to war with darkness; one simply turns the key of the electric light, and behold, the darkness flees of itself, and the illumination floods the room. Ideals best

make their way, not by being too greatly specialized, but rather to be used as leaven that in time leaveneth the entire mass.

In the meantime there need be no prejudice against the term Spiritualist. It does not necessarily imply that the individual who is thus denominated is in any antagonism to any church or sect, but simply that he so enlarges and illumines his conceptions as to grasp the salient truths of the intercommunion between the two worlds. For one to preface his narration of some psychical demonstration by the announcement that he is not a Spiritualist—as if there were something disreputable in the name, is to say the least, curiously ignorant and inconsistent. The truth is that Spiritualism is the final religion. It is the universal in which Protestant and Catholic, Jew and Buddhist, Mohammedan and Farsee, must eventually meet. It is merely a question of time. It is simply the matter of knowledge usurping the place of ignorance. It is an affair of evolution. A Spiritualist should be no more disturbed by the fact that his friend denies the truth of his convictions than an electrician should be disturbed because someone ignorant of science should deny his belief in electricity. "The solar system has no anxiety about its reputation," said Emerson. The Spiritualist need hold as little anxiety regarding his convictions. Some perceive the truth now; some will come to it only after the change called death; but all will come to it some time. The one most important thing regarding it is that while truth is no truer for being recognized, yet the individual life is infinitely helped by recognizing truth. Thus in proportion to one's love for humanity will one devote his best efforts to the aid of its larger recognition.

First, because the one preparation for the life beyond is to live the life here, daily and hourly, with a sense of its intimate relation to the future. Each one of us is now creating his "future state." Those qualities that can not inherit the kingdom of heaven do not at the present time inherit the higher happiness or usefulness of the present life.

No one is happy who is selfish, nervous, ill-tempered unjust. In proportion as he is generous, considerate, just and loving, is his enjoyment of life. In proportion as he cultivates these higher qualities is he in communion with the world of spirit. And on this communion, this power of direct and unmistakable personal communication I shall beg to enter in my next art. of a recent experience extending over several months, which has offered some remarkable testimony.

LILIAN WHITING.

The Brunswick, Boston.

FROM MADHOUSE TO PALACE.

J. J. Nouri was put in an insane asylum in California five years ago as a slight return for his information about Noah's ark, says the *New York World*. He claimed to have found the vessel of biblical fame snugly inclosed in ice on the top of Mount Ararat, about 17,000 feet above the level of the sea. Nouri had come to America to seek proselytes for the Greek church. His personal title was Chaldean archdeacon of Babylon and Jerusalem and pontifical delegate-general of Malabar. Besides he was identified as a prince of Chaldea. He was released from the asylum after a year. Now he is king of the Chaldeans, living in opulence and a palace of Tricolorum and some people are thinking twice about his ark story. But there are others—not incarcerated—why?

Light on materialization and inspiration given in "Psychic World." Price 25 cents. For sale here.



HENRY C. DORN.

Mr. Henry C. Dorn of Newark, N. J., for thirteen years has demonstrated the truth of spiritual communication between the visible and invisible worlds. Mr. Dorn is a medium, exceptionally gifted in impressional, psychic and magnetic force. He is an able lecturer and also a most successful healer, especially in illnesses of a chronic nature. With a view to enlarging his field of usefulness as a healer, Mr. Dorn has spent considerable time experimenting in solar magnetics, and his efforts have proven a blessing to many unfortunates.

In 1893 he organized the First Church of Spiritual Progression at Newark, N. J., and became its president. A thorough liberalist in creed, Mr. Dorn has welcomed to this church's platform men and women of independent views and broadening thought. He is a fluent speaker, a man of striking, positive personality and ever an untiring worker for the advancement of the great cause of Spiritualism.

FROM OUR FOREIGN EXCHANGES.

The *Journal Du Magnetisme* in its last number has a long account of the trial of a magnetiser for the illegal exercise of the faculty of healing at Angers instituted on behalf of the regulars of that place. The prisoner, Mouroux by name, was acquitted and on the announcement of the fact there were cries, "Vive Mouroux, Vive le Magnetisme; down with the doctors." This action seems to have met the approval of some papers which would naturally have been supposed to favor "The Regulars." At the trial many testified of cures performed after the patients had been given up by the "regulars."

M. Albert Jounet in some late numbers of "La Resurrection" tells of some experiments with a copper needle enclosed in a sealed glass jar which was affected by the approach of the hand toward it as well as by willing it to move in certain directions. In fact an index or dial with letters having been arranged the needle was made to point to certain letters and thus short words were spelled out. Will this not explain in some measure the modus operandi of the invisibles who direct the action of the dial planchette?

A syndicate of Spiritual, occult and other journals dealing with similar subjects, as theosophy, has been formed in Paris and the country districts in France, 14 having thus far joined the syndicate with Gabriel Delanne as president, M. H. Durville, for Magnetisme, as vice president, and M. Sedir, for Occultism and for a secretary and treasurer M. Dubet represented the independent press. The design is to obtain some protection for magnetisers, mediums and the like.

CORRESPONDENCE

NEWS NOTES

Summer camp closes tomorrow.
 Eugene Mayan is at Oswayo Pa.
 Misses Hull gave to Onset this week.
 The Island Lake camp closes Aug. 31.
 Providence, R. I., has had F. H. Row-
 land.
 Florida, Ill., has formed a new so-
 ciety.
 The Central Iowa camp opens Aug-
 ust 22.
 V. S. U. day at Lake Pleasant is on
 the 20d.
 Buffalo, N. Y., claims G. W. Kates
 for September.
 Mrs. L. J. Jagan is doing good work
 in Madison, Wis.
 The Temple Heights camp-opening
 closes tomorrow.
 The camp meeting at Marshfield, Ia.,
 opens today.
 Wednesday, Aug. 25, is Woman's
 day at Clinton camp.
 Mrs. M. A. Ellis of San Francisco
 contemplates going east.
 Mrs. Mattie Hull will be at Ena
 camp from Aug. 27 to 31.
 Joseph D. Sales manifested at the
 Onset Wigwam celebration.
 Annie Lord Chamberlain is at The
 Laughlin, San Diego, Cal.
 Mrs. Sarah A. Byrnes delivered two
 lectures at Rockland, Mass.
 Miss Amanda Bailey is convalescing
 at the Salem, Mass., hospital.
 Dr. Allen F. Brown is holding interest-
 ing services in Texas towns.
 Mrs. Tillie U. Reynolds is expected
 at the Texas camp in September.
 Mrs. E. J. Karch of Brooklyn has
 been sojourning in the Catskills.
 Lake Brady campers speak highly of
 Maggie Gaule's ministrations there.
 The California state convention
 meets at San Francisco on Sept. 3.
 Mrs. S. E. Bromwell of Chicago has
 gone to St. Joseph, Mich., on a visit.
 Mrs. Lois Washbrook is ill at her
 home, 1512 Howard st., San Francisco,
 Cal.
 Haslet Park camp grounds are said
 to be extraordinarily beautiful this sea-
 son.
 Mrs. Marion Carpenter's home ad-
 dress is 29 Bagley avenue, Detroit,
 Mich.
 Materialization seances at Verona
 Park by Mrs. M. R. Goff are well at-
 tended.
 Mr. Loch McDaniel is the president
 of the Houston, Tex., Spiritual associa-
 tion.
 Mrs. Kate Hoskins of 701 McAlister
 st., San Francisco, is ill. Sympathy is
 in order.
 The first Covert convention takes
 place at Anderson, Ind., on the 7th of
 September.
 Fake mediums and anti-Spiritualist
 spies were ordered off the Anderson
 camp grounds.
 Fred P. Evans gave a lecture and
 slate writing seance at the Onset tem-
 ple on Aug. 15.
 Mrs. Eva Pfantner delivered a series
 of lectures at Chesterfield, Ind., with
 pleasing effects.
 Oscar A. Edgerly is at Vicksburg,
 Mich. His home address is 23 Otis
 Place, Newberry, Mass.
 William Arnold of 317 Webster ave-
 nue, Chicago, will take subscriptions
 for the Light of Truth.
 This is the twentieth annual session
 of the Ena, Me., camp. It convenes
 from Aug. 27 to Sept. 5.
 Song service and developing circles
 are held every Sunday morning at
 Commercial hall, Boston.

Dr. George A. Fuller lectures at On-
 set tomorrow and at Island Lake
 from September 24 to 12th.
 The Grand Lodge group is proving a
 success. Dr. A. B. Spilney and Par-
 mer Riley are its leading lights.
 Mrs. Elsie Brown is at present lo-
 cated at Woodland Park, El Paso coun-
 ty, Ohio, care box No. 1.
 Among the prominent eastern medi-
 ums at Hanson's Landing this season
 was Mrs. S. A. Wiley of Vermont.
 Mrs. Julia Schindler recently gave
 an illustrated lecture at San Francisco
 in aid of the Philosophical Journal.
 Mrs. E. Cutler will be at Lake Pleas-
 ant, Mass., till Aug. 27. After that at
 Parkland, Eden P. O., Bucks Co., Pa.
 Dr. J. A. Rotzanal of Brooklyn, N. Y.,
 is a new convert to Spiritualism, made
 so through Fred Evans' slate writing.
 The electrifying trio at the opening
 of Lake Pleasant camp was Judge Dal-
 ley, Tillie U. Reynolds and Dr. Hidden.
 A social will take place at the Sher-
 man house, Phillipsdale, R. I., tomor-
 row from 3 to 5 p.m. Speaking and
 tests.
 The friends of Little Rock, Ark.,
 have organized. Ben Campbell's home,
 1600 West Third street, was its birth
 place.
 The Lyceum at Lake Brady camp
 gave a Delsartian exhibition last week.
 Sixteen famous works of art were rep-
 resented.
 Onset had Hon. L. V. Moulton on the
 rostrum last week. The mental at-
 mosphere was considerably stirred for
 a while.
 Chaffin's Grove, near Milford, Mass.,
 had Jennie Hagan Jackson Sunday be-
 fore last, large numbers gathering to
 hear her.
 Dr. J. P. Thorndyke of Boston has
 been speaking at Memphis, Tenn., pre-
 facing his lectures with character de-
 lineations.
 Laramie, Wyo., is being stirred up
 for organization. Meetings toward this
 end are being held at Mr. Cross' rooms,
 206 Grand avenue.
 The wife of Dr. J. L. York, the In-
 gersoll of the Pacific slope, has become
 an automatic writing medium. They
 are at Seattle, Wash., at present.
 Mount Pleasant Park camp at Clin-
 ton, Ia., has J. C. F. Grumbine and
 Mrs. Georgia Cooley booked for to-
 morrow and the rest of the season.
 Mrs. Clara Watson of Jamestown, N.
 Y., delivered an address at the Caven-
 dish rooms, Mortimer street, W. Lon-
 don, to a large audience of Spiritual-
 ists.
 The Maine state convention will be
 held between the 15th and 19th of Sep-
 tember. Special information to be de-
 rived from Mrs. Viola Rand, at Har-
 land, Me.
 Mrs. Emma J. Nickerson-Warne lec-
 tured at the Clinton camp this season,
 taking the place of Mrs. Nickless, who
 was unable to attend on the dates of
 her engagement.
 Mrs. Addie L. Bailon, one of the
 most popular mediums on the Pacific
 coast, was born in Ohio. She is also
 an active member of the Woman's
 State Republican club.
 W. E. Cole and wife of 145 Clifford
 street, Detroit, Mich., have gone to
 Cassadaga. Mr. Cole is a spirit tele-
 graph and trumpet medium; Mrs. Cole
 is an astrological medium.
 At the annual meeting of the Indi-
 ana State association, G. W. Parkinson
 was elected president, Peter Mills-
 paugh treasurer and Miss Flora Har-
 din of Anderson secretary.
 Hudson Tuttle delivered the regular
 Sunday discourse July 25 at Avery, O.,
 near his home, in place of F. D. Duna-
 kin, who spoke to a large audience at
 Lake Brady that day.—E. More.

Monthly progressive circles are held
 at Mrs. Barbara Bauer's residence, 226
 East Iowa street, Evansville, Ind. A
 variety of phenomena is obtained at
 these circles, as reported by Alice M.
 Cary.
 Mrs. S. W. Aber writes from Kunis,
 Tex., that their president, Mr. A. Whit-
 ting, recently united in marriage Mr.
 Jerry Greenshaw and Miss Lauretta
 Reid, both of Henderson county. We
 congratulate.
 Paul R. Albert of Chattanooga, and
 manager of the new opera house in
 that city, is never out of tune on Spir-
 itualism. He always has a good
 word for the cause and is ever ready
 to defend it.
 Mr. M. O. Gentske, editor Nebraska
 Volkshlatt, is about to publish a Ger-
 man Spiritualist paper at West Point,
 Neb. He will be pleased to receive
 the names of German Spiritualists for
 sample copies.
 At the close of the Harmony Grove
 camp of California the following offi-
 cers were elected to serve for the ensu-
 ing year: Mrs. C. Fierman, president;
 Frank Harding, treasurer; Miss Mary
 Nelson of Escondido, cor. sec.
 George L. Crittenden of Ithica, N. Y.,
 writes glowingly of the beauties sur-
 rounding Central New York camp,
 which has just closed. The effects
 have induced a repetition of the camp
 meeting next year, with added attrac-
 tions.
 Dr. Fannie C. (Dexter) Miller, one
 of the oldest healers in the ranks, lo-
 cated at Alstead, N. H., is still filled
 with the spirit of devotion to the cause
 of truth, and sends greetings to her
 many acquaintances through the Light
 of Truth.
 The Christian Register of June 24
 and July 1 has each an article from B.
 F. Underwood entitled, "Supernormal
 Prevision" and "Foreknowledge of
 Human Events." These are significant
 facts—more so than all the opposition
 of a triumvirate.
 The National Military Home Spirit-
 ual society at Dayton, O., has applied
 for an N. S. A. charter, with which it
 expects to gain admission into the
 home chapel to hold its services, which
 is being denied them at present.
 The local society at Rutland, Vt.,
 elected the following officers for the
 ensuing year: President, Isaac W.
 Hatch; vice president, Seneca Allen;
 secretary and treasurer, Mirah Elliott;
 board of managers, E. H. James, R.
 Smith and Nelson Cram; auditor, T. C.
 Smith; speaker, Z. Elliott.
 Transitions: Captain Philip A.
 Thomen of Lynn, Mass.; P. B. Stew-
 ard of Omaha, Neb.; Mrs. Sarah D.
 Douglas of Baldwinville, N. Y.; Dr.
 J. C. McKiddy of Princeton, Mo.;
 Americus Wells of Rolling Prairie,
 Ind.; Willie A. Stanbridge, New Bed-
 ford, Mass.; Mrs. Isabel Kingman,
 Mariaville, Me.; Mrs. Charles E. Durfee,
 E. Stroudsburg, Pa., and Mrs. H. M.
 Stone of Winthrop, Mass.
 At the close of the New Era, Ore.,
 camp the following officers were elec-
 ted to serve for the ensuing year:
 George Laxelle, Oregon City, presi-
 dent; O. W. Quint, Barlow, vice presi-
 dent; George Haynes, Silverton, re-
 cording secretary; W. P. Williams, Sa-
 lem, corresponding secretary; B. F.
 Fuller, McMinnville, treasurer. It was
 agreed that next year's camp meeting
 should begin July 1 and continue
 through the third succeeding Sunday.
 Among the campers at Temple
 Heights, Me., are Mr. and Mrs. William
 Patterson, B. M. Morris, Miss Ella
 Page, John Kent, Hattie Maddocks,
 Mrs. J. V. Tucker, Mrs. D. L. Clark,
 J. Fred Tucker, Mrs. F. A. Tucker, Mr.
 and Mrs. Sewall Chapman, Mrs. Zelma
 Dike, Mrs. Charles Mason, Mrs. H. F.
 Wallace, Mr. and Mrs. True Hogan and
 son, Mrs. S. A. Jordan, Dr. M. R. Web-

ber and wife, Miss Alice Barlow, Mrs.
 Nellie Cook, H. H. Cook, Mrs. Strout,
 Miss E. J. Smiley, Mr. and Mrs. F. P.
 Cook and son Lewis, Miss Mattie Ste-
 ger, Mr. and Mrs. J. P. Stearns, Mrs.
 Abbie J. Sargent and nephew, Mr. and
 Mrs. S. A. Littlefield and daughter.
ANOTHER CHANCE
 Is offered for 25 cents to new
 subscribers we will send a copy of
 either Higher Realms or Psy-
 chic World, and the Light of
 Truth, for three months.
**CAMPS NEW AND OLD—FREE-
 VILLE—SYLVAN BEACH.**
 Camps multiply in spite of "hard
 times." Last year a new one was
 started at Freerville, N. Y., and this
 year it is demonstrating its vigor. In
 spite of rain and heat the new camp
 is a success, and has purchased 10
 acres of land within 50 rods of the
 depot, with opportunities for making
 another paradise like Lily Dale. Mrs.
 Dr. Armstrong of Buffalo presided as
 only a woman can, and her social life
 and intelligence captivated the people.
 Rev. Dr. Scott of Ithaca (Unitarian),
 spoke one day, much to the edification
 of the people. He is a little shy of
 our name—Spiritualism—and suggest-
 ed the Unitarian Amendment as an
 improvement on the name. He, with
 M. J. Savage, prefers to call it Psy-
 chism. They would emasculate the
 moral energy of 50 cumulative years
 in which Spiritualism has revolution-
 ized the world and given life and rea-
 son to theology, and so avoid the
 stimulus of the odium with which ig-
 norance has invested the name. Mrs.
 Armstrong said at the conclusion of
 Brother Scott's able discourse that she
 would not part with the name that
 held such magic in its relations for
 any other that could be devised. Let
 us have Spiritualism first, last and all
 the time. Cora L. V. Richmond made
 a fine impression, and Dr. F. L. H.
 Willis had come when I left. Frank
 T. Ripley surprised many with his
 unique tests, and was the social ex-
 hilarant wherever he appeared. He
 seems very "frank" and childlike, and
 I see no reason to doubt his sincerity.
 Some of his tests were remarkable.
 Mrs. Walters made many friends and
 vibrated between Freerville and Sylvan
 Beach—another new camp just started
 on Oneida lake. These camps are
 some 50 miles apart, and though there
 may be some little rivalry between
 them, if they rise and grow they will
 be mutually helpful, and each supply
 a large local constituency with the gos-
 pel bread. Dr. B. L. Robinson is an
 active and efficient and a pillar of
 strength to the cause and the camp.
 Twenty-five years ago I enjoyed many
 pleasant months in that vicinity, and
 the reunion with old-time friends was
 a quickening power and light to my
 spirit.
 For many years the cause has been
 in a half coma in Tompkins county,
 but now it seems rising, and I predict
 a glorious future for the work so well
 begun. But the incessant rains have
 hurt all camps this year. Farmers
 must use every sunny hour to secure
 their crops, and then lose half of them.
 J. R. Stern and Dr. Lyne, with a
 retinue of followers and associates,
 were at the camp and enjoyed it great-
 ly. The Junction House at Freerville
 is a splendid place to stop and they
 were generous toward the campers.
 We should remember our friends. Suc-
 ceed to all the workers and their
 works, in camp and out.
 LYMAN C. HOWE
 Kent, O., Aug. 11.
SPIRIT NAMES.—The origin of
 spirit names is practically given in the
 "Psychic World," an illustrated novel
 by the author of "Higher Realms."

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WHAT IS LOVE?

Is asked by J. Parkhurst Douglas in a recent issue of the Light of Truth, and then briefly stated that "all love is divine and is of God."

Now, I did not say "that only mother-love is divine," or "take that position" as Brother Douglas infers. And am quite certain the gentleman has misunderstood the true meaning intended to be conveyed in my article—"Love."

After the publication of my sketch I received many complimentary letters from friends and strangers alike—most of whom were Spiritualists.

However, I take the stand that "mother-love" is the most sacred of all love, while there is a love that exists that is evil. All things have their opposites, and their respective degrees of intensity or greatness.

We might point to various examples touching upon the subject of pure, sacred love, and its evil opposite.

Ella Wheeler Wilcox, who is a Spiritualist and a most realistic writer, in her novel, "Sweet Danger," gives us a pathetic example of the deleterious effect of love, in its unhallowed state. Her three characters—Dolores, Helena and Percy, are only too frequent occurrences, of the two forms of love—one sacred and divine, the other the reverse. And yet these two degrees of affection spoken of in "Sweet Danger" are so closely allied to each other that it at once becomes a delicate and difficult matter to separate the two, and assign each to its respective class.

In the case of Dolores, we find all the sympathy in our nature deserting itself in her behalf of and yet we can not but legislate against such a state of affairs. We realize that this intelligent, honest-hearted and beautiful girl has been unfortunate in her heritage of temperament and pessimistic nature, through the mistaken marriage of her parents; while in Helena's case we readily perceive the fruitful result of a happy blending of hearts and souls in the spirituelle nature of Helena.

A love that is controlled by the animal nature alone, or that which is oftentimes exercised through a hypnotic agency, is certainly not of a pure order, and therefore can not be divine. And all love is not divine.

An incident occurred not long since where a refined, educated, spiritually inclined girl fell madly in love with a man greatly her inferior. A man of gross nature, devoid of principle, a skeptic in things occult and spiritual, he wielded a hypnotic power over this young lady which came near wrecking her future happiness, and purity of soul. If such a love makes a soul nobler and better I fail so far to realize that such is the case.

In replying to the comment of Brother Douglas I do so with reverence for his opinion upon the subject, while my attitude toward him is kind and considerate. He has taken a wrong view entirely of my subject, "Love." I strongly advocate that a pure and sacred love does exist between the two sexes—that men and women meet their soul mates at some stage of their career; if not during their earth life they will on the spiritual side of life. There is a perfect interblending of soul love, which is closely akin to "mother-love," and yet it is widely different in its different phases of purity.

This subject is a delicate one to handle, and only the intuitive natures can readily grasp the true significance of the different degrees of love, and classify them properly. One must go deep into detail in order to fully explain and classify these tender emotions of the heart and soul, and even then many conflicting opinions might arise, for every individual sees through the lens of his own personal opinions,

created by his or her surroundings—environments, etc. But being comparatively generous, I would say that the above is simply my own version of the subject, together with the aid of my control who guides my thoughts and directs my pen; and I am not averse even though I do not coincide with Brother Douglas' view of the matter. I accord him the sacred right of his own opinion and respect it accordingly.

CONNA MAY MORRIS.

INFLUENCE OF MENTAL SUGGESTION.

Mr. Braid, while investigating the alleged "odyle force" of Baron Reichenbach, found that whatever sensations were producible by the agency of magnets, crystals, etc., the same event happened when the subjects believed that the agents were being used, although they were not, and that the quality of the experienced sensations depended on the ideas formed by the subject, and which had been previously suggested to him. A lady of sound health, being put in a dark closet, in the waking state, and directed to look at a powerful magnet, when asked to describe what she saw, replied, after gazing awhile, "Nothing." When told that, if she looked attentively, she would see streams of fire come out of the instrument, she immediately said she saw a shower of sparks similar to those in some kinds of fireworks. The lid of the box which contained the magnet being closed without her knowledge, she still saw the sparks. The experiment was frequently repeated, with the same result whenever she went into that closet, even after the magnet had been removed to another room. Here expectation and "the mere association of ideas were sufficient to cause her to realize a visible representation of the same light and flames." Another placed her hands on the poles of a magnet, and there was, naturally, no attraction between the hand and the magnet; but when it was suggested that her hand would be held fast by its attraction, then she was unable to withdraw it.

MERIDETH CLYMER.

A MAGNETIC MOUNTAIN.

In the Arabian tales a story is told about a magnetic mountain, which attracts irresistibly all ships, and, when they come near, extracts every particle of iron from them, even to the nails. Such a mountain exists in reality, although not quite as dangerous in its activity as the one mentioned in the Oriental fairy tale. The island of Bornholm, in the Baltic, belonging to Denmark, consists almost entirely of magnetite, and its magnetic influence is very well known to the navigators of those waters, and also much feared by them—not on account of the possibility of its extracting nails from their ships, because of its influence on the magnetic needle, which makes the steering of a ship almost impossible. This influence is felt, even at a distance of miles, and, when, this island is sighted, all mariners on the Baltic discontinue steering their course by the needle, but turn to well known lighthouses and other helps to direct their course. Between Bornholm and the mainland there is a bank of rock under water, which is very dangerous to navigation; because of it being constantly submerged, vessels have been frequently wrecked at that point. The magnetic influence of that ore bank is so powerful that a magnetic needle, suspended freely in a boat over the bank, will point down, and, if not disturbed, will remain in a perfectly perpendicular line.

Get a copy of "Spiritual Scraps" for your public library.

THE COMING OF THE TRUTH.

Everett H. Hastings.

Lift up thine eyes oh watchman,
With earnest heart and true,
The morning light is bringing
A message sweet to you.
Glad tidings, weary watcher,
That wondrous dawn shall bring,
To fill the heart with comfort,
And move the soul to sing.

The message of the spirit
Has brought its sunshine here,
To clear away the darkness,
And dissipate all fear;
And the word has come to bless us
From souls have gone before,
To swell the joyous chorus,
"We live forevermore."

The veil at length is parted!
We list with sweet surprise
To words of love and blessing,
From lips beyond the skies.
The law divine of justice,
The golden cord of love,
Shall reunite its children,
In sunny lands above.

O, soul, gird on thine armor,
O, heart, be firm and true:
The word of Truth is bringing
This message unto you.
Its law is sweet and simple,
Writ out in beauty clear;
"Let love fraternal guide you,
And love of God be near."

Thus shall the life eternal
Become forever thine;
Our heart its sacred altar,
Our inner soul its shrine:
And that the true salvation,
That feeds the flame within;
It is our own desire
Shall cleanse the heart from sin.

Then lift your song of gladness
O, hungering heart, and sad,
The spirit's ray of sunshine
Shall make thee free and glad.
Let every soul uplifted,
Its praise and tribute bring,
Until the swelling anthem
From earth to sky shall ring.

—Everett H. Hastings.
Warwick, Mass.

Contribute a little work to the great cause of Spiritualism by offering to your friends a copy of *Psychic World*, or *Higher Realms*, with a three months' subscription to the *Light of Truth*, all for 25 cents. This is for missionary work only.

HE KEEPS MANY PEOPLE BUSY.

Mr. H. A. Gripp, the great crayon portrait man, who was once a mere German soldier, has made the city of Tyrone, Pa., as well as himself, famous. Mr. Gripp does an immense business in making large crayon portraits to order for use as premiums by publishers, supplies city stores, and also fills orders for hundreds of agents on the road. Just at present Mr. Gripp does not want to hire any more agents to travel, because he needs more workers to supply the great demand for portraits. Mr. Gripp will teach any person, young or old, man or woman, how to make portraits by a special process. He will then supply them with all the work that they can do. To be candid, Mr. Gripp admits that he does not pay high wages, competition does not permit it, but he does say that willing and industrious workers can earn from \$8 to \$12 a week at home. The character of the work is such that it can be done by persons who are physically unable to work in stores or do any other laborious work that requires good health and plenty of strength. Write immediately for full information to H. A. Gripp, No. 123 Gripp Building, Tyrone,

A book that brings testimony in favor of Spiritualism, by Profs. A. R. Wallace, William Crookes, Wm. James, Oliver Lodge, Judge Dailey, Dr. Willis, B. F. Underwood and other prominent writers, is our "Spiritual Scraps." Price only 25 cents.

To learn the art of reading character by photograph, letter or article of wear, get a *Psychometric Dictionary*. Price 25 cents.



DR. G. E. WHITTLESEY.

Dr. Granville E. Whittlesey, B. S., D. D., of St. Louis, Mo., was born in Washington, D. C., September 19, 1862, and is one of four children born to William Wallace and Clara Maria Whittlesey (nee Knaggs) and great-grandson of Hon. Elisha Whittlesey, at one time comptroller of the United States treasury under four administrations. He is highly educated, holds three degrees, but for some time has given himself up almost entirely to the study of psychical and occult sciences and is regarded as one of the most eloquent scientific speakers on the rostrum, as well as a platform test medium and healer.

Of late he has devoted his time between the self-culture and the psychical societies, where he has met with remarkable success in his lectures and tests. He is organizer and pastor of the latter society, and its object is soul culture, or the development of the higher light within. He is continually striving to elevate his fellow men by urging them to a nobler, higher and more beautiful life, by the propagation of the divine principles, and to pay less attention to materiality and physical phenomena. He has proven himself one of the few, and where sorrow and affliction abound he is to be found in the midst thereof. "Without favor and without price" is his motto and his whole life seems to be devoted to doing good to his fellow man, to lead the Christ life, attend the sick, smooth the pillows of the afflicted or perform the last rites over the remains of some loved one. He is known far and wide as a speaker and healer, and in the south, among the superstitious mountaineers, where he remained a few months, he won for himself the euphonous appellation of the Second Christ. J. H. TAYLOR.

FOR 25 CENTS

We will send to any new subscriber a three months' trial subscription, including either one of the following premiums:

- 1st. Higher Realms.
- 2d. *Psychic World*, or
- 3d. "Smoke Stacks and Steeples," and "Mind, Matter and Man," two addresses by Willard J. Hull.

This is a chance for our friends to do a benevolent act or induce their friends to try the paper for a quarter. All FOR 25 CENTS.

Spiritualism is a law, and requires spiritual lawyers to run it—those having an intuitive comprehension of its needs.

FOR DYSPEPSIA

USE HORSFORD'S ACID PHOSPHATE.

Dr. F. W. Firmin, Findlay, O., says: "I have used it in cases of dyspepsia with good effect."

Palmistry

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

PALMISTRY.

A FEW QUESTIONS ANSWERED.

My department this week must be given to answering questions. I have so many that without any further comment I will begin with:

J. F. S. asks the questions—(1) Can I become a clairvoyant? (2) What am I? (3) What can I be?

With these questions are sent a pencil sketch, which is probably good, as those things go. I have time and again refused to use pencil sketches. They are not suitable for reading. In my last article in the Light of Truth I gave clear directions how to take good impressions of your hands, and I request in the future that all who send to this department will follow these directions. These instructions appeared in the issue of July 17, and those who wish to send had best refer to that issue.

In answer to J. F. S.'s questions I will say—

First—You have no indications of special talent in the occult. You are certainly not a natural clairvoyant. All you could do in this line would be a matter of development, and you are not sensitive enough to accomplish much, even with hardest labor. Your head is more practical and ideas not broad enough for clairvoyance to take much of a hold on you.

Second—There is nothing in your sketch to indicate what you are.

Third—In answer to your third question I will say that you can be a successful school teacher, a successful bookkeeper or clerk or a successful organizer. Your bent is toward practical things and your judgment on business matters would be most excellent. I should say your greatest success would lie in business pursuits and avocations.

C. F. writes as follows:

I have been reading the lessons on palmistry with a great deal of interest, and feel like making a serious study of it. It is such a good thing, allow me to say, to be afforded a little elementary insight till one can find out just what persons would be adapted to its study. To this end I gratefully take advantage of the fortunate privilege to ask you if you can decipher the enclosed hands, which I feel fall short in the drawing. Though I have worked hard to reproduce the lines faithfully, I could not get them all in. So not knowing which would be important to put in, I chose the longest lines and the crosses. In the hand the fingers are smoother and better formed, the thumb larger and all the first joints longer in proportion than the picture.

Sincerely,
C. F.

I reproduce this letter, as it will show fully what I mean when I say don't send pencil sketches. C. F. asks for information as to her capabilities, and sends as the means of deciphering these talents something which she says she knows is not correct, she could not get correct. (She did not know what to put in and what to leave out. The fingers are not as they really are, the thumb is not shown correctly, and altogether the sketch is not as her hands really are. It is exactly as if she had taken a Latin book she could not read, written down a word here and there, a sentence here and there, left out a great deal of it, misspelled some of the words, and then given it to some Latin professor and asked him to read the story contained in the book. He

could come just as near doing it as I can to give her a correct answer to her inquiries. C. F. is perfectly sincere in what she has sent and asked; she is like thousands of others, who do not understand palmistry, and think that all that is needed is an outline of a hand, no matter whether correct or not. True, I could read the hand sent by C. F., but it would be nothing like her; it would be true to the hand sent, but that is not her hand, so the reading could not be true to her. I will be very glad to again hear from C. F., with a pair of good impressions, which I will read for her and be happy to assist her in her studies.

M. A. M.—I take your letter of June 28. The answers under M. A. M. in Light of Truth were intended for you. If you will read them carefully you will see they answer the questions you asked at the time. In further answer to yours of the 28th, I would say you are unquestionably a psychic and have strong clairvoyant and mediumistic powers. You have also the "Ring of Solomon," which shows the ability of mastery of occult forces. You are in no danger of insanity from any psychical weakness of your head. It is organically good and strong. You have such a highly strung nervous temperament, however, that you are in danger of a nervous breakdown, not a giving way of the head. You ought not to tax your nervous system in the slightest degree; it should be your constant study to avoid anything or subject that excites you. If you know what does affect you in this way, let it alone. Don't strain yourself trying to develop your powers. Quiet your nerves and your powers will develop themselves. You are hindering your own progress by your nervousness. If you follow my advice and bend every effort toward quieting your nervous system, you will see that I am right. I am very glad you wrote me again, as it has afforded me the opportunity to give you much needed advice.

J. N., Indianapolis, Ind., writes as follows: I will enclose drawings of my hands. Will you be so kind as to give me points as to which are good or bad lines. Please oblige an old reader of Light of Truth.

I should be very glad to oblige Mr. N. if I knew what he wanted. A line that may be good for one thing may be very bad for another, and vice versa, so you can see it is impossible to answer his question. I could write an answer that would take me a week, and still not cover the ground, if I contrasted every line in his hand, and told its good and bad side. When asking questions come right to the point and say what you want to know. If J. N. has any definite inquiry I will be glad to answer it.

Frank McG., St. Louis. It is a most refreshing contrast in plainness and directness which is contained in the letter of Frank McG. He knows what he wants and puts his questions plainly. It is perfectly evident that he has made a deep study of palmistry, and the nature of the questions show that they have come from one who has failed to find his answer from the text books. This series of questions could only come from an advanced student, and they are difficulties which always arise when you have gotten well along in the mastery of palmistry. The first beginner would see no need to ask these questions. The following is his letter:

Cheiro, Jr., Editor Palmistry Dept., L. of T.:

Here are a few questions a practicing amateur wants answered:

1. Which marriage line shows the first marriage, the one nearest the line of heart?

Answer.—The one nearest the line of heart. If near the heart line the marriage will be early in life, from 14 to 21, according to distance from heart line; about half way, 21 to 28, and three-fourths way, 28 to 35 years. These ages you must learn to gauge as you do ages in life line. A little practice will divide it so you can decide age quickly.

2. In case one marriage line shows good deep cut, and several smaller lines about half the length running almost parallel, and well marked; does that show more than one marriage? If not, what does it show?

Answer.—The one deep cut would show the marriage; the lines half as long and parallel show deep love affairs, in which the subject was almost as deeply interested as in the marriage. If these short lines come between the heart line and the deep cut line, these love affairs are before the marriage; if they are between the deep cut line and the finger of Mercury they are after the marriage; the age you can read by mastering my answer to your first question.

3. Is it safe to set a date for the marriage of a single person? If so, what is the marking? Does the line start from a sign on the Mt. of Venus or not?

Answer.—In this question you have asked one which strikes the bullseye square in the center. All of the text books deal in a great many generalities on this subject, but do not come squarely to the point, and give the means of solving this, which is the most difficult of all questions within the range of Palmistry. In the first place Palmistry does not deal with marriage as a civil contract. If a man and a woman love each other with that sacred devotion, deep as a well, which makes them all in all to each other, they are married in the eyes of Palmistry, even if no minister has pronounced them man and wife. This is to say that the impression produced on each is as great as if the civil contract of marriage had been entered into. If you find a marriage line deep cut and clear, you will find that at the age on which it lies on the hand, as given in answer to first question, you will find on the life line, or fate line most always; if not on them, you will find an influence line on Mt. of Venus inside life line, which may or may not start from a sign, and which generally runs parallel with life line, which will tell you whether there has been a change in the life of your subject, and this change, if found, will mean marriage. The marriage line, in other words, will tell you whether at any time there has, is or will be, anyone who could so deeply affect the subject that a marriage of the heart has, can or will take place, and you must read whether it has or will occur from other indications in the hand as above briefly noted. The basic theory of this most intricate question is this: Marriage is a change in condition. The marriage line will show if the conditions are favorable to a change in conditions in this respect. The life, fate or some other sign will tell you if this change has or will occur. If the line is deep and you see no change of condition, your subject has or will have the love, or marriage of heart, but if no change comes into the life, the actual marriage has not, or will not, take place. You may find in a woman's or man's hand that marriage has occurred, but there is either a very weak or no marriage line. This will show you that the heart and affections have not entered greatly into this marriage. You may find a marriage line develop after marriage; this will tell you that though

love may not have existed when the marriage occurred, it has grown since. It is safe to predict marriage if you master the above theories.

4. The line of heart shows broken engagement under Saturn. Faint but distinct ray starts from the Mt. of Venus and goes direct to the line of head thence to the sign mentioned. Line of heart starts well on Jupiter in a fork and the ray crosses the line of life at age 26. I told the lady she would marry the same man at age 26. Am I right?

Answer.—Your reasoning is very good, and its correctness will depend upon whether you have read the sign under Saturn rightly, which you call a broken engagement. It would also be subject to the marriage line, and whether it corresponded to the age on the life line, which you place at 26. You must be careful to distinguish on heart line or any line, in fact, the difference between an emotion, an event, or a physical weakness of the part affected. If your sign under Saturn is a physical weakness of heart it might read that it had produced a sickness due to weakness of heart at 26, as shown by the ray crossing life line. The other reading would be that some event affecting the heart had seriously affected the head (shown by ray from sign under Saturn going to head line), and that a severe illness of head had resulted (ray from head line crossing life line at 26). You will thus see that the entire key to the correct reading of this combination lies in the correct reading of the sign on heart line under Saturn. This question and your solution of it show that you are entirely on the right track in your reasoning, and you can have unqualified success in Palmistry by continuing your studies.

5. Lady, age 24. Hand shows nothing special, only an aptitude for occult sciences, that has never been developed. Right hand has a distinct line well marked, starting on the line of head under Apollo, and running straight up to the mount, almost to the third finger. The line gives a small but very distinct branch that faces Saturn, but remains on the Mt. of Apollo, and forks beautifully. Branch commences about the middle of the Mt. of Apollo. Please give the meaning.

Answer.—This is an unusually favorable sign of celebrity and success, so rare that I am sure you have overlooked something in the hand which will show a special talent in some direction. I seldom find this sign and have always found something else in the hand to show from what direction the good fortune is coming. It may be from a fortunate marriage, may be from talents within the subject. I am very sure a careful examination will give you a clue to the secret. Depend upon it it is there, if you can find it. Examine all mounts for stars or other signs, take shape of hands thoroughly into consideration, and the key to the sign will certainly appear. I often have to hunt for the key to unlock some client who shows a strong sign like the above, but it always is found, and then it seems to open a flood of information.

6. What hand is used mostly in Palmistry, right or left?

7. I am in the habit of asking the age of the subject, and on the right hand I go down to the present age, and then go to the left hand and commencing from the present age, I go down to the end of the line of life making my predictions. Am I right?

Answer.—I take your sixth and seventh questions together. I use both hands for every reading. From the left I read the subject in his natural condition. From it I learn his born tendencies, the strength of his character naturally, and what he would have been with no effort on his part to develop his good qualities or repress his

bad. Taking his right I see what he has done with the material given him, that he has either made much of his natural gifts and his life has been one of improvement, or I see that he has stood still and made no advance. It may be he has gone backward. I have seen left hands, with the life a mass of tangles and struggles, all straightened out in the right. In this case I hunt for the qualities that have made the change possible. I have seen head lines in the left hand, broken, chained and uncertain, and found a clean, clear line of head in the right. I then know the subject has put down his natural deficiencies and acquired strength of head. This system has, I believe, been one of the greatest sources of my success. It has never been made public before, and if you have grasped the idea you can produce results you never dreamed of before. You will see that in it I reverse your system. This will give you an answer to the question as to why the hands of the same person are so different. This is often used as an argument against Palmistry, but you will see it is done by people who do not understand it. Many palmists use only the left hand, and in doing so are often accurate, because from it they read the natural tendencies of the subject, and they may not have changed. However if there has been much change and you confine yourself to the left hand you will often find yourself wrong, and be at a loss to account for it. You know you have read the hand right, but it does not fit the person, because they have changed, and the change is shown in the hand you have not read.

8. What are the main marks of a musician, an instrumentalist? I find it a very hard matter to distinguish them.

Answer.—Spatulate fingers give you the power of execution. If they are smooth and a high Mt. of Venus, your subject loves catchy popular music best. If the fingers are square, and especially if knobby and high Mt. of Moon, he will love classic music, fugues, deep, intricate harmonies, and will be very exact as to time. Liszt had long fingers, very square, smooth and spatulate tips. If great talent exists, you find a fine line of Apollo, with a star in the line, either on the mount or in the quadrangle. Nordica has this sign.

9. Badly broken line starts from the first rascette and runs straight across the Mount of the Moon, and stops on the Mount of Mars, several small rays appearing to belong to the same line, but not closely connected, appear on Mercury. I told the lady she would get lawsuits and trouble and very little money from that source. Am I right?

Answer.—It depends upon what your line described is. If it is the line of Saturn you would not be far wrong, though the Mount of Mars you describe is rather the sign of resistance to difficulties than the aggressive qualities of the mount, so your reading is not so sure as if the line ended in the Plain of Mars. The line, however, might be the hepatic line, which in its normal position lies straight down the hand and is almost always broken at the top as you describe, or it may be a line of travel showing a long journey. The correct reading of this line would depend upon what line it is which could not tell without seeing the hand.

It will be seen that Frank McG is no novice when he can ask such questions as the above. I would like to hear from him, and know what books he has read. He did not send his address or I would write him.

I can not give you any reading in this department this week as I have had to take so much space answering questions. Many are yet unanswered. I will get to them as quickly as possible. I have been away and my work has piled up in my absence. I want all to write freely to this department and

ask their questions. Remember it is open to all without charge. I will give you some readings next time.

CHIERO, JR.

A LAST CHANCE

To get a three months' subscription and a copy of Higher Realms or Psychic World for 25 cents. But this offer is for new subscribers only.

THE CONSISTENCY OF BEING.

That which is the heart of all revelation—that which is the declaration for which all the prophets prepare, and which is the sum total of Christianity, is the supreme truth that "God is love."

No other phase of the divine character can meet the necessities and round out the experiences of the human-divine being man, as the above fact. If you have been a student of the Word you have not failed to perceive that this is the only definition that is given to the Supreme Being; all else, wisdom, justice, righteousness, power, etc., being but phases of the manifestation of love. By which it is to be understood that love is but the sum and substance of all its attributes, not one of them. All the rest that is given as constituting the Supreme Godhead are but the instruments that love uses to manifest this one and only essence.

The principles of our philosophy, the doctrines of every other religion and the truths that grow out of either, or both, are of no value if they do not disclose this fact and are not interpreted by this declaration. Thus sin is a wounding of love, repentance is sorrow that love has wronged, and regeneration is the restoration of love to its rightful place in the human soul. Sacrifice and atonement are but the united action of the divine and the human divine loves, whereby the one is quickened by the embrace of the other, and both are knit indissolubly together.

If the character of God is the standard by which all things in life are to be measured, and this statement is so far-reaching that the conformity of all things with it measures their true value and influence, then we have hardly begun to believe it or accept it. Or, if it is recognized, we have placed such limitations upon it that they have practically nullified its helpful, beneficent operation.

It does not make this truth clearer to attack any faith that is narrower than it or to impugn any theology that has placed limitations to the manifestations that divinity can make of himself, because you have got to get away from these narrow restrictions to see the truth in its beauty. Mankind, generally, are under the bondage of the "old theology" that restricts God from the exercise of his love for all mankind, and this bondage is the result of ignorance and indifference, or of the willful imposition of these traditional limitations by the church fathers. Hence to attack any other faith or to question the purpose of any other theological system only arouses blind antagonism and hatred, because this slavery and ignorance of the masses is easier to bear than to obtain freedom and knowledge by their own exertion. At the same time they avoid the anathemas pronounced upon apostasy from the "faith once delivered unto the saints."

It is helpful, however, to reaffirm the truth that "God is love," and to emphasize the fact that God is not love at one time and something else at another, or that he loves some people and does not love others. "He is the same yesterday, today, and forever."

It is worthy of remark in passing, that to differ from the "old theology" is not a departure from the truth, even though in every other respect it may be a departure from the limitations that



REV. ELSIE BRAUN.

theology has placed upon the spiritual intercourse and communion of the human-divine with the Infinite Spirit. It undoubtedly is a departure from the orthodox standard of religion, and from the science of religion, or theology. Still that hardly expresses the real status of things, for such a departure is toward a wider, broader, clearer apprehension of the truth that "God is love." It also means a sharper, more positive lifting of the human-divine powers out of the materialistic conditions to that "freedom" offered to those who seek to "do the will of God." We do not have any diffidence in declaring that as far as we are concerned we never had any confidence in the beliefs that we were brought up in, and have steadily had our desire and thought toward a way out of this wilderness of limitations and "shall nots." And as the light and knowledge of the Infinite Spirit enlightens our minds we shall use that light and knowledge for the good of our fellow-men, that their lives may not be hampered and embittered by the orthodox limitations of the Supreme God-head, as ours has been.

All religions and theologies center about the character and operations of God, and try as they may, his hope and expectation, his fears, doubts, ambitions and labors hang upon what he has formulated as the character and motive animating the Infinite God-head. Hence it is just and wise to have a right apprehension and a clear vision of the Infinite One. Every ethical provision, every aspiration for a higher life, every nobler conception, holier thought and reverent obedience to the law of God are but the works and operations of God in the human-divine man. The ultimates of all religions of the earth are the outcome of the aspirations that have been stirred in man by God himself, and all the light and knowledge that we possess today is the direct result of these operations of God and our departure from the limitation and misconception of the past.

If we regard Him as the creator of all things, we must admit that he still keeps up his creative processes, both in the natural world and in our own bodies, "for in him we live and move and have our being."

So also if we regard the Christ as the

incarnation of the Infinite Spirit, we must see that he was the divine conception of love, for every light and revelation of the character of God discloses that the divine conception of love is—sacrifice and service. If this is not true, then Christ is not the supreme revelation of the character and person of God. But if it is true, then there is no law so high as the law of the being of God, or the law of love. This is the first and highest law, because it is the law of the being, or existence, of God. There may be secondary laws, but they are involved in this, the first law of God, or are but the means for the greater exaltation of the glory of the first. Hence former revelations of God are not to be despised, but are to be regarded as shadowy, fragmentary, partial, yet real revelations of him whom we now see more clearly. And the clearer light, the greater knowledge that we now possess, is not a breaking away from these former revelations, but a separation and abandonment of the restrictions that man has placed as interpretations upon them. These former revelations of the divine character become all the more valuable because of the light now shed upon them.

You can not get away from God, or the compelling perseverance of his continuous efforts in your behalf. You may grow tired of the effort to conquer self and the adverse conditions surrounding you, and probably will do so time and again before the end comes, but God never does. "Having loved his own, he loved them unto the end." Nothing can conquer love. It is omnipotent, invincible, and is in the world "conquering and to conquer." Rejoice then in the greater liberty wherewith you are made free, and be not again entangled with the yoke of bondage, but let your life absolutely demonstrate the truth that "God is love," and that equally comforting one "I and my Father are one."

GEO. W. BRADFORD.

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.

Light of Truth.

The Light of Truth Publishing Co. 212 N. 2nd St., Philadelphia, Pa. Vol. III, August 21, 1897. No. 1.

The Light of Truth can not well under- stand to reach for the beauty of its cover- page. Advertisements which appear fair and honest will find their way accepted, and whenever it is made known that the lowest or highest persons are using our advertising columns they are at once inter- dicted.

Reprints will not be returned with- out postage accompanying the same—no proof beyond thirty days after receipt. Copying articles of this issue is strictly for- bid. Ten cents per line over that number.

WHAT OF THE FUTURE?

Honesty is an interminable forest, whose beauty and utility are incessantly being up with ugliness and deformity. We are all in this state of construction and destruction. We are all in an exploring expedition. The forest aways and leads as the mass comprising it moves about. Each is a part of the whole—meaningly useless though that part may be. Trees that are aged decay and are cut down. New ones spring up in their places. Eternal growth, fruition and death mark the cycles of time. But necessity improves condition. Here is the secret of progress along any certain line. The trees that spring from decaying stumps are not so perfect as those which grow in a clear soil. A forest left to itself becomes a mass of decayed stumps. The women go into it and clear the deformities and transform the forest into a certain shade delighted in every sense. Dead trees, stumps and undergrowth hinder the free growth of foliage in every way fitted to survive. With the removal of the obstruction, another nature takes that with lines as the human- itarian doctrine. From a clearing is made, and that for years has grown timber and brush in now required for grain, vegetation and fruit. Again a village is needed and the farm and garden give way to the walls of brick and stone and the iron grates. With added population the town assumes the functions of a city and as the years were on the great metropolis, with its mar- vels of art, wealth, splendor and pow- er; its slavery, wars, vice and cor- ruption, except the plays of the pri- mital forest. And still it is a forest, only changed from trees to men. In this forest of men the same conditions have been accumulating, slowly and temperately, which in the ages grew by operation to produce the dead logs, brush and briars of the original forest. Like the trees of old, men and women are growing crooked. Their life forces have sprouted weak wine log in the forest, and they have become bent in their youth and have grown into man- fully more or less deformed. They have large brains, great patches of moss adhere to them, their legs are jagged, ill-formed and dead.

Now these people would have been all right had they grown in a clear soil. The logs and brush heaps, ravines and bogholes out of which they have come forth should have been cleared away. They are the decaying and useless extremes which the life of the forest has thrown off, but did not know enough to cast away. Hence the necessity for the axeman reveals itself. It was required that these ab- normal appendages to the free and un- trammelled progress of the forest should be taken care of and measures provided to shut off their accumula- tion. Then began the mighty work of human amelioration. Here and there a madhouse, which we call a religion, has been erected. Over there we see a community of hospitals, which we call educational institutions, colleges,

universities, etc. Teacher is a special- ized form towering above a mighty build- ing, which we call a philosophy, and everywhere the forest is dotted with buildings devoted to the utiliza- tion of the will of society. But the bones of some philosopher, some pioneer, some axeman, have always lashed on the founda- tion soil. The only difference between the tree forest and the man forest is the volume of gratitude. The tree, re- leased of its weight and its crowded surroundings, sweeps the air a lord and a monarch. The man, released of his burden, stabs his benefactor. Every man has carried his own cross. The man can build scaffolds for misdeed- ers, but philosophers must build their own and furnish the rope which hangs them. Philosophers have often ended their days in prison while their philoso- phy was being used to invent schemes to torture them. Deformity hates to be reminded of its defects, hence the crooked man, the warty man, has always been the loudest in protestations against measures for his relief. He had rather be a stump than acknowledge his deformity and decay. He hates a reformer for the same rea- son that a child suffering with tooth- ache detests a dentist. Thus we per- ceive the infinite labor of progressive development, the struggle to hold an unpopular craft against the tide of self-assertion and reaction. Can we wonder that Spiritualism should be so constantly hated? And yet we ought to meet the Superstition of the world. Beware when this woe, or that group of inflexible minds warped by bad thought and evil act. "We are all Spiritualists!" Look well to the foundations of the angel's cause on earth, when it begins to assume the form of superstition by those who have believed it as long as it paid to do so.

Let us be honest, yet subtle under the aspect of those who have defined us as "minority." Spiritualists are seldom seen. The history of Europe, Russia, Asia will always be read in a righteous minority. We are leading down the course of a system which, on the forest becomes cleared, will not be con- sidered of majorities whose temporary depends on armed force or changing policies of parties. The social strata of the day is a mass to an end. Ser- vice and privation, greed and misdi- rected power are making the concrete- less and immensities upon which shall grow the future civilization—a civiliza- tion whose soil shall be the human- izing of the soul of man. Spiritualiza- tion and all the processes of Spiritual thought will follow the subjugation of the hyena in man's nature. The future civilization will not crawl on its belly. The angel in man will assist him to an erect posture and the thought of his stomach will give way to the thought of his head.

ARE WE LIVING THE TRUTH?

We are living in an age of deception—at least so far as the civilized world is concerned. People mistrust each other as if they were all thieves. Even those who are honest and pay as they go are forced to mistrust their fellow- men in consequence of their experi- ences with dishonest ones. It seems impossible to make an honest deal any more, from the purchase of a horse down to a bit of vegetables from a huckster. Everyone appears to be "on the make," as it is technically termed in the lower parlance; and happy is he who has been successful in a dis- honest deal.

What effect this will have on the future generation is difficult to foretell—unless this state of things is already the effect of a past generation. In that event the climax may be nearer at hand than we expect. Perhaps it is on us now, and is one of the causes of the hard times. It is certain, howev- er, that toll and trouble invariably fol-

low general corruption. As the cause is the effect, and the present effects certainly do not show that we are enjoy- ing a blessing.

Of course, the innocent suffer with the guilty. That is not out of the ordi- nary on this material sphere. It was ever so, and probably will ever be so in its nature.

We will not endeavor to fix the blame. Most people have their own opinions, whatever may be said. But it is certain that selfishness is the foundation of it all—deception in all that it implies. Deception in business politics and religion. Deception in governmental, industrial and social af- fairs—individually and collectively— all playing a part—either to deceive or prevent deception.

Truth hides in fear, and policy rules. Self-deception is the final result, and we wonder at the state of affairs. But no one opens the way for relief from this nightmare—all hoping it will come nevertheless. Time may evolve a higher impulse in the human heart—a higher mentality for truthful reason- ing. But in the meantime we are suffering—both by the wrong we see and that which we are subjected to, for we can not see these things with- out being affected by them, nor be trampled upon without wincing. Even the worm turns upon its tormentor, and why shouldn't man, with all his keener perceptions and finer feelings? Even thought torments when unkind- ly directed—pains when unlovingly sent forth. This alone is a hell for the spiritual-minded and those true to their convictions or principles of right and justice. There are many such, but they are in the minority; and however small the percentage, a bare majority is enough to vitiate the mental atmos- phere in their favor and to the detri- ment of their opponents—the well- meaning and struggling souls among their kind.

Honesty suffers amidst depravity and wrong-doing—amidst deception and hypocrisy—and not until it is in the ascendancy for a major effect will the tables be turned for a happier fu- ture on this mundane sphere.

A VAIN EFFORT.

If ever there was a travesty on religion it is that to be enacted in St. Louis at the Church of God in the form of an anti-Spiritual convention. God can not feel very much pleased by the conven- ing of his own people for the purpose of shutting out the only proof of im- mortality extant, and the only salva- tion that is in sight for God's church. Or are these good (?) people serving the devil in disguise to kill Christianity outright? It seems so. If their ex- cuse was to exterminate the pretended mediums or fakirs their cause would have some stability. But to denomi- nate all mediums frauds and fakirs and Spiritualism a delusion, they are de- cidedly in error, for the only frauds in the ranks of Spiritualism are uncon- verted Christians in disguise of Spir- itualists, like the former, serving the devil to earn a dishonest living for themselves—not to kill Spiritualism as the former are doing for Christianity, for this can not be done. Spiritualism is a law, and opponents will only crush themselves trying to stamp it out. Their efforts would be no less vain were they to try to harness the law of gravity.

Ohio has 7,575 physicians, or one to every 484 inhabitants. Oklahoma has 226, or one to every 189 inhabitants, having the largest number proportion- ately to any state or territory in the Union, while South Carolina has the least, having 1,060, or one to every 990 inhabitants. The other states vary be- tween the two latter points.

TO OUR READERS AND PUBLISHERS.

It is with my best wishes that we announce the return of William J. Hull to our editorial staff.

For years we have loved and ad- mired his true nobility of soul, his de- votedness to his work with a great heart. When it became necessary for him to appeal to the courts for a settlement of his domestic matters, we naturally consented to his withdrawal from the paper.

Below we give the notice of the re- suit of that appeal taken from the leading Columbia daily.

From personal letters sent us by the defendant, we long ago had some proof of what the presiding judge must eventually decree. And our dear friends, that we have Mr. Hull again with us, we pray you to join us in sending toward him a great wave of sympathetic feeling that will bring hope and cheer to this man of great heart and brain.

"Among the prominent divorce cases brought the last year was that of Wil- liam J. Hull against Elizabeth A. Hull. The plaintiff is the well known Spir- itualistic lecturer and writer. He charged his wife with extreme cruelty. She is a resident of Minneapolis, but came here and fought the case very bitterly. Her answer was decidedly sensational, but seems to have had little effect on the court, who on Thursday gave Mr. Hull all he asked for in his petition. Both parties have a high standing among Spiritualists and are widely known throughout the country. The couple lived together for many years and raised a large family, all but one of the children being of age, and she will soon reach her majority. Judge Badger rendered a lengthy decision in the case. He said that the testimony showed that during late years Mrs. Hull gradually grew to be very jealous of her husband, sought in many ways to make his life unhappy. Not satisfied with having him lose her property and then virtually driving him from home, she made herself as disagreeable as possible and even sought to incapacitate and unfit Mr. Hull from pursuing his profession. She dogged and worried him constantly, made mountains out of mole hills, and even sought to poison their children's minds against their father. She also sought to break him down in his lecturing, circulating false stories among Spiritualists against him. As a lec- turer and minister he was necessarily away from home a great deal, and Mrs. Hull tortured this into over acts. Her conduct was the height of cruelty, as she for years sought to wound and humiliate him among his people. As to Mrs. Hull's charge of his associa- tions with a Mrs. Westby, the court thought it was not proven and seemed to be but a jealous suspicion based upon nothing. At the time Mrs. Hull did not think her husband's acts were indecent, and only said so after the separation.

"Mrs. Hull had asked for alimony, but this was refused by the court, as he thought she could earn her own living, as she was equal to Hull in all powers of healing and magnetism. The custody of the minor child was held open for the present—as she would soon be of age. Edmund F. Arras was Mr. Hull's attorney."

THE PUBLISHERS.

As is usual under the submerging system in which we exist, the good fortune of one nation, community or individual is the bad fortune of another, equally as meritorious, perhaps. The "indications of prosperity" are illustra- tive of this. While the wheat crop of the world, excepting Russia and the United States, is a failure, the logical corollary is that the farmers of the United States will get a good price for their wheat and the farmers of other nations will starve.

OCCULT SCIENCE QUARTERLY.

The August number of this interesting journal is out, and subscribers to the same may look for it shortly. We have been receiving outside subscribers to the same—induced by the sample numbers sent them by our patrons who forwarded an occasional dime for four back numbers. These little sacrifices will not be felt considering the many dimes spent unthinkingly, and will bring happiness to many in the form of psychic waves coming from those benefited by reading the Quarterly. This has proved a successful crusade and has given birth to a paper which will be continued after the first year, when we hope to make good our own losses on it. Following are the latest additions:

Mrs. L. Dusenberry, H. L. Turvey, Thomas J. McCleary, S. Hartman, Henry Umberfeld, J. B. Carley, F. L. Boynton, George W. Walrond, E. M. Patrick, M. A. Barter, William Westland, W. B. Shelton.

LIKE ATTRACTING LIKE.

Messrs. Covert, Caylor, and Hagaman, are opposing Spiritualism. Sir William Crookes, inventor of the Crookes tube, Alfred R. Wallace, F. R. S., and Camille Flammarion, the French astronomer, are advocating it. But then the latter know something and represent something. Their verdict is therefore the more acceptable by the world at large. Furthermore, they investigated Spiritualism through honest media, and got the truth. Where the first named investigated we know not, but in Spiritual matters each finds what he seeks or is attracted to his natural sphere. Man is what he thinks, and each attracts spirits to him according to the bent of his mind. One of the first named gentlemen knows this too, but pride often makes a man ashamed of the truth. He has simply gone too far to retract. People sometimes take offense at trifles, and then seek revenge. When a man's self-love gets hurt it is difficult to heal the wound. They too attract spirits of their own category, who keep up the delusion, and then they imagine they are dealing with devils. Yes, we attract such according to the diabolism we conjure up in our mental storehouse, and when we take it into our heads that all mediums are frauds we attract fraudulent spirits to our side, whether at seance or alone, who sympathize with us in our adverse opinions, and find congeniality in our company, delighted to have an opportunity of once more indulging their old passion of earth life—that of vilifying somebody, however uncalled for. A passion like this—mostly an effect of envy or jealousy—follows the spirit into the next life, and when such finds his mate in the mortal he is sure to control or obsess him, for it is the only temporary relief from spiritual suffering—the action of spiritual law on a discordant force, developed by a crooked or an evil-disposed mind. And as every evil punishes itself, every honest act inherits its blessing—the defamer of truth reaping misery, the herald of the same reaping happiness and health.

The way of the European "statesman" is hard these days. The prime minister of Spain is the latest accession to the long line of functionaries who have died at the hands of assassins. What reasonable end can ever be gained by such methods of removing objectionable tyrants we fail to surmise. The act of the pervert in this case does show, however, the depth to which moral obliquity sinks people, when he justifies himself and claims to have done his duty.

Psychometric Dictionary tells the tale.

SUGGESTION AND SPIRIT CONTROL.

There is presented to the phenomenon of mediumship some of the deepest questions that have ever been thrust into the domain of psychology. The very close analogy between ordinary hypnotism, i. e., the phenomena of suggestion, where the operator is incarnated, and the state of mediumistic control, where telepathic waves are induced by a disembodied operator, is little understood and entirely lost sight of by the various schools of hypnotists. Quite often this relation is overlooked by spirit pneumonologists.

There is no doubt that the mediumistic trance is identical with the third stage of hypnosis—termed somnambulism; and hypnotism in this sense has been a vast aid to the invisible operators, who must, before they can use a subject or a medium, as in trance speaking, test giving, healing or writing, first induce the trance. In frequently recurring instances this fact has been proven by the invisible or spirit operators taking control of the subject after the third hypnotic stage had been induced by the hypnotizer. Prof. J. W. Cadwell, in his day the greatest of American mesmerizers, was brought forcibly into Spiritualism through this, to him, perplexing phenomenon. He saw, in many cases, that he could not control his subjects after he had hypnotized them, that they obeyed foreign suggestion rather than his own, and that under this control persons long since dead proved their identity to him. Other eminent and later students confirm these experiences, among them De Rochas and Dr. Berillon. Evidently there is much for the subconscious self-theorists to learn. Personation induced by suggestion is one thing. Thought transference from invisible operators is quite another, and both are abundantly vouched for and both are the operation of the same law but from widely divergent points of impulse.

If some of our really valuable students would get rid of the hypochondria of their narrow, creed-bound notions of it and open their understanding to the import of all these phenomena as interrelated phases of a single uniform law, the end of petty dispute would be at hand.

YOUNG MAN, THIS IS FOR YOU.

If there were no fallen men there would be no fallen women. Women in the main are what men make them. Prostitution is simply the market where men purchase a commodity their own lusts demand. Without the demand their would be no supply, no market. Woman's very constitution and innate feelings forbid voluntary prostitution. To the fact that society is reeking with it only brings to the front and paints in terrible form that quality of men's natures for which there is no parallel, no analogy anywhere in the organic world. "Fallen women" who prey upon society and seek to destroy the virtue (?) of men are such because of the perfidy of some miscreant who has deceived them. Not one prostitute in ten thousand enters upon that awful life of her own free will.

Let us stop prating about fallen women until men are born and reared who can look at a woman without inspiring in her bosom a feeling that he wishes to seduce her.

Here is a motto for the Klondyke feverite: "If I have a hat which you want and you have a pair of shoes which I want, why should we wait until some gold is dug in order to make the trade?"

Have you seen our new Spiritual Song Sheets? Sample copies 5 cents.

DR. JACOB SWANSON

Amongst the long and honored list of Illuminators who have lit up the faded pages and given renewed life to the suffering myriads since the dawn of Spiritualism, the name and labors of the eminent psychic whose portrait adorns our front page this week, must occupy a leading place. We say a leading place advisedly, because the character of his work in the field of modern therapeutics is unique and has no prominent parallel unless we except the career of Dr. Newton.

Doctor Jacob Swanson was born in Sweden sixty-seven years ago, and came to America in 1843. He is a born healer, but his great career did not begin until 1872, when he passed through his first entrancement, saw and communed with the spirit world and gave forth tests of spirit power and interpretation culminating in the revelation of his life work. He immediately entered upon his mission, with rare self-abnegation laying aside business pursuits, and for twenty-five years has given to the world as brilliant and successful a career in pure spiritual therapeutics as has ever fallen to the lot of mortal.

The unique character of the doctor's work is his grasp upon the subtle laws of healing by equilibration, time and distance forming no obstacle, thus laying the foundation for that which is destined to become the natural remedial practice. Too much cannot be said on the importance of this grandly beneficent system. The doctor is being constantly encouraged in his work by letters and testimonials from scores of people who have been cured of their ailments and who at no time have ever beheld their physician in physical form, but whatever that they see and feel his marvelous powers in spirit. Dr. Swanson never uses drugs or medicines of any kind, but by his knowledge of the positive and vital forces of nature, aided by the wise spirit physicians who have his work in charge, he imparts to his patients the elements from which all medicines are produced, thus introducing the pure spirit healing without the sodden alloy of the material drug.

This grand idea or system of curing disease is now the doctor's chief concern in life. While he always has all he cares to do in the way of home practice where patients visit him for personal treatment by the laying on of hands, his larger interest is devoted to the introduction, practice and teaching of the new method. It is now possible and is proven daily that the sick can be healed and restored to sound health and not leave their homes nor be subject to the oftentimes irksome annoyance of a physician's personal visits. Dr. Swanson is in hopes of thoroughly impregnating the spiritual healers of the country with this vital principle before he leaves the earth life. He has patients all over the United States and even so far off as Denmark and Sweden whom he is treating with marked success. Thousands rise up and call him blessed.

The limits of this article will not permit more than a mere allusion to the marvelous work this man is performing. Those who wish to test it can do so by addressing the doctor at his home in Minneapolis, Minn. Doctor Swanson is a most amiable and pure minded man. He has none of the habits which detract so much from the true healer's function and which oftentimes destroy the value of a healer's powers, but he comes to the sick clean in head and body and pure in heart and possessing positive knowledge of the laws of nature as they pertain to health and disease, he strikes at once the root and cause of disease and restores equilibrium, leaving the rest to nature's restorative processes.

Aside from the thousands of testimonials given him by grateful patients Dr.

Swanson has been embraced by many of the prominent students of medical therapeutics. Eminent physicians and professors of universities who have witnessed his work and watched the result, unhesitatingly say that here lies the whole problem of treating disease.

The experiment of the N. Y. N. H. & H. Railway in running its trains by electricity on a branch line in Connecticut is being watched by other big railroad corporations. J. Pierpont Morgan, who controls \$1,000 million of railroad enterprises that the third rail device for feeding an electric motor, and which dispenses with locomotives, is to be added to all this machinery.

The fate of the engineers need not be expatiated upon. Like characters in a story who have performed their parts, they will be dropped and the fiction will have no more to say about them. Their places will be taken by mechanics. The new engine will need no engineer, no fireman, no coal, no water—only a mechanic.

CHOICE LITERATURE.

- SWEPT AWAY—A sermon on some of the sins of our lawmakers, by Rev. Moses Hull. 10c.
- THE OTHER WORLD AND THIS—A Compendium of Spiritual Laws, cloth, gold and white binding. Price \$1.50.
- THE BETTER WAY—An occult story by H. McL. Shepard-Wolf. 25c.
- IN HIGHER REALMS—A psychological novel, by Arthur F. Milton. 25c; postage, 4c.
- INTERVIEWS WITH SPIRITS—By Samuel Bowles, late editor Springfield (Mass.) Republican. Paper, 50c; postage, 5c.
- THE REVELATION OF SPIRITUAL TO THE MATERIAL UNIVERSE—Giving the law of spirit control, by Michael Faraday. Price, 15c; postage, 2c.
- SIDEREAL EVOLUTION OR A NEW COSMOLOGY—An explanation of the principles that pertain to universal life force and its expressions in form. 50c; postage, 5c.
- REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A lecture by Dr. Fred L. H. Willis. Price, 10c; postage, 2c.
- PSYCHOMETRIC DICTIONARY—A book defining the influences perceived by those who are sensitive. Price 25 cents.
- HEAVEN REVISED—A narrative of experiences after death. Mrs. E. B. Duffey. 15 cents.
- THE LIVING TEMPLE—By Dr. Benton. 10 cents.
- HYPNOTISM—Laws and Phenomena. Carl Sextus. Illustrated. 300 pages. \$2.00.
- THE CONTRAST—Evangelicalism and Spiritualism compared. By Moses Hull. 50 cents.
- CHRIST, THE SOCIALIST—By the author of "Philip Meyer's Scheme." Arena print. 50 cents. \$57 pages.
- WHAT IS SPIRITUALISM?—By Dr. John M. Peebles. 15 cents. This is a missionary pamphlet.
- BEYOND—H. S. Hubbard—Arena print. 25 cents.
- HELEN HARLOW'S VOW.—By Lois Walsbrooker. 25 cents.
- CONVENT OF THE SACRED HEART—Hudson Tuttle. 50c.
- CHRISTIAN THEOSOPHY—Dr. J. H. Dewey. A handbook of New Testament occultism. Price, \$2.
- WAYSIDE JOYTINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price \$1.00.
- A SPIRITUAL TOUR OF THE WORLD—In search of the line of Life's Evolution. Arena print. 50 cents.
- THE REASON WHY—Or Spiritual experiences, by Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.

Occultism.

TESLA ELECTRIFIES THE WHOLE EARTH.

A Tremendous Voltage—Fiery Flames, Like Serpents, With Power to Kill, Spring From an Electrode.

Nicola Tesla has announced that the completion of his latest discovery—the simultaneous transmission of messages by means of the earth's electrical currents to as many scattered points on the surface of the globe as may be desired. This he regards as by far his greatest achievement. He will follow his usual custom and lay his information before the world of science in his own words and accompanied by his own computations and conclusions. To a few intimates he gave a thrilling demonstration of the operation of his device for arresting and subjecting to control under natural laws the electrical substances in and about the earth. His latest invention, device or discovery is to produce such a disturbance of the electricity of the earth as can be felt and noted simultaneously at all parts of the globe.

Tesla had his rooms in the laboratory on Houston street, New York, darkened. From a room adjoining the one in which he and his visitors stood a current was turned on invisibly. A huge black disk hung on a frame about eight feet in diameter, from the center of which protruded a brass electrode seven inches in diameter. As the group gazed at this the apartment was filled with a crackling sound, which increased till it sounded like the rattle of musketry. Bright flames shot from the electrode, not from pole as in ordinary demonstrations. Like fiery serpents the wavy coils of flame darted in graceful lines around the disk. The longest sparks were fully eight feet from the point when they burst into dazzling brilliancy to the vanishing point. These electrical sparks were undoubtedly the longest flashes of light ever produced by similar means.

It seemed like a terrific lightning display, with the snapping, crackling sound, displacing the reverberations of heaven's artillery, and all remarked the weird and awing effect of the exhibition.

"What are you doing?" was asked Tesla.

"I am producing," said he, "an electrical disturbance of intense magnitude, which is continuing throughout the entire earth. In other words, I am producing a disturbance of the earth's charge of electricity which can be felt to the uttermost parts of the earth."

"And the result will be?"

"Ah," said Tesla, his face lighting up and his spare figure vibrant with pride and enthusiasm, "that is almost incomprehensible. This electrical disturbance by means of certain simple instruments can be felt and appreciated at any point of the globe. In this way messages can be sent the entire earth around and be taken up at any part of the earth without the aid or intervention of wires in any way at all."

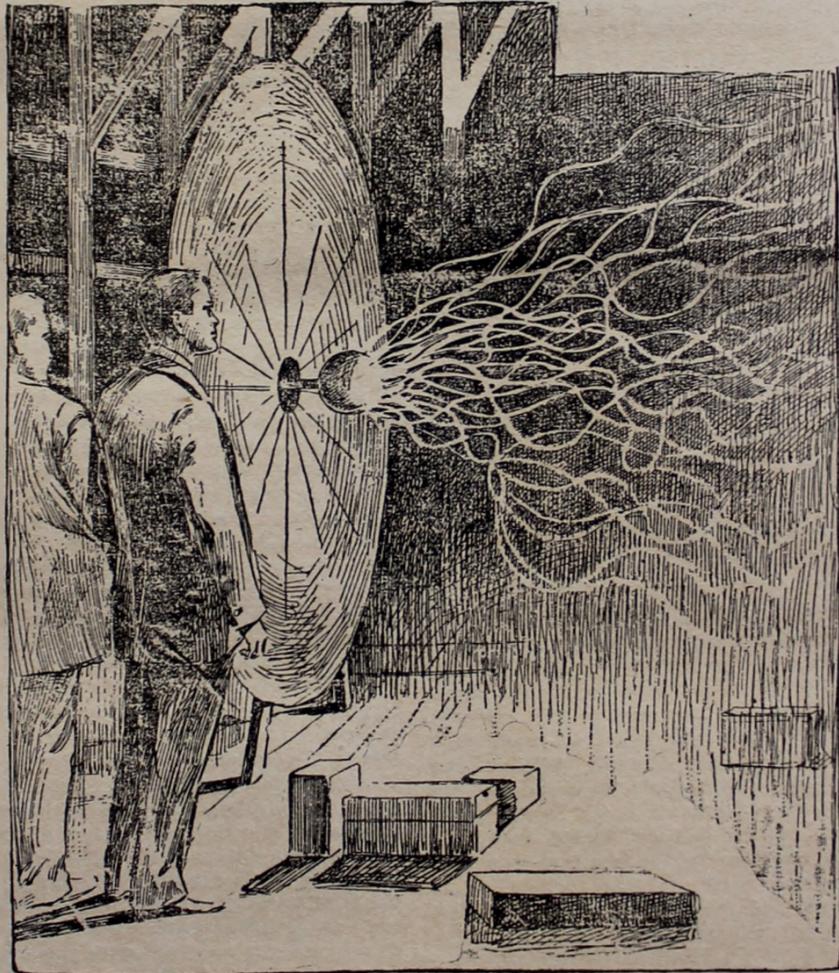
"What is the voltage?" Tesla was asked.

He motioned expressively with his long finger and said quickly, "As far as voltage is concerned, that is almost beyond computation. Yet, let me tell

you, I stood in front of that flame and had that charge shot through me and experienced no unpleasant sensation. Dangerous? Yes, it is dangerous and I shall not repeat the experiment, for it exposes the blood to a terrific tension. If those tongues of living flame touched an artery and it burst, in an instant one would be bloodless and lifeless."

"Practically then if, say, Queen Victoria were to die and these instruments for picking up and appreciating the vibrating ether were in place, a message could be sent simultaneously to every quarter of the British empire, and all her subjects apprised of her demise?" inquired a spectator.

"Precisely. The shock transmitted from the sending point would be appreciable anywhere on earth. This is my greatest and latest discovery, which I intend to give to the scientific world as soon as my data which is now virtually complete, is arranged."



TESLA'S NEW ELECTRODE.

THE MISSING WORD.

Order, said the law court;
Knowledge, said the school;
Truth said the wise man;
Pleasure, said the fool;
Love said the maiden;
Beauty, said the page;
Freedom, said the dreamer;
Home, said the sage;
Fame, said the soldier;
Equity, said the seer—
Spoke my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds a secret,
Kindness is the word."
—New York Tribune.

CYCLES.—New light on this subject given in "The Psychic World," an illustrated novel by the Light of Truth band. Price 25 cents.

SPIRIT PHOTOGRAPHY.

Astrals — Elementaries — Vibration—
Molecules—Atoms, Etc.

I see in Occult Science an article headed "Spirit Photography," in which the whole subject of discussion turns on the question, "But how obtained and how produced is the question," to which various answers are given and various theories advanced, as below:

A writer in Borderland says: "My explanation is, they are simply reflections from the astral, and the being or spirit that directs the astral rays upon the plate is merely an elemental and may know nothing either of photography or chemistry."

Now who is this elemental knowing nothing—that officiates in directing the astral rays so wisely? Let our author speak. "To me an elementary or elemental is a devil or demon or intelligence possessing only one kind of life, lacking animal and spiritual life." Thus this poor demon is relegated clear outside the material and spiritual domain of life. A veritable hermit and a sui generis. I think that we had better leave him there and we will work out our theories on scientific principles.

Again our artist says: "I am quite certain any picture, thought, imagination could be got on a plate by an oc-

fore the camera at the proper time. From this it appears that, for a spirit to get a photographic picture, it must by some unknown chemical process prepare its own sensitized photographic plate, and then it becomes the duty of the medium to hustle about and bring the shadowy visitant before the camera at the proper time. (Science weeps.) But let us have charity.

You see in the production of this spirit picture that it required five agents: The artist to manipulate the camera, the occultist to select and train his devil, he devil to temper the photographic plate and spirit form to be in readiness and a medium to bring the shadowy visitant before the camera at the proper time. Is it any wonder that our artist has come to the conclusion that spirit photography can not be made a practical success?

And further, there are some who attribute it to the power of spirits, some to animal magnetism and some have endeavored to explain it by the existence of a fourth dimension, and others by these two combined. The very fact that there are so many theories advanced to account for spirit photography is evidence to me that they are quite ignorant of first principles of the law of photology.

The writer then makes a candid confession. He says: "Nearly every phase of Spiritualism has been explained away by the philosophy of hypnotism or other science of suggestion."

Indeed, I think it would be a good thing if a little more demonstrable science would be infused into the spiritual philosophy, for I do think that it contains quite as many incongruities and heterodoxies; as accepted by its laity, as any type of philosophy that I am acquainted with. Orthodoxy not excepted.

I do not wish it understood that I mean that Spiritualism has no foundation truth. Nay, true Spiritualism is founded on the basic truth of all truths. And what we have to do is to form our theories so that when logically carried out they will not make the divine laws of nature contradict themselves.

But I do say its theories want to be rendered on a more scientific basis and maintained by a more correct logical expression. Let us not stultify our God-given rationality. The great mistake in all ethical religions and Spiritual science is the persistence in separating the spiritual from the material; whereas they are inseparable and governed by the one universal law, the law of affinity, the God-ruling energy. The union of the positive and negative, the male and the female procreative elements of the universe of nature.

All the elements and phenomena of cosmos are but the differentiations of spirit ether vibrations, and all things are assimilated and correlated, all to each and each to all, in one eternal whole, by affinity—the God soul of the universe; and of which gravitation is its exponent in the material universe, that holds the spheres of omniverse in their places.

We speak of matter as being indestructible, but matter as matter is not persistent, it is evanescent—and in its ultimate is motion, vibration, energy, to which it constantly tends—and from which, by the degradation of ether vibration, energy becomes involved in material forms, in one constant round of flow and ebb of supply and demand, never more and never less, a constant state of equipoise of balancing force.

THE LAW OF PHOTOGRAPHY is as fixed and as unchangeable as the law of gravity; its basis is affinity, and the resultant photograph is the product of affinity—every material form is constantly giving off vibratory waves of light from all parts of its surface, and at the same time radiating an aura of magnetic ether waves from its own substance; and these two qualities of positive vibratory force thrown upon

occultist if he were to select and train an elemental (a devil) for that purpose." "But I do not believe anything can be got." "I am sure these pictures are copies." (Copies of what?)

Occultist (mind you) is one conversant with secrets beyond the ken of science. Thus our artist concedes his inability and submits the whole job of accomplishing such fine work of photography to the occultist and his one-sided elemental or devil.

In stating the scientific side of the question our artist says: "Briefly stated it is this: We are constantly surrounded by spirit forms, invisible to the eye except under certain conditions, yet at times presumably real enough to change by some unknown chemical property the nature of the sensitized photographic plate, the medium bringing the shadow visitant be-

the sensitized photographic plate unite with the sympathetic negative vibratory waves of the sensitized plate and form a neutral film on the plate; the rays of light giving the form and tints and the magnetic ether waves give the life expression—the soul of the picture. The finer the external texture of the body, therefore, and the purer the intelligent soul force, the more perfect and beautiful will be the picture, provided that the sympathetic forces have been well balanced by the artist. This applies with equal force to the astral as to the mortal. Thus it is plain that the picture is the product of the affinities of the positive and negative affirmative vibrating force—the male and female procreative elements of nature. It is in the affirmative connection of these two elements that all phenomena are born into being, a sympathetic union; and not the product of impaction, as I understand the Rev. Wm. Lockwood to say, forgetting that all the elements and forms of matter find their own places by affinities. The photographic picture is as much a creation of the procreative energies of nature as is the oak. The law of affinity applies with equal force to the highest spiritual as to the grossest material. I here must emphasize what I have often repeated, that affinity is the procreative center of all phenomena. It is the term so appropriately translated to the word "love" in the science of ethics; is "the fulfillment of the law," the culminating point of all perfection, forming the complete cycle of life, and always ending where it commenced. To say a spirit picture is not strictly correct. Spirit in its highest sense is diffuse life, and can not be focalized, and those whom we call departed spirits are neither shadows, specters, ghosts nor spirits, nor in any way supernatural entities: They are yet themselves, as biological beings of human form and deport, of soul and body, of every tension of development in the line of cosmic evolution, from matter to spirit, from which they came. For convenience we will call them astrals to designate them from mortals.

To take a photographic picture of an astral will be just as easy and natural (if the sympathetic conditions as set forth above are strictly complied with) as it is to take a picture of a mortal (provided also that the astral present himself before the camera at the proper time). Photology is a scientific process, under fixed natural law or principles of nature, and the artist needs no spiritual medium to assist in bringing the proper forces together. I can see no scientific reason or cause why astral photography should not be as practicable as that of mortals. The difference in the two will be in the tempering of the sensitized plates. Science has demonstrated that thought is a physical energy; and as astrals are thinking beings they must be within the domain of physical forces and subjects of the same primeval laws or principles as are their earthbound friends and relatives, only attuned on a little higher scale of materiality and mentality.

The phrase "molecular action" often comes in very conveniently to explain a phenomenon or an effect the true cause of which is not readily perceived. But what is molecular action in its scientific sense? To say that any physical phenomenon is the result of molecular action explains nothing. But first, what is a molecule? Here I will refer to one of Dr. Lockwood's sermons, where he seems to discuss the atomic theory and to adopt the molecular theory to account for all reciprocity in cosmic action. He says: "I define a molecule as the smallest particle or amount of matter that will contain all the elements of the compound." Now this molecule is a composite quantity of correlate elements having the same molecular reciprocity as the original compound. What is the quantity of its molecule? Now take a mol-

ecule of this again on the same terms and repeat to the indivisibility of matter substance, where the last molecule is divisible only into atoms of spirit ether vibrations—primeval energy.

Query—What is the difference between an atom and a molecule in the ultimate? An atom of matter is not its finality until it is evolved to atoms of cosmic spirit ether. All the elements and phenomena of cosmos are but the differentiations of spirit ether, vibrations and all things are assimilated and correlated, all with each and each with all, in one eternal whole, by affinity, the soul life of the universe.

Affinity is the basis of all chemical action, and chemistry is the great solvent of mysteries, and the true law of Spiritualism is to be demonstrated by chemistry. Our artists claim a reason for their shadowy pictures, that the etheric molecular waves of light from the astrals are not compact enough to form a perfect film on the photographic plate. Such is a misconception. It is the failure of the sensitized plate to reciprocate the finer etheric astral rays, being responsive only to the grosser astral waves. Our scientists will have to labor long and hard before they arrive at any near approach to affinitized etheric possibilities. Be not despondent, there is a big future ahead.

JAMES B. BELLVILLE.

NOW OR NEVER.

A three months' subscription to *Light of Truth* and a copy of *Higher Realms or Psychic World* for 25 cents; but for new subscribers only.

TO SPIRITUALISTS.

The mission of Spiritualism is not merely to bring to you evidences of life beyond the grave and hope of reunion with loved ones in the spirit world. It has a higher work still—the elevation of the human race. Human progress is not attained by uniform steps, but by long periods of preparation, each are culminating in a change of vast import to the race. One of these changes is now approaching. A crisis in human affairs is impending. The issues must be met. No evasion of them is possible. We do not live for ourselves alone—we could not if we would. The human race is bound together by ties we can not sever. While striving each for his own welfare, we must aid in the elevation of our fellow men, else we fail to attain our own highest good.

Spiritualism is the greatest reformatory force of modern times. It has not been so recognized because its power has been diffused in every direction. Literature has been permeated by it; science has widened its domain in consequence of it, and in its clear light religion is being divested of superstition. Spiritualism has entered the churches, and (without asking recognition for itself) has infused new life into the decaying institution miscalled Christianity, changing its methods, remodeling its teachings, and so transforming its character that it can not today be recognized as the hell-fire terror of a half century ago.

While the teachings of Spiritualism (without recognition) are accomplishing much in the reformation of the world, Spiritual organizations are doing very little; and, until recently, all attempts at compact organization among Spiritualists have been futile. Organization to secure to Spiritualism credit for its reformatory work is of little worth; but organization to enable us to do the work is of inestimable value. In view of the fact that much more can be accomplished by a harmonious body than by the same number of persons acting as individuals, organization is of primal importance.

Our spirit friends have uniformly taught that happiness is to be attained here and hereafter not by self-seeking, but by love and labor for all; and after widely sowing the seeds of love for humanity during the many years, they now look for the harvest. Should not Spiritualists endeavor to put into practice the lessons of brotherly love taught by the angel world? Can we not assist in making equality of rights a reality instead of a pretence in the Great Republic? Has not the time come when organized Spiritualism can make a united effort for the establishment of better conditions on earth? How many Spiritualists realize that a change is inevitable, and that by our efforts it may be shaped for good instead of for evil.

What can you do? You can study human conditions as they exist today; you can ascertain the evils that afflict humanity; you can inquire into the causes, and having learned them, can aid in their removal. I do not here indicate specific reforms nor particular methods, because I do not wish to incite antagonisms—my only object now being to awaken inquiry.

Those who maintain that because such inquiry belongs to the realm of political economy it is therefore outside the boundaries of Spiritualism can not consistently claim the name Spiritualist. Spiritualism has no boundaries. It embraces everything that concerns the welfare of man. You who seek to set up limitations for its action deny its main mission on earth, even if you do not virtually put your seal of approbation on existing conditions. "Everyone for himself, and the devil take the hindmost" has been the rule of the past; "each for all and all for each" will be that of the future. Spiritualism demands a higher rule of action than has heretofore prevailed, and the Twentieth century will enforce it. PROGRESSIVE SPIRITUALIST.

REV. ELISE BRAUN.

Mrs. Braun was born in Aberdeen, Scotland, and came to Canada in September, 1881, and to the States in 1886. She was brought up in the Episcopal doctrines, but always believed in and realized the invisible world; was always mediumistic and developed these gifts in 1891 and has practiced them as a public medium ever since with phenomenal success. Her mediumship consists of clairvoyance, healing and speaking. She commenced as a trance speaker, but for the last two years has been an inspirational speaker. In 1892 she ran the Independent Psychical Society in St. Paul, Minn. In 1893 she moved to Minneapolis and held a meeting every Sunday evening, which was very successful and finally became the First Progressive Spiritual church, incorporated under the laws of Minnesota and chartered by the National Spiritualists' Association. She is pastor of the church and has been ever since its birth.

OBITUARIES.

Americus Wells of Rolling Prairie, Ind., passed to the higher life July 25, 1897, aged 56 years, 4 months. He was a firm Spiritualist, a soldier of the late war and a subscriber to the *Light of Truth* and loved the Truth.—Columbus Wells, His Twin Brother. Rolling Prairie, Ind.

Passed to a higher life, Willie A. Strawbridge of New Bedford, Mass., from the residence of his parents, Horace C. and Lydia Stanbridge, of 323 Purchase st. The funeral took place on the 3d of August, and was largely attended. Willie was 21 years old and had many friends who brought many floral offerings. Professor J. W. Kenyon conducted the funeral services,

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TESTIMONIAL.

B. F. POOLE: Enclosed find \$1.20 for two packages of Magnetized compound for weak eyes. I have used it for 7 years in my family with the best results. Mrs. E. R. ANDREWS, San Luis Obispo, Cal.

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THE RELIGION OF MODERN SPIRITUALISM AND ITS PHENOMENA

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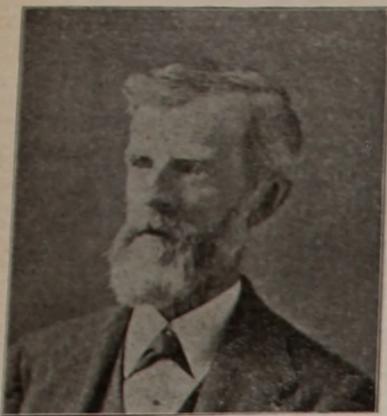
THE CHRISTIAN RELIGION AND ITS MIRACLES.

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BY DR. WM. CLEVELAND.

This elegant book—a fine library edition—was printed by the *Light of Truth* Co., of Cincinnati, but left unfinished in the hands of the binders, and the burden thrown on us. To liquidate this debt we will sell a number of these books at a very low figure. It has therefore been

REDUCED TO FIFTY CENTS—POSTAGE 14 CENTS.



J. W. KNIGHT

of Grand Haven, Mich., is now 71 years of age. In early life he was an ardent worker in the abolition ranks and has all his life affiliated with the reform elements of the country. Four years ago he became interested in and an investigator of Spiritualism, and organized the James Harris Spiritual association of Agnew, Mich., and for three years served as its president, and is now a zealous worker for the cause by extending the circulation of the Light of Truth.

The World of Psychics and Liberal Thought.

Three stages mark the history of every reform. Agitation, discussion and adoption. Spiritualism has passed the stage of agitation and is now fully entered upon the era of discussion. Men and women of brains and culture everywhere are bending their energies in the analysis of its claims. Its final adoption by the universal acclaim of civilization is as certain as the growth and development of the younger minds of this generation.

The American continent existed in the tenth century, just as much as it did in the fifteenth when Columbus discovered it. So it is with all truth, all progress. Mankind, by virtue of necessity, discover, lay out, beautify and utilize the hidden properties of nature and life.

The knowledge that intercommunion between the two worlds exists is the initial condition of receptivity of mind. Spiritual receptivity is the basis of all manly and womanly development.

The intelligent Spiritualist does not regard spirit communion in the light of mere phenomena, for occasional satisfaction, information or consolation, but rather as a great practical working force of life.

Spirit phenomena are evidently raising considerable attention in Richmond, Ind., as the newspapers of that thriving burg are filled with "exposures."

A short time ago Mr. McSherry, a photographer at Hubbardstown, Mich., took a group of several ladies from Pewamo, among them a little girl standing beside her mother, the only child in the group. Imagine the surprise of the photographer when the camera disclosed a second little girl standing beside the mother, with a hand laid on the little sister. The apparition was a sister of the little girl, who had been dead a short time.

Reports are common of the efficiency and reliability of Mrs. Captain Blake's mediumship. Mrs. Blake resides at Brodrick, O., and people from all parts of West Virginia, Kentucky and southern Ohio visit her and are convinced of spirit return.

Dr. C. W. Hidden's lecture at Lake Pleasant on "What Must We Do to Be Saved" was a stalwart plea for the expurgation from spiritual phenomena of fraud and knavery.

A female attempted to "expose" Medium Max Hoffman at the camp meeting near St. Paul and Minneapolis. The newspapers of both cities went frantic over it, but Mr. Hoffman well nigh converted the heads of the St. Paul police department next day with his marvelous slate-writing phenomena.

Rev. R. H. Jackson, colored, expects to see the "second coming of Christ" at Camden, N. J., and declares that he has been given special spiritual powers of sight and healing.

One Elder W. R. Covert, a mild lunatic, is trying to tantalize mediums at Chesterfield, Ind., camp meeting by challenging them to pit their manifestations with those he claims he can produce.

Those of the old-time workers who recall the name and labors of Mrs. Helen L. Palmer, and the newcomers into our ranks who have listened to her stirring addresses will be glad to know that she is again in the field doing yeoman service for the angel world and suffering humanity. Mrs. Palmer is a speaker of exalted caliber and fearless enunciation, striking deep into the roots of creedalism and lighting up the way in her brilliant discourses. She has been recently married and her new name of Helen Palmer Russege can be addressed at her home, 95 Farmington ave., Hartford, Conn.

Giles B. Stebbins, whose name and labors are known wherever Spiritualism has found a foothold, is out with a neat and valuable brochure on "Man the Microcosm," published by the Banner of Light Pub. Co., Boston, in which he presents the intuitive or deductive process of reason with marked ability. Mr. Stebbins also cites numerous writers and thinkers who have delved into the secret recesses of man's nature. Altogether this latest of Mr. Stebbins' writings is a timely help and need to the earnest inquirer.

"The FreeMan," published monthly by C. W. Close, 124 Birch st., Bangor, Me., at one dollar per annum, is one of the latest contributions to the field of human spiritualization.

The world has always stoned its prophets. Progress in this respect hinges upon misdirected intellect. Calumny and ostracism have taken the place of stones and swords in dealing with the prophet nuisance. It is much more respectable to out off a man's head so slick that he doesn't realize it, than it is to bungle the job with a mere sword of polished steel.

A correspondent says that the discourses at some orthodox funerals of recent years have really assisted demons in their work of destroying man here on earth, such as statements of the departed friends looking over the battlements of heaven, or hovering around their grieving friends, etc., and adds, "how easy to go a step further and ask for a 'message.'" It would be much easier than to explain the concatenations of this man's spleen.

The learned men of Harvey's time ridiculed him for asserting the circulation of the blood. But it appears that the blood had been coursing through the veins and arteries of man for some time previous to Harvey's discovery, and has kept it up pretty evenly since that date. We understand that it has ceased to circulate so far as the "learned men" of Harvey's time are concerned.

THE CAMP AT MANTUA STATION, O

J. Frank Baxter, one of the most prominent platform test mediums in the ranks of Spiritualism, addressed two immense audiences at Maple Dell Park on the 8th, following his lectures with seances in which fifty or more spirits said to be present were fully described, full names given, with places of former residence and many incidents pertaining to their history prior to death. A remarkable feature of the seance was that every spirit name, date and place given were recognized as correct by parties in the audience, most of whom were entire strangers to the medium.

Dr. W. A. Mansfield of Cleveland, the independent spirit slate writing medium, was also on the ground and in the evening gave a light seance for physical manifestation. Dr. Mansfield will be at the camp on Sundays during the balance of the season. Next Saturday evening "My Mother in Law" and a bill of specialty sketches will be presented by Mr. and Mrs. W. J. West and Mr. Fred C. Taylor, supported by the best local talent. As the professionals named have had over 30 years' experience in the theatrical business, a first class entertainment is assured. Next Sunday the rostrum will be occupied by Dr. F. Schermerhorn and another open air concert will be given by the Garrettsville band. SELIM.

TEXAS CAMP.

The North Texas Spiritualist camp meeting will open at Oak Cliff, Tex., Sept. 4th and close Sept. 19th. Good mediums will find this a desirable camp. Address Mrs. J. C. Watkins, secretary, 105 Swiss avenue, Dallas, Tex. A. WHITING.

"Mind, Matter and Man," and "Smokestacks and Steeples," two addresses by Williard J. Hull, price 10 cents each, given free with a three months' subscription to the Light of Truth for 25 cents. This for new subscribers only.

PACIFIC COAST CAMP.

The Independent Free Thought Bible Spiritualistic Society of San Francisco will hold its annual camp meeting in Trestle Glen, Oakland, from Aug. 8th to Aug. 22. Tent room and admission to grounds free. Good speakers and mediums will be present and a large attendance is anticipated. Everybody—skeptics, Spiritualists and everybody—are invited to attend. For particulars write Dr. C. H. Rines, 1236 Market street, San Francisco, Cal., or J. R. Little, Box 34, Oakland, Cal.

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SUNDAY SERMONS.

LIGHT FROM THE PULPITS.

Rev. S. B. Warner of Kansas City took "Ho, for Klondike," as his text and warned against rushing there, for, said he, where one man makes a fortune thousands will be disappointed. He argued that the rush to the Klondike was a foolhardy movement without the merit of evangelical or colonization effort, and purely for the greed of gain.

Rev. J. H. Cawardine of Chicago, in a sermon on "Soul Thirst," said that much offered for the same was chaff, under which all not strictly Christian was denominated. But he also said of Christianity that it needed a revival with less doctrine, creed, profession, eloquence and camp meeting, and more right living on the part of those already in the church.

Dr. F. Marsten of Columbus, O., preached from II Cor. 3, 18. He aimed to show that the best life was in what he termed "reflecting divinity." Earth is best, he said, when it most resembles heaven. The activity of man should but be the echo of a higher activity. Only through this means is it possible for man to attain the happiness he is yearning for, all of which is synonymous with that portion of spiritual teaching which advocates a life in conformity with inspiration.

Rev. F. L. Wilkins of Rochester, N. Y., speaking of the need of sacrifice in the churches today, calls attention to the fact that, while much more is done for missionary work than formerly, yet it is comparatively little, considering what "we spend on ourselves. Last year the Christians expended about \$5,000,000 for foreign missions. In the same time our country spent \$22,000 for chewing gum, \$50,000,000 for bicycles, \$400,000,000 for amusements and \$600,000,000 for jewelry."

Dr. Cleland of Duluth, Minn., speaking on "The Problem of Life," referred to the comparison of ideas existing in man according to the sphere he inhabited, said that a Rothschild could not rightly judge a hungry street gamin for stealing a loaf of bread to satisfy hunger. Men are too ready to condemn their fellows without a consideration of what their own weakness would be in similar circumstances. Job could well reply to Eliphaz: "I could speak as ye do if your soul were in my soul's stead."

The Rev. Dr. G. L. Perrin of Boston opposes long vacations to pastors. He said formerly the pastor took only a week away from his church. Then he felt the need of two weeks during the July hot term. They extended the term to a month in order to round out his vacation. It was discovered that August was as hot as July, so two months were given him the following year. Then June was found to have hot days, and vacations began June 15. Because the pastor's stay abroad consumed so much of his attention, the term was extended to Sept. 15, so as to give him plenty of time to get home, making a full three months. Vacations of two months are very common. He therefore didn't wonder that the morality of the people goes on a vacation when the churches close like that, he said. If they close, the churchgoer argues, why not take also a vacation in morality?

Rev. Dr. Farrell of Cleveland preached a sermon on parental responsibility, saying many of the iniquities in youth were caused by the dereliction of parents. This is the day of youth. They grow rapidly and when

the girl is eighteen and the boy twenty they think themselves capable of self-government. They bid farewell to the parental restraint; they are no longer bound by the restrictions of father and mother. They are allowed to go their own way. The church has done its part, the way has been pointed out, they know right from wrong. Is it a true liberty that lets one forget his or her soul? Parents think that their time of watchfulness is over when the children are grown. Parents should insist on their children obeying them even unto womanhood and manhood. It is the duty of parents to keep their children from dangerous company, especially in these vacation days. Know where they are, with whom they are at night and with whom they walk the streets. It is a serious thing. It results in mixed marriages, unhappy marriages and scandals. No eloquent words of the preacher, no stringent laws of mother church, no powerful prohibition of the civil government can take the place or the influence of the home.

Rev. Dr. Mathews of St. Louis, speaking on "New Fangled Ideas," said: "The Bible is true, or else it is a lie. If it is true, then all these new-fangled ideas are false." After this he said that he and Professor Sheldon of the Ethical Science society are good friends, but that "if he is right then I'm a goner, and if I am right, then he is a goner, for he does not recognize Christ at all."

The doctor was making a plea for old-fashioned religion, for the religion of the founders of the churches. He preached his sermon with an allusion to the degeneracy of the times. When he was a boy he walked several miles in order to attend Sunday school, but in these days the weather is too cold or too hot, and children can not go a few blocks in order to receive religious instruction. And in place of the old doctrine, founded upon the idea of the blood of the Savior, there have sprung up a variety of new isms, having their foundation in fine spun ideas of morality. At the close he admitted that some of the sermons of the "new-fangled" people were beautiful, and that they have an attractive style of logical reason, but he cautioned his hearers against the false teachers who are trying to lead the people away from Christ.

Captain Mrazik occupied the pulpit of Calvary Baptist church, Chicago. The captain, who is in command of the post of the American Volunteers, said she was born a Jewess, and at one time bore such a hatred for Christianity that she used to spit at the image of the Savior, but now she loved him even more than she formerly hated him, and for his sake she loved both Jew and gentile. She was married at 18 to a Roman Catholic, but at that time she was an atheist. It was not until her child died and she had become familiar with the gems of English literature that the glories of the Christian religion were revealed to her.

Presbyterians, Baptists, Congregationalists, Catholics, "and all the other sects and insects," as she expressed it, had no meaning for the speaker. When she was coming over to this country from England she noticed that the ships of all the different nations under the sun lowered their flags one to another. Then she reflected that all these ships, sailing under so many flags, were all handled according to the same laws of navigation, and that each would make the port to which it was destined, no matter under what flag it sailed. Then it occurred to the speaker that no minister of any church would ever be able to lead her aside from the great truths of the gospel of Jesus Christ for the sake of advancing any particular sect.

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LESSONS IN LOGIC.

HOW TO CHANGE PROPOSITIONS.

It is quite as necessary that a logician should understand propositions in logic as terms. In order to make the matter more plain I will specify other kinds of propositions.

A hypothetical proposition is a proposition which asserts the predicate of its subject under certain conditions. As, the water will boil if there are 212 degrees Fahrenheit of heat applied to it; the water will turn to ice if the temperature should fall to 32 degrees.

A negative proposition is one which turns upon a not or a no. I will go to the city tomorrow if it does not rain.

A disjunctive proposition is one which contains the word or or either as an adjunct to its predicate. As, there will be rain or snow tonight. He will spend the summer at either Long Branch or Saratoga. Disjunctive propositions always contain two, and sometimes more than two predicates. He will either go on Saturday or Monday, or he will not go at all.

I have before indicated that a universal affirmative proposition always distributes its subject through its predicate, but distributes nothing else. As, all fish live in water. This proposition does not assert that everything that lives in water is fish, but that fish live nowhere else except in water. In a universal negative proposition both the subject and the predicate are distributed. As, There can be no effect without an adequate cause. There are no snakes in Ireland.

A particular affirmative proposition does not distribute either its subject or its predicate. As the proposition, Some apples are sour, does not affirm that all apples are sour, nor that all sour things are apples.

In a particular negative proposition the predicate is distributed. In the proposition, Some animals are not carnivorous, carnivorous things are taken universally, and "some animals" are excluded.

It might be well before leaving the subject of propositions to throw a few propositions into syllogistic form in order to illustrate the results of a misunderstanding of the principles of logic.

All needles are made of steel.

All axes are made of steel.

Therefore all needles are axes.

Now everybody can see that the above syllogism is wrong, but only the one who has some knowledge of logic can detect at a glance where the wrong is, and can in a few words expose it. The wrong lies in the distribution of the predicate instead of the subject. Remember in all universal affirmative propositions it is the subject, not the predicate, which should be distributed. The proposition would be correct, yet it would be syllogistic, as we shall learn further on, if it read as follows

All axes are made of steel.

All needles are made of steel.

Therefore all axes and all needles are steel.

In this proposition it is the steel and not the axes and needles that has been distributed in the conclusion.

Now we will try a universal negative proposition

No hoes are made of wood.

Axes are not hoes.

Therefore axes are made of wood.

Here are two errors. The first is in distributing the predicate instead of the subject. The second is in drawing an affirmative instead of a negative conclusion.

Before entering directly on this subject it seems necessary to ask the reader who wishes to understand logic to bear in mind that a reasoning, or an argument, consists in drawing or inferring one thing from another. It is an expression in which, from something laid down, which is granted as true, something else must be admitted as a necessary conclusion. That which is laid down is called the premise, or sometimes more than one thing is laid down, in which case they are called the premises; that which is drawn from what is laid down is called the conclusion.

The four chief propositions, I have before said, are: First, universal affirmative; second, particular affirmative; third, universal negative; fourth, particular negative. Now there are certain changes or transpositions which can be made in these propositions.

Remember that A is the sign of the universal affirmative, and E is the sign of the particular affirmative. I is the sign of the universal negative and O is the sign of the particular negative. A universal affirmative proposition can be changed in to a universal negative proposition as follows:

A. All fish live in water. I. No fish live out of water.

A universal affirmative proposition can be changed into a particular affirmative proposition by changing the subject and predicate as follows:

A. All rational animals are men. E. Some men are rational animals.

The new proposition made by converting the universal affirmative into a particular affirmative is called the converse of the old proposition.

A particular affirmative proposition may have the subject and predicate changed as follows: Some wooden buildings are churches, may be changed to, Some churches are wooden buildings. This change is called simple conversion.

A universal negative proposition can sometimes be changed in a similar manner. The proposition, A rolling stone gathers no moss, can be changed to, No moss gathers on rolling stones. Other changes might be suggested. As, if all fish live in the water, it follows that all things which do not live in the water are not fish.

Every universal affirmative proposition implies its negative with its subject and predicate changed. All good books are useful, can be changed to, All useful books are not good.

All the past instructions of these lessons have been necessary to prepare us to take hold of the subject of

SYLLOGISMS.

The word syllogism comes from the Greek word syllogismos, which means a reckoning; to bring out at once before the mind; to conclude. Logic defines a syllogism to be an argument stated at full length and in regular form. A syllogism always contains three terms and no more. These terms are called the major, minor and middle term. A syllogism also contains three propositions, or rather two propositions and a conclusion, as,

Man is mortal.

The president of the United States is a man.

Therefore the president of the United States is mortal.

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From the heart once full of day,
Till the stars of heaven are breaking
Through the twilight soft and gray.

Only waiting till the reapers
Have the last sheath gathered home,
For the summer time is faded
And the autumn winds have come
Quickly, reapers, gather quickly
The last ripe hours of my heart,
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels
Open wide the mystic gate,
At whose portals I have lingered,
Weary, poor, and desolate,
Even now I hear their footsteps,
And their voices far away;
If they call me I am waiting,
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown,
Only waiting till the glimmer
Of the day's last beam has down
Then from out the gathering darkness,
Holy, deathless stars shall rise,
By whose light my soul shall gladly
Wing its passage to the skies.

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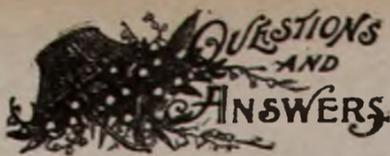
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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—I have heard it said that a man who misrepresents an article of sale during the day will be deceived in like proportion by spirits when he attends a seance at night. Now, I am a clerk in a department store, and am paid for so doing. In fact, I am compelled to do so to support my family or lose my job. Am I responsible for what I can not help?—Clerk.

Answer.—If it pains you to be compelled to serve your master in a dishonest act you will receive the sympathy of good spirits in comparison to your suffering. The evil does not always lie in the act, but in the spirit of the act—the intention—the principle or life force involved. Greed may be the incentive in one; envy, vainglory or the desire to break down a competitor in another, which leads to deception, and ordered to be carried out by a hireling. The evil of the act naturally falls on the progenitor—the creator or mover in the play—not on the innocent victim, unless he or she takes a similar delight that the master has in the act. Some do this to become partners—partners in selfishness. A willing participant in a crime is as much a criminal as the projector; an unwilling one is the victim to circumstances and not answerable to natural law. The latter only reaches where the soul is active or interested. Even overeating oneself has no rapport with psychic law. It may punish itself finally, but only affects the body. But let a man rob another to feed his stomach, and he comes in contact with a law that touches his soul nature, and punishment follows accordingly. Such effects react for discontent, gloominess, restlessness, and follow the doer into the next life, often hanging onto him for centuries, if no opportunity is found to undo the evil—that is, reverse the cause by an opposite act or series of acts which laid the foundation for the discord. The "utmost farthing" must be paid. But every good deed is equally well recorded in the soul. All manifest as forces. Man is a bundle of forces, made up of feelings, thoughts, acts and intentions. An evil intention, though foiled, creates a force, nevertheless, because it is mind in operation. It will call for a repetition of the same intention until neutralized by an opposite intention based on reason or regret. So a good intention, though not carried out, has a like effect, and adds to the force for good. When the latter counterbalance the evil—the negative, animalistic or unspiritual generally—the man is perfected as a mortal. He is then ripe for spirit life to begin progress on a higher plane. Thus our future happiness—whether in the mortal or in spirit—depends on our acts, intentions, thoughts and feelings in connection with our fellow beings. If we can return good for evil the most active animalism has been overcome and adds to the positive or spiritual side of our nature accordingly. The stronger the resistance the greater the force generated for good. This may be applied to all manner of temptation, all desires, all needs, all tastes. This is what Jesus meant by abnegation or overcoming, and Modern Spiritualism by temperance in all things, and the man who does his duty towards his family is abnegating all the time. That alone will carry him through, but he

should have care not to neutralize this good by deception outside; for in comparison as he does this, he is robbing some one else or doing others injustice. Let him be just all through. In that one word "Justice" lies all the religion a man needs—whether he does this to a dog or to his unjust employer, on whom he is dependent for a living. Justice in a man attracts the love of angels to his side.

Question.—I am a new investigator and am puzzled whether to classify Spiritualism as a science or a religion. If the former, where would the religion come in, if such it be as claimed?—Thinker.

Answer.—It is both, for the one is involved in the other. Its foundation is scientific as all truth is, but it is based on spiritual principles, as the phenomena show on first investigation. You can not evoke a Spiritual phenomenon without evoking intelligence. The two are synonymous. The natural inquiry following a manifesting intelligence is one concerning its condition, and this can not be answered without touching on the moral or religious; for a spirit's condition is based on this. Spiritualism may be classed as a science, but that would not prevent the moral from coming to the fore, for a proof of immortality per se is worthless if it does not include the investigator. Knowing this, he wants to know of his prospects as well. This he can not be told either without a comparison or a moral lesson. Thus the religious side can not be shut out, however it may be circumvented. And the moment an investigator takes himself into consideration concerning the established fact of immortality he makes a religion of it, even though he persists in calling it a science. By so doing he simply changes the nature of the word, and science will stand for religion. But what of it? He can not practice the precepts given by the spirits without effort, and effort creates. There is none so perfect as to debar all improvement, if but mentally; and mental improvement invariably betters the man, if but to allay conceit—the assumption of knowing something as a mortal when eternal progression stares him in the face. Now, conceit is an imperfection, and no imperfection can be rooted out without having committed a good act—a moral deed—which means self-improvement—and that is religion, by whatever other names it may be known. Self-improvement is creation, and creation is scientific. Religion or morality, therefore, may be put down as a science, and not injure it one whit.

Question.—What is love?—Young Philosopher.

Answer.—Love is manifold. In its mildest form it is the harmonizing of two or more individuals for one aim, one desire, or one taste, whether in children or adults. Then comes that form manifested by association. It may be termed brotherly love, but it occurs between females as well, and often between men and women. Its relation is magnetic. It is not bound by mutual tastes or desires, for they often differ; but the association is soothing to one another. Boys and men denominate it "chumming"; girls and women "confidantes". Next comes sexual love. This embraces the widest differentiation, from the purely animal to the poetical or sentimental, but resulting in one aim, parenthood, when the love becomes diffused into the children more or less, and takes a spiritual or mental turn—some sooner, some later, according to the inborn force or emotion for a material effect. But all focalizes in what is known as divine love, which embraces all of the aforementioned joys and constitutes a spirit's happiness, whether in or out of the physical body. It is the love that feeds the soul, and is the sweet interblending of two

of opposite temperaments—one absorbing through the heart or blood, the other receiving through the brain or nervous system—an exchange of sympathy for intellectuality, or heart food for brain food—but both must be freed from the selfish and the sensual which interferes with either in its exchange. The flow must be unimpeded by animalism in either—freed from heart or mental impurity. It is the condition which all are intuitively striving for, and to which has been given the names of soul-mates, affinities and platonic love. It is inherent in man at birth, but has to be achieved by overcoming the animal in our natures.

Question.—As we are able to make artificial ice, will it ever be in our province to lower the summer temperature indoors by chemical process?—Spiritual Scientist.

Answer.—Without doubt chemistry will lead to a process by which a substance can be disengaged in a room that will cool the atmosphere in a heated room when made so by the weather without. It may begin with storage receptacles and probably be extended to a piping process like gas, with large reservoirs at the "cool air works." Nothing is impossible in this age. Skepticism is beginning to be regarded now as imbecility or ignorance.



MRS. J. LINDSEY.

Mrs. Lindsey was born in 1839 at Hannibal, Mo., and has been a medium since her twelfth year. She is a clairvoyant, trance and test medium. Her residence is 63 4th st., Grand Rapids, Mich.

A LITTLE REMINISCENCE.

Dr. J. V. Mansfield, known years ago as the "spirit postmaster," and whom many believed to have passed to the other shore, is still in the body and living at Ipswich, Mass. In a letter to Mr. Jay Chaapel at Blodgett's landing, N. H., he writes—still in a firm and characteristic handwriting:

"I have been trying to live for the last half century to make the world better from my having lived in it, but if so it remains to be seen...Forty-six years have I labored for Spiritualism, and have never rusted. I have written 700,000 communications in 15 different languages on paper five inches wide to three and a half feet in length, which, if pasted together, would have extended twice around the globe. My public labors have ended, though with a few exceptions, I do write for packages from abroad occasionally. I have lost the sight of my right eye, have but partial use of my right arm, and my lower limbs have become almost useless from paralysis. I am 82 years old, have no fear of death and have been looking forward for the change the last ten years."

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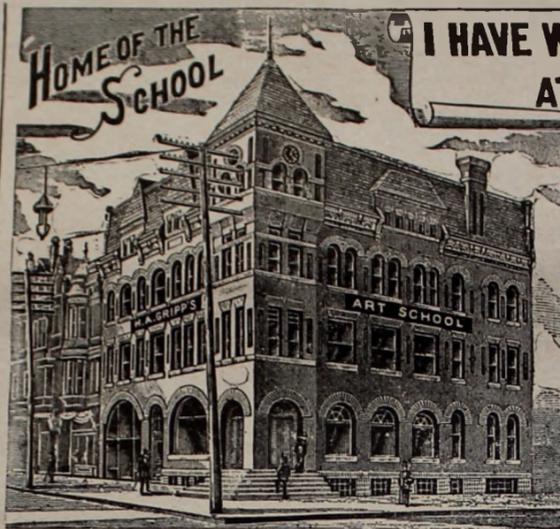
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PERSONALS.

—Read "Spiritual Scraps."
 —Address G. W. Kates at 55 Comfort st., Rochester, N. Y.
 —J. S. Rutherford of Beatrice, Neb., congratulates the Light of Truth on its improvements.
 —Rev. Samuel Weil may be addressed for lecture engagements at 527 Larabee st., Chicago.
 —A medium who falsely reports that he or she was appreciated at services never held needs watching.
 —Eugene Henyan of Oswayo, Pa.—not Kenyon—is the name of the gentleman whose photo we brought in issue of Aug. 7th.
 —Another chance is offered for a three months' subscription. We hope it will be treated right this time. See notice elsewhere.
 —Those who preach charity should also practice it—notably when an editor refuses to publish the illogical effusions of a speaker on this subject.
 —Mr. Jay Chaapel writes from Blodgett's Landing under date of Aug. 3d, 1897: "I have just had a remarkable letter from Dr. J. V. Mansfield at Ipswich, Mass. He is 82, but writes like a young man—is logical and has a very neat chirography."
 —A report got into these columns a short time ago to the effect that Mrs. Gehring, a Cincinnati medium, had been giving manifestations and exercises in her mediumship at the First Spiritualist church of this city. The report was misleading as no services of any kind were given by the lady.
 —Prof. H. Mettke writes: "I want to be thankful to the Light of Truth as I have gained much valuable information by reading its columns for the last three years. My eyes have been opened, and the more I investigate the more I become convinced of the wonderful truths of this noble cause."
 —Our spiritual songster, Mrs. E. T. Cowley of Washington, Pa., has just issued two more songs, set to music, entitled "The Headlight Down the Track" and "There's a Light Surely Coming," price 30 cents each. In a letter she writes: "Inclosed \$1 for my subscription, the first money I took in for my music, and I know of no better way to invest it than for your valuable paper." We know of no higher devotion to the cause than this, and it furnishes a sample of a true Spiritualist, as most of our present subscribers are. We have lost some since our change, but they were not of this sort.

Rome is the home of spiritual law making; America the home of progressive thought. At Rome is the citadel of a mighty force, whose influence is in every part of the world. It is the seat of war for the battle of religious freedom. America has the most powerful influence centered there to neutralize it. The Indian is that opposing force. See "Psychic World" for continuation.

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