

Right & Truth

VOL. XXII.

MARCH 12, 1898.

NO. 11



C. FANNIE ALLYAN.

An Exponent of the
philosophy of Life.

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HYPNOTISM

HYPNOTISM FOR BAD GIRLS.

A Suggestion That It Be Tried at the Industrial School.

Information coming from Denver that the managers of the Colorado Industrial School for Girls are seriously considering the introduction of hypnotism as a remedy for the frequent violent outbreaks that have occurred among the inmates is of not a little interest in Milwaukee. It is proposed that the incorrigible girls at Denver shall be hypnotized and that, while in that state, suggestions be made to them which will influence them towards better lives.

The subject is interesting to Milwaukeans in view of the recent sensational happenings at the Wisconsin Industrial School for Girls, and the question naturally arises whether the same innovation might not prove successful here at home.

Mrs. J. L. Kaine, secretary of the board of managers of the industrial school here, believes that under the right conditions, hypnotism might be made a powerful factor for good discipline and better moral ideas among the inmates of the school.

"I certainly think there could be no harm in trying the experiment," said Mrs. Kaine; "always stipulating, of course, for proper conditions. By this I mean that the matron and superintendent should be present when the experiment was being performed, and that the physician in charge must be thoroughly competent and reliable, and well versed in the science of hypnotism. There is no doubt whatever that much has been accomplished by hypnotism in the matter of effecting physical cures where it was plain that the mental faculties dominated the physical conditions, and why should not the effect be the same in matters purely mental?"

"I know within my own experience of a case in an institution where a girl became possessed of the idea that she was a cripple. She limped painfully, one shoulder drooped and gave her a one sided appearance, and the matron and superintendent of the institution became convinced that there really was something wrong, they called in a physician, who looked the girl over carefully and made up his mind that there was nothing at all the matter, and that the girl's ailments were the result of imagination. He decided to try an experiment. Before administering chloroform to the girl, he told her that he was going to perform an operation that would cure her, so that she would not be crooked any more. When she came out from the influence of the chloroform, he told her that he performed an operation and that she would never be troubled again. And she never was. So you see the effect of mind over matter."

"As a rule, the girls in an institution of that kind are intensely nervous, highly strung and very sensational. That being the case, I believe that it would be entirely possible to implant in their minds, when they were under hypnotic influence, strong suggestions towards better thoughts, which would remain with them after the influence was removed. Of course, the influence would in time pass away, but then, give them another suggestion; and by pursuing this course of treatment the good thoughts would in

time supplant the evil ones, until the very nature of the patient would be transformed. At least, I believe this is within the range of possibilities, if the experiment were carefully, faithfully and conscientiously carried out.

"Of course, the objection will be raised that such hypnotic experiments would be surrounded with much danger, from the fact that physicians are not always men of the strictest honor. In reply to this objection, I would urge that hypnotic experiments must be conducted with all the safeguards and circumspection that are attendant upon any surgical operation. And that being the case, I can not see where the danger is greater in one than in the other."

"If it were properly done, such hypnotic suggestions might have some effect upon incorrigible girls," said Dr. Stanton Allen. "The effect would be limited, however, and the experiments would be dangerous unless properly conducted. It is altogether probable, too, that only a small minority of the girls would receive any benefit from the experiment, for it would require the co-operation of the girls themselves to bring about any good results. Unless a girl were willing that the experiment should be performed and lent herself passively to the suggestions she would receive, I do not see how anything could be accomplished. However, it is a subject with which I am not sufficiently familiar to make any definite statement."

Dr. U. O. B. Wingate, when asked for his opinion on the subject, did not approve of the idea. "Hypnotism is not to be played with," said he, but should only be used by those who thoroughly understand its workings, and then only rarely and under certain conditions. As to making hypnotism an agent to accomplish moral reform, I do not believe it could be done."

HYPNOTISM BY MACHINES.

A machine that will hypnotize the insane is the latest thing in the line of hypnotism. It is warranted to produce a hypnotic sleep in two minutes. The inventor, Dr. Carleton Simon of New York, claims that by means of his machine 98 per cent of all persons tested can be put into a trance state.

Dr. Simon's hypnotic machine is an electrical apparatus mounted upon a small wooden box within which there are small batteries. An oblong plate made up of small mirrors of various shapes and set at different angles is the distinct feature of the invention. The plate is eight inches in length by two wide and makes 1600 revolutions in a minute.

When at rest the plate, whose parts are joined by gilded cement, is not a slightly object, but in motion by the pressure of the thumb upon a button projecting from the top of the box, it becomes truly a thing of beauty. Speeding with the almost incredible swiftness of its 1600 revolutions a minute, it seems a rapidly revolving ball of light.

The light is unsteady. At some points it swirls in hot, angry flashes. At others it is half lost in swift, passing shadows. The shooting flames weary the eye and drive its vision to the center, which seems a stationary glowing garnet.

The effect of watching the revolving plate is that the sight is first d-

zled, then fascinated. In two minutes the mind is concentrated upon the center of the revolving plate. In eight to 10 minutes the subject is in the passive state known as hypnotic sleep, and the mind is open to the suggestions of the hypnotist at the machine, and the muscles are obedient to his voice.

"I believe that I have solved the problem of how to hypnotize the insane," said Dr. Simon. "Attempts have been made heretofore, but they have always been unsuccessful because it has been a difficult matter to secure anything like concentration of thought. I believed when I was at work upon my hypnotic machine that it would attract and hold the attention of the insane."

"I have since proved it. I had a man who was being taken to an asylum before it for 10 minutes and found him as amenable to suggestion as a child."

MENTAL MAGIC IN INDIA.

In a letter to the January Humanitarian, published in England, Dr. Peebles mentions these interesting incidents of his travels:

I saw a Hindoo out in the open street take three good-sized balls, larger and heavier than hen's eggs, and commence tossing them up in the air, catching them as they returned. Soon his hands were motionless, but the balls kept ascending, and, so far as I know, are ascending still. They did not return. Where they dematerialized by some invisible psychic power? Such is my opinion.

During my stay in Madras there came down from the mountain a genuine psychic seer. He was truly a venerable mystic. In a bungalow, on a bright sunny day, 3 o'clock p.m., a dozen present, this old Yogi burned incense, repeated some Mantras, and said in substance, "Now I can move any object in this room by my will." Reflecting a few moments, I said: "Make the book on that stand move." Pointing his lean, bony finger toward it, he exclaimed: "Come, come!" The stand trembled, the book fell upon the floor and slid to his feet. There was no hypnotism, no jugglery about this phenomenon. "Command those peacock plumes up there to come to you," I continued. Focusing his thought, his will, upon them, they leaped at his bidding from the case, and sailing around the room fell at his feet. Other objects were moved in a similar manner. This was genuine white magic. But if the will of this man—the spirit embodied in mortality—could do this, why not a spirit disembodied? It was an angel—a spirit disembodied—that, according to the Scriptures, rolled the stone away from the sepulchre. It is only the trained student, the expert, who can distinguish the false from the true in the magic of India; for the Hindoo is as much an adept at trickery as he is a success in metaphysics.

New Hymn Sheets

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

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

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

MRS. H. S. LAKE.

Mrs. Lake of Cleveland, O., whose portrait appeared in a recent issue, is estimated by many to be one of the most profound and illuminated of our speakers. Not only is she eloquent, logical, forcible and interesting, but she is a woman of vital convictions with the fortitude to adhere to them under the most trying circumstances. With a frail constitution and a sympathetic nature, she has yet managed to give 21 years of constant public service in the reform field, traveling thousands of miles, and delivering discourses innumerable.

She began her platform career in California and has been heard in nearly every state of the union. Several times she has been stationed as resident speaker for years, and thus demonstrated that she is as well fitted for the long term service as for the campaign, camp or brief society engagements.

Mrs. Lake was chairman of the finance committee of the National Liberal League for a number of years, and, as an organizer and inspirer in this direction, was second to none.

As a writer she has done much and excellent work, beginning in early childhood the publication of poems, which were later collected and appeared from the publishing house of Hurd & Houghton, coupled with a remarkable rythmical biography of Napoleon Bonaparte.

She always regarded these publications as due to some unseen influence, over which she had no control. She might be called a poetical philosopher, or a philosophical poet, and each term would be equally appropriate.

Her platform utterances, like her writings, are colored by a lofty practical outlook, and she has not inaptly been compared in style of thought and oratory to the late Henry Drummond.

Speaking of her lectures in that city, the Washington (D. C.) National Review says: "She is a talking essence; a bit of transparency broken off the spheres in a single sentence. Her aphorisms are like spiritual prisms, through which we see beautiful rays of immortal existence."

With a standard of right distinctly her own, some of her hearers and opponents are oftentimes wont to pronounce her dogmatic and dangerous, but her friends know these manifestations to emanate from her acute conscientiousness. She would scorn to exculpate herself at the expense of another, and hence has suffered much in the hands of an unthinking public.

She is a life member of the Veterans Spiritualists' Union, the constitution of which is largely the product of her thought and interest.

She is also a life member of the American Secular Union, made so by the members of the same, in token of her loyal and efficient services.

For the last year, owing to impaired health, she has been much in retirement, but has not been altogether idle, and it is expected that she will soon issue a volume containing among other things some characteristic productions from the brain of spirit Walt Whitman. To those who have felt an interest in her work this announcement will, no doubt, be a welcome one.

As heretofore stated, she is to speak at the convention in Columbus April 3.—Friend.

THE BETTER WAY—An occult story. H. McL. Shepard Wolf. 25 cents.
THE REAL ISSUE—By Moses Hull. An argument on political and industrial economy. 25 cents.

THE OTHER WORLD AND THIS—A Compendium of Spiritual Laws; cloth gold and white binding. Price, \$1.50.
THOMAS PAINE—WAS HE JUNIOR? By W. H. Burr. Price 10 cents.

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This address before the Worcester Association recently Mr. H. D. Barrett spoke of religious liberty in relation to proposed medical bill. He said: "The question of liberty is one that all classes of people. It is said America is the freest nation in the world. I sometimes feel as if to it, and that social liberty is a yet to be dreamed of. Political rights have in many cases become of the people."

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Mr. Tingley, husband of the great leader of Theosophy, occupies the humble position of a clerk in the White Star Steamship company's office in New York, and, it is said, has not much sympathy with the Theosophic cause.

The country clergyman was nailing a refractory creeper to a piece of trellis-work near the front gate when he noticed that a small boy stopped and watched him with great attention. "Well, my young friend," he said, "are you looking out for a hint or two on gardening?"

"No," said the youth, "I be waiting to see what a person do say when he hammers his thumb."

Mediums advance more rapidly in their unfoldment when under the spiritual influence and guidance of those who are beyond their own plane of thought and spiritual advancement; the superior influence of that life, like the warmth of the sunshine of the terrestrial, evokes from the unfathomed depths of soul-life inherent powers that were wholly unknown previously to the external intellectual self. But spiritual advancement is based upon spiritual and moral worth—we can not receive that which we are unworthy of. Let us aim at real personal worth, therefore, dear friends; then that aid which we would seek from others we will find is already in our possession. Our spirit friends on the superior plane will come to us then on the wings of "like attracts like"—by a mutual interest and purpose.—M. Theresa Allen.

Mrs. Anne Besant recently delivered a lecture on Spiritualism before the London Spiritualist Alliance, St. James' hall.

Two Highlanders found themselves unable to get into harbor in their boat, the waves driving it out to sea so persistently that Donald, after obstinately battling with the elements cried out to Duncan, in a dialect which we will not attempt fully to represent, "Go doon, on your knees, mon, and offer a bit prayer." But before Duncan was on his knees, the boat's keel grated on the beach, whereupon Donald shouted, "Stop praying; we've come ashore by our own exertions, and I'll no' be beholden to anybody."—Exchange.

Treating upon "The Evolution of Religion" J. Clegg Wright, at Norwich, Conn., on a recent occasion led his hearers back to the Pantheism of Plato, and traced briefly the changing systems of religion up to the present time. He said: "Nations were known by their religion, the greater the intellect of the people the better their religion." Puritanism was a spiritual revolt against the past. Man rising to his intellect, his reason, his justice proclaimed his liberty. The founding of New England marked an epoch greater than that of Alexandria; an epoch of intellectual civilization. Modern Spiritualism comes into this epoch of civilization, and, feeble though it may seem to be, it has put out the fires of hell, demonstrated the fact of immortality and that the soul must rise to its own supremacy. Science has come where superstition reigned. The Spiritual world is the crowning point of human discovery; Spiritualism is a consoling and active religion.

The Omaha World-Herald says of ex-Judge Joseph R. Clarkson, who is well known in that city: From jurist to healer, from a mender of man's infirmitary rights to a repairer of man's fractured physical and spiritual organizations, ex-Judge Joseph R. Clarkson has covered the distance by a single step.

The Mansion house of Carlisle, Pa., was discovered on fire in time to be saved from destruction. But the discovery was made by Dr. J. G. Fickel, who lives opposite, in a dream. Awakening in the midst of dreaming that the hotel was burning, he sprang out of bed and found it to be true. He gave the alarm which prevented a big fire.

Seven-eighths of the preachers are opposing the faith cure. What is good for the soul, they think, is not good for the body.

The occultists say that the New Cycle (spiritual age) began on Feb. 18.

VETERAN SPIRITUALISTS' UNION.



V. S. U. HOME.

Having been appointed special financial agent for the Veteran Spiritualists' Union of Boston, Mass., I am trying to raise the money needed to pay the mortgage now resting upon the Waverly Home, in order that the Home may be opened at the earliest possible date.

The Union will celebrate the Golden Jubilee of Spiritualism in Horticulture Hall, Boston, March 31, on which occasion I shall be pleased to announce the names of contributors, and, later, to publish the same in the spiritual press.

Are you interested in the Waverly Home, the only Spiritualists' Home in all the wide, wide world? If so, write me at once and send me your Jubilee mite.

Kindly address me to my home office, No. 14 Purchase St., Newburyport, Mass.

WASHINGTON'S WORDS.

Extracts From His Speeches Suitable to the Times.

Religion is as necessary to reason as reason is to religion; one can not exist without the other; a reasoning being would lose his reason, in attempting to account for the great phenomena of nature, had he not a supreme being to refer to; and well has it been said, that if there had been no God, mankind would have been obliged to imagine one.

Retaliation is certainly just, and sometimes necessary, even where attended with the severest penalties; but when the evils which may be and must result from it exceed those intended to be redressed, prudence and policy require that it should be avoided.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert those pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

There is a natural and necessary progression from the extreme of anarchy to the extreme of tyranny, and arbitrary power is most easily established on the ruins of liberty abused to licentiousness.

The basis of our political systems is the right of the people to make and to alter their constitutions of government. But the constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all.

It is among the evils, and perhaps not the smallest, of democratical governments, that the people must feel before they can see. When this happens, they are aroused to action; hence it is that those kinds of governments are so slow.

Observe good faith and justice toward all nations, and cultivate peace

and harmony with all; religion and morality enjoin this conduct, and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and at no distant period, a great nation, to give to mankind the magnanimous and the novel example of a people always guided by unexcelled justice and benevolence.

Fully apprised of the influence which sound learning has on religion and manners, on government, liberty, and law, I shall only lament my want of abilities to make it still more extensive.

Lenity will operate with greater force, in some instances, than rigor; it is, therefore, my first wish to have my whole conduct distinguished by it.

I have already intimated to you the danger of parties in the state; let me now take a more comprehensive view, and warn you in the most solemn manner against the baneful effects of the spirit of party, generally.

In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.

The battlefield should be the last resource of nations.

C. FANNIE ALLYN.

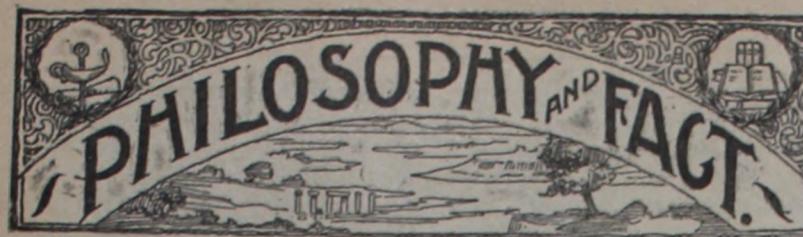
Mrs. Allyn was born in Derby, Conn., moved at 7 years to Middleboro, Mass., and at 17 became matron in Bridgewater State Alms House, but worked in match shop in Norton, Mass., at 18. There she "sat for fun" and found herself a sensitive. She entered the lecture field in Woodstock, Vt., in 1866. For 17 years she missed but four Sundays and spoke many of the week evenings. She continued in the work and has spoken nearly every Sunday since she moved to Stoneham, Mass., in 1867, and remains there yet, when not traveling. Her speaking route extends from Canada to Florida, and from Massachusetts to California. She takes her subjects for lecture and poem from her audience at the time of speaking.

Now the Nack cottage, at Woodside, N. Y., where Guldensuppe was murdered, is said to be haunted.

Only a co-sufferer knows the wants of his people.

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

REPLY OF EX-MAYOR JOSEPH BROWN of St. Louis to Rev. Dr. Snyder's criticism on Spiritualism. 10 cents.



ANDREW JACKSON DAVIS.

In the last of a series of articles from the pen of a veteran Spiritualist, Alfred E. Giles of Boston, appears the following interesting summary of the work of that gifted seer, whose works are too little known to present-day Spiritualists. Pressure of space has necessitated our excising some of the least important portions of it:

Spiritualism an Outgrowth; Davis' "Divine Revelations"; How Received by Scholars, College Professors, D. D.'s, and M. D.'s; Development (i.e., Evolution) Proclaimed by A. J. Davis Prior to the English Scientists; the Spiritual Congress—Its Mission; the Harmonial Philosophy.

Spiritualism, whether ancient or modern, is an outgrowth of human nature. It is various and comprehensive in its phases as are the individuals, tribes and empires of mankind; like Proteus, it bears many forms, and is intended in different names. Idolatry, superstition, animism, religion, theosophy, holiness, etc., are developments, outward or inward, of the spiritual principle—each as different from the other as are the diverse tastes, prejudices and emotional natures of its recipients and opposers. Its manifestations and doctrines are considered as human, demoniac or divine only so far as they disagree or are harmonious with the inherited or instilled sentiments and opinions of the individual. In all ages and among all people Spiritualism is received or opposed, according as it comes from the Shechinah, the Urim and Thummim, from oracles and divinations, from holy books and arcana, or from "Nature's Divine Revelations"; yet, beyond all else, more or less readily accepted, according as the individual is more or less unfolded in his perceptive powers and spiritual development.

The present year is the fiftieth anniversary of the publication of the "Principles of Nature, Her Divine Revelations," by and through Andrew Jackson Davis, the Poughkeepsie seer and clairvoyant. To many American and European scholars, scientists and thinkers in 1847 it was the wonder of the age. Pamphlets, reviews and articles—some candid, others scurrilous—were published upon it. Parke Goodwin, son-in-law of William C. Bryant, in a letter to a London journal, spoke of it as written with coherency and profundity, unfolding a true method of reasoning, containing the most rigid and unflinching logic, of the highest interest, an extraordinary work in every light, and displaying astonishing, almost prodigious, powers of generalization. George Bush, an eminent Biblical commentator (apparent in his "Notes on the Levitical Books," in six volumes), and afterward professor of Hebrew and Oriental literature in the New York City University, attended Davis' lectures and wrote in the New York Tribune, Nov. 15, 1846:

"I solemnly affirm that I have heard him correctly quote the Hebrew language in his lectures, and display a knowledge of geology which would have been astonishing in a person of his age, even if he had devoted years to the study. . . . In these lectures he has discoursed with the most signal ability on the profoundest questions of histor-

ical and biblical archaeology and mythology, of the origin and affinity of language, of the progress of civilization among the different nations of the globe, beside an immense variety of related topics, on all of which the results announced would do honor to any scholar of the age, even if in reaching them he had the advantage of access to all the libraries of Christendom. I do not perceive that there is any definable limitation to his powers of imparting light on any theme of human inquiry. He apparently discourses on all subjects with equal facility and correctness. The range of his intuitions appears to be well-nigh boundless. Indeed, I am satisfied that were his mind directed to it he could solve any problem in any science. . . . Urgent solicitations have been made to him to aid individuals in the accomplishment of schemes of private interest, but all in vain. He refuses, because he says it would not be right, and because it would endanger the continuance of his clairvoyant power for higher and holier purposes."

Taylor Lewis, professor of Greek in the New York University, a religionist of a narrower type of mind, in the New York Tribune of August, 1847, said there could be only three possible suppositions in respect to Davis' "Revelations": (1) The book is true, and all the wonders in relation to it; or (2) Davis is obsessed by evil spirits, etc.; or (3) it is from beginning to end a shameless and wicked imposition."

About eight years afterward, in 1855, Rev. A. Mahan, first president of Cleveland University, in a volume of nearly 500 pages, entitled "Modern Mysteries Explained and Exposed," presented his view of Bible manifestations and the respective "Revelations" of Davis and Swedenborg.

Count Gasparin also wrote a treatise of two volumes, each of nearly 500 pages, on "Turning Tables, the Supernatural and Spirits." It was translated into English in 1856. Rev. Robert Baird, D. D., in his introduction to it, mentions its author as "one of the most distinguished French Protestants of our times," and published it under the title of "Science versus Modern Spiritualism." Yet not a word of scientific proof against, but many pages confirming Modern Spiritualism, may the reader find therein.

Robert Hare, M. D., professor of chemistry in the University of Pennsylvania, and member of various learned societies, and especially eminent among chemists for his invention of the compound blowpipe, in the year 1855 published a volume of 460 pages entitled, "Experimental Investigation of the Spirit Manifestations, Demonstrating the Existence of Spirits and Their Communion With Mortals; Doctrine of the Spirit World Respecting Heaven, Hell, Mortality and God; also the Influence of Scripture on the Morals of Christians." In it he showed that the morality of Christians, being irreconcileable with the New Testament, can not be its legitimate offspring (p. 206), and that the world has been least moral when the Christian church had most sway (p. 270).

In June, 1857, a committee from the professors of Harvard college, after making such experiments on Spiritualism as they thought proper, published as their opinion that every connection with spiritualistic circles corrupts the

morals and degrades the intellect, and promised to publish a report of their proceedings—a report which up to the present time has not been published.

The Conflict between Spiritualists and their opponents still continues. In Christendom it is a tendency or growth or development to or from one or the other of the two R's—that is, Rome or Reason. In childhood (men are but children of a larger growth) parents, teachers, public opinion, control the individual. In maturer years, as reason and the superior consciousness awake, he hears and accepts the inward monitor, the Arabula, as superior to all tribunals. When the energies of his spirit (in this or any sphere of existence) become harmonized, each with all the others, and all in harmony with the Universal Spirit (that pervades the Principles of Nature), then he is at one with the Divine Being. Then he does justice, loves mercy, and walks humbly with his God.

Many and great, and all for the better, are the changes and outgrowths in religious opinions, and in spheres of industry and labor, which have occurred in Christendom within the last 50 years. Broader intercommunication of commerce, enlarged acquaintance with the Vedas, and the other sacred literature of the Orient, freer discussion in matters of politics and economics, have all intermingled and begat new spheres of thought and action.

Spencer, Darwin, Huxley and other scientists have eloquently promulgated and lucidly illustrated the doctrine of Evolution, as a substitute in place of the theological doctrine of Creation. As such it is now more or less accepted by not a few of the superior grade of theologians; but inasmuch as Involution is the antithesis of evolution, the inquiry arises, not yet answered by scientists, whence, where and how the Involution that necessarily preceded the existing order of evolution? Let it now be borne distinctly in mind, that both the theory of evolution, and also whence, where and how its necessarily antecedent conditions—were printed and published by Andrew Jackson Davis, some 20 or more years prior to the evolutionary writings of Spencer, Darwin and Huxley.

In July, 1848, Davis published his wonderfully comprehensive, and yet no less wonderfully minute and correct "Chart of the Progressive History and Approaching Destiny of the Race." It is republished in Chapter xlvi of his Autobiography, under the title of "Vision of Prophetic Peace." Therein the reader may observe

I. "Father God," i. e., "Love, Will, Wisdom," mentioned as the cause.

II. "Mother Nature," i. e., "Substance Aggregation, Universe," as the effect.

III. "Nuptial Law," i. e., "Association, Progression, Development," as the end.

Therein is apparent that what the scientists named evolution, A. J. Davis, equally comprehensive, has yet more exactly designated as development. Evolution may be on the same plane as Involution; but development implies an improvement, a rise into a higher plane of existence, as by a discrete degree. Under certain conditions, monkeys might evolve monkeys ad infinitum; under more favorable conditions, out from monkeys, through aeons of time, might develop or come forth humanity.

That chapter xlvi ("Vision of Perpetual Peace,") its past and future revelations of the development of the human race, and of its past and future career in philosophy, theology, government, literature, arts, sciences, etc., is especially interesting and instruc-

tive, as yielding intimations of the light and joy that accompany true knowledge, as it rises into consciousness in a divine mind. It is inspiration or imbreathing of truth, independent of any god or other revelator. When Kepler became absolutely certain of the third of his laws of planetary motion he said: "What I prophesied two and twenty years ago I have brought to light. Nothing holds me, I will indulge in my sacred fury, I rejoice; the book is written, to be read, either now or by posterity. It may well wait a century for a reader, as God has waited 6,000 years for an observer." That wonderful and instructive "Vision of Perpetual Peace" came to Davis' consciousness within the space of 20 minutes, as he was in an Episcopal church one pleasant Sunday morning, in Channingville, Dutchess county. It resulted from the systematic action of his own intuition and clairvoyant discernment. The grandeur of the view made him shiver with delight, and he published it as one of the triumphs of the "superior" (i. e., spiritual) "conditions."

In the meantime there have arisen many other workers, saints, apostles and promulgators of modern Spiritualism, in all the more enlightened parts of the world. Such workers have all been endowed with one or another, or more of the spiritual gifts spoken of by the Apostle Paul, in the twelfth and thirteenth chapters of his First Epistle to the Corinthians.

Spiritualists have not been backward in these onward and upward movements. As in the great convulsions of religion eighteen centuries ago, when the apostles and disciples of Jesus looked not at things which are seen, but at the things which are not seen, and were assisted and strengthened in their beliefs and labors by miracles and higher powers—so modern mediums, in season and out of season—many of them without gold, silver or nickel in their purses, without script for their journey, have lectured and published the gospel of Spiritualism—some from platforms in spacious halls, others through books, pamphlets and weekly journals, and others by startling phenomena not unlike Bible miracles. Many of these mediums have worked where they listed; audiences saw and heard them, but often could not tell whence they came, nor whither they went. "So is every one that is born of the spirit."

Yet not uncommissioned and unassisted have been the apostles and promulgators of modern Spiritualism. In 1852, the American seer, then in his 25th year, had visions of the Spiritual congress. No more authentic and instructive relation of an assembly of Supernal Beings exists in sacred history. In no convocation have appeared a greater number of spirits of a high degree, or for wiser or more benevolent purposes, than in the Spiritual Congress described in A. J. Davis' volume entitled, "Spiritual Mysteries Explained" (pp. 110-171).

The seer is in High Rock Cottage, Lynn, Mass.; the time is August 7-9, in the year 1852. His spiritual eyes are open. He sees a company of men from the spirit land. They seem very natural. They move and talk and smile and gesticulate as ordinary men, yet with far more grace, ease and spontaneity. Their features emit a sudden radiance, as it were, from minds highly endowed with wisdom. Far beyond, he holds a great multitude, many thousands of spirits and angels, both male and female, coming toward the company. They arrange themselves, they gaze upon the different towns, villages and cities on this side of the earthly surface. They seem to be looking into the mind and

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ANDREW JACKSON DAVIS.

reading the heart of every human being. The seer's spiritual ears are now opened; he is both clairvoyant and clairaudient. Four spirits approach whom he recognizes as his most dear friends in the spirit land.

"There are days," says Emerson, "when the great are near us; when there is no frown on their brow, no condescension even when they take us by the hand, and we share their thoughts. These are the days which are the carnival of the year." Such must have been those summer days to A. J. Davis, when his guardians in the spirit world came near; when the illustrious Galen, one of his guardians, made known to him the mission he was to enter upon, and promised assistance to him in his labors.

"What," inquired Davis, "is the object of you vast multitude of spirits, who have been in session so many hours?"

"They have convened," replied Galen, "for the purpose of weighing kings, emperors, tyrants, teachers and theologians in the balance of Justice and Truth. Men have commented on the contents of the Bible with a gaudy show of skilled erudition. But the true commentary is now being written; when completed it will be found to be a new Dispensation."

"When will this investigation terminate?" inquired Davis.

"When there shall have been discovered 12 teachers of philosophy, and enough media to awaken the advocates of sacred superstition from the delusive sleep which has befallen them," answered Galen.

"Can you inform me by what names some of those spirits in your innumerable host are known on the earth. . . . I will transfer to you for the present," he replied, "a few names of the spirit brothers who are now this very moment, urging forward the essential principles of Justice and Wisdom and Truth—interior philanthropists, the lovers of their terrestrial brethren: Zoroaster, Moses, Solomon, Paul, Lycurgus, Plato, Christ, Hippocrates, Socrates, Galileo, Fenelon, Mozart, Raphael, Fourier, Spinoza, Byron, Goethe, Spurzheim, Washington, Franklin—these, together with many thousands of no less advanced minds, though less known to the world's superficial history, have places assigned to them in yon legislature."

Most of the generations that first read of this wonderful Congress of Spirits half a century ago have passed on to higher life. Many now believe

that the seer who witnessed and described it has also gone. About 20 years ago, returning from a trip in the White Hills, he stopped over night at the hotel at Gorham, N. H. While there the Hon. P. W. Chandler, formerly city solicitor of Boston (an attendant at, and perhaps a member of the Swedenborgian church), learning that A. J. Davis was one of the hotel guests, desired to be introduced to him. As Mr. Chandler approached with extended hand, he started back, evidently much surprised, saying:

"Are you Andrew Jackson Davis?"

"Yes."

"The author of 'Nature's Divine Revelations'?"

"Yes."

"Of the 'Great Harmonia'?"

"Yes," smilingly replied Mr. Davis.

"Well, I am astonished," Mr. Chandler said. "I expected to see an aged man, spare, with bent form, and long, white beard; but here you are, young, erect, alert, and in good health!"

"Yes," said Mr. Davis, "but I was quite young when I published those works."

Since then Mr. Davis has been assiduous in his labors. For the past 12 years his home has been in or near Boston. Beside writing and publishing the second volume of his Autobiography, extending it to Feb. 10, 1885, entitled "Beyond the Valley: Sequel to 'The Magic Staff,'" he has devoted largely of his time to medical practice.

During this time, in Boston, he has treated from 40 to 50 patients per week—say about 150 per month, or 1,800 each year—40 per cent or more of whom he has cured of a great variety of (mostly chronic) diseases; 60 per cent or less he has relieved of their infirmities. Beside his office practice he has an extended correspondence, three days in the week answering letters from foreign countries. During such days, if pleasant ones, there may often be observed a group of two, four or more bicyclists, ladies and gentlemen, speeding along some one of the many parks or highways in or around Boston. One of the party, not always in the lead, may be a medium-sized man, sitting erect, holding firmly to the crossbars, his gray hair struggling out from the well-fitting cap. Not strange is it that his white silk neckerchief, belted jacket and bloomer pants, secured by anklets, should have become well dusted by his long distance ride. Perhaps that rider—under all circumstances keeping an

even mind, even when his cycle wobbles, veered by rats or stones in the road—may be recognized as the American Seer, Dr. Andrew Jackson Davis, for he often takes such rides.

Fifty years have passed since the publication of "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind, by and through Andrew Jackson Davis, the Poughkeepsie Seer and Clairvoyant." Forty or fifty thousand copies of the work have been circulated. It is the belief of many, that as the mission of Jesus on earth was one of love, so that of A. J. Davis has been and is one of wisdom. Have we any reliable knowledge of the purpose which the visible or invisible persons or agencies had in view in the delivery and publication of the lectures contained in that "most remarkable work of all the ages," as some people believe it to be?

Professor Bush attended the delivery of many of the lectures, and received certain very remarkable tests of the personal influence of Swedenborg in connection with them. In his Mesmer and Swedenborg, published in 1847, p. 210, he writes of young Davis, then about twenty years of age, and of the great purpose of the lectures, as follows:

"The manner in which Mr. Davis's remarkable gift is, so to speak, managed and overruled, is no less extraordinary than the gift itself. It is uniformly held in entire subordination to some important use. He submits to no experiments prompted by mere curiosity. He makes no revelations, offers no advice, expresses no opinion which would in any way give one person an undue advantage over another. Though evidently possessing in his normal state, a supernatural knowledge, no worldly inducement has the least effect toward persuading him to exercise it for any purpose which would not conduce to the good of the whole."

"As to the lectures in which he is engaged, he maintains that in their grand scope they aim directly at the regeneration of society; that a great moral crisis is impending in this world's history; and that he is selected as an humble instrument to aid, in a particular sphere, in its accomplishment."

What his life, words and actions have since been to the present time, now in his seventieth year, are open to the whole world. No person can reveal them more fully than he has unfolded them in the two volumes of his autobiography already published, and incidentally in other parts of his many volumes. Socrates regarded himself as holding a mission from Apollo. A. J. Davis, in that wonderful spiritual experience of his, March 6, 1844, recorded in the "Magic Staff," pp. 227-245, says,

"Presently I beheld a man approaching deliberately, . . . he was a person of diminutive stature, his fine symmetry, beauty and elegance of deportment captivated my attention; . . . his moral and intellectual developments were prominent, he was a spiritual being. In his hand I perceived a clean, white scroll; . . . he elevated the scroll to his lips, affectionately imprinted upon it a pure and holy kiss, then handed it to me to open and read. . . . It contained writing in characters which I had never before seen; but I could translate them without hesitation. . . . It read thus:

"As they were, so they are;
As they are, so they will be!"

Beneath was the following interrogatory: "Now do you believe it? . . . I signified my conviction, and signed my name.

"This being done, he received the scroll with a bow, rolled it together, presented it to his lips, then turned and departed,

*Babies
Thrive On It.*

Gail Borden Eagle Brand Condensed Milk.

LITTLE BOOK "INFANT
HEALTH" SENT FREE,
Should be in Every House.
N.Y. CONDENSED MILK CO.
NEW YORK.

"How unaccountable," exclaimed I, "that a stranger should come, obtain my signature, and depart, without uttering one word vocally, and yet so eloquent! Mighty truths now gushed up from the depths of my spirit, and I was impressed with the following correspondence: The scroll-bearer represented a reformer who (while on earth) had shed light upon life and immortality." Mr. Davis does not mention his name. When interrogated whether or not it was he of Nazareth, he never assents nor denies—makes no answer, or pleasantly changes the matter of conversation.

As being the most prominent Spiritualist and Clairvoyant of the age; as an unwearied Reformer, writing volumes, editing and contributing to reform journals; as a lecturer, speaking from platforms in many of the cities and large towns, from the ocean to the great rivers of the west, Mr. Davis has performed great, beneficent and varied labors, and it is proper at the present time to vivify in memory, as has herein been somewhat attempted, the name, the marvellous revelations and visions of the American Seer, inasmuch as he was the pioneer of Modern Spiritualism, and has within the last year passed the Psalmist's "threescore years and ten," and also because the present year is the fiftieth year since his first volume, "Principles of Nature and Her Divine Revelations," etc., was entered for copyright. The entry was made in 1847, not in his own name, not for his personal profit, but in the name and for the pecuniary benefit of Silas S. Lyon and William Fishbough—the one his magnetizer, and the other his faithful scribe.

The American Seer, clairvoyant, clairaudient and clairsentient is also known as the promulgator and exponent of the Harmonial Philosophy. Its principle is simple, its sweep universal! It permeates and pervades the heavens and the earth and all things therein. It operates to promote their harmony and unity. It includes and co-ordinates all philosophies and departments of knowledge—natural, spiritual and celestial. Says Pope:

"All are but parts of one stupendous whole Whose body Nature is, and God the soul."

But the Harmonial Philosophy is Spiritualism philosophically applied in investigating the constitution, energies and divine principles of nature. Nature includes all that is born and ceaseless evolution. It is a word of exhaustless meaning. It includes the entire system of all existence, whose center is everywhere, whose circumference is nowhere, the Eternal Cause and the Eternal Effect, and is the great fountain of truth. There are those

Continued on 14th Page.

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Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

Obituary notices of five lines inserted free. Ten cents per line over that number. Reading notices 20c per line. Advertising space 12c per line—thirteen lines to the inch—agate.

THESE PREACH THE MASTER'S GOSPEL.

The following are opinions of leading ministers of Canonsburg, Pa., regarding the merits of healing by faith:

Rev. M. A. Parkinson of the Miller's Run Presbyterian church: "I regard the so-called faith cure as a delusion in discarding other remedies."

Rev. H. H. Coulter of the Center Presbyterian church: "I am not very favorably impressed with the so-called faith cure. Scripture or common sense does not discard medicine in treating physical diseases. The right to anoint with oil ceased when the gift of miracles ceased."

Rev. W. B. Smiley of the Chartiers U. P. church: "All sickness is the result of sin and in many instances is directly attributable to violation of health laws. I believe in the efficacy of medicine in connection with prayer."

Rev. J. M. Work of the Central Presbyterian church has no faith in modern faith cures.

Rev. S. W. Macurdy of the Methodist Episcopal church: "Faith cure is objectionable because it assumes all sickness comes from sin, and the devil and sickness is nearly always the cause of death, thus all die in sin."

Rev. J. A. Scroggs: "I can find nothing in the Bible warranting the discarding of medicine in sickness."

Rev. Carter Wright, A. M. E.: "Faith and prayer require means. We want faith when well and faith and medicine when sick. Disease comes from the violation of nature's law."

And Jesus said unto them, because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.—Matt. xvii, 20.

And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; and they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.—Mark xvi, 17-18.

The Light of Truth is of the opinion that these ministers and the signs by which Christ said his followers should be known are somewhat out of joint. There is nothing particularly edifying about the average faithcurism of the day, but the ministers can not afford to condemn it.

There are three kinds of love active in man—the animal or sexual; the magnetic or associative; and the spiritual or divine—the latter an interblending of souls in thought, distance being no obstacle. This is the perfected love, and is attained by spirituality—temperance and justice, or honesty.

THE LIGHT OF TRUTH.

THEY BOW THE KNEE TO GOLD.

The fashionable churches of the present day are little short of resorts where wealthy religious enthusiasts bow the knee in worship to the Mammon of unrighteousness. The pastor of the Disciples church of Cleveland, Rev. S. B. Chalmers, who probably has not yet struck a big fat salary, undertook to learn how Jesus would be received in fashionable churches in a working man's costume. He donned the garb of the average workingman and entered a fashionable church, whose pastor praised God in frills and ruffles at a salary of \$5,000 a year, with the following results:

"I stood in the aisle while many were taken by men down to the front. They wore better clothes. Finally, because I seemed to be in the way, I was pointed to a seat under the gallery and the last seat in the house. All the respect in the church was paid to the man with good clothes and a gold ring. No one spoke to me. I felt that I was not welcome. There was a stiffness about the service that was chilling. The sermon was historical, and interesting, but such as could not smooth the ragged edge of common life. A man without hope would find no hope in it; a man without sympathy would find no sympathy in it; a man without Christ would find no Christ in it. But that church and that sermon are no better, nor yet any worse, than most others."

YOUNG PEOPLE'S DEPARTMENT.

Upon the young people of today depends the future of Spiritualism, and in order that they may be organized in one harmonious working body, having definite ends to attain, and that all may work together for those attainments, and also that plans for their social, intellectual and spiritual development might be perfected, a Young People's Department has been established as an auxiliary to the jubilee at Rochester next July, and is destined to become an auxiliary to the National Spiritualist association. Plans for the formation of such a department are to be formulated prior to, and presented at the jubilee for adoption. With this end in view it is necessary to obtain data and suggestions as soon as possible from all the young people's societies interested in this work, that the best features now in vogue may be selected, so that the final plan, when promulgated will be one generally adaptable to the requirements of the various societies throughout the country. All persons interested in this grand movement should address communications and funds to I. C. I. Evans, Supt., 1352½ B street, S. W., Washington, D. C.

WAR.

Over a generation ago the South rose against the North. There are still many living who regard the South as an enemy, and keep up a prejudice, accordingly. It would be just as consistent to continue the battle against slavery, which does not exist. The South of today is not that of a generation ago. This has been proved by its readiness to fight for the Union on every occasion that has presented itself since 1865. Let the bloody chasm be bridged. We can not afford to be prejudiced against each other in face of a common enemy that threatens to destroy our sea coast cities, and murder their inhabitants in cold blood, which the Spanish would certainly do on invasion. It is well to consider the gravity of this possibility, and harmony should prevail among those in danger. In unity there's strength, but without good feeling there can be no unity. Let the past be forgotten, and all will be well with the nation.

STATUTORY CRIME.

Dr. E. L. Rexford of Columbus spoke on the abolition of capital punishment in Ohio recently. The subject of his sermon was devoted exclusively to this. Among other things applicable he said he hoped legal life-taking would become a thing of the past, and he thought it would, sooner or later, for the reason that the death penalty had its origin in a savage condition of human society, a condition of which the higher philosophy of an enlightened age could not wield its normal influence.

He said further:

"A bill is pending before our legislature for the abolition of this barbaric custom, which is confessedly the most revolting feature in the administration of any civilized state. All honor to Senator Sullivan and his humane associates who are attempting to purge out this black spot from the otherwise fair escutcheon of Ohio. I have not thought it possible that at this time any fortune so much to the credit of Ohio civilization as the passage of this bill would be could be reached, but it is a prophetic sign betokening good that the bill can be introduced with at least a fighting chance of success in the senate. It will be a happy surprise if the larger body, known as 'the house,' passes the bill. That body represents more directly the popular sentiment of the state, and my study of Ohio as a whole has not encouraged the hope that this measure can be adopted at this time. If the question were submitted to a popular vote the northern half of the state would cast a larger proportionate vote in favor of repealing the death penalty than the southern half would cast. I will not stop here to give my reasons for this opinion, but I think it true. The state as a whole would defeat it. There are yet too many signs of attachment to old methods to warrant the expectation that this humane effort can succeed. A state within whose borders one county will ruthlessly hang a man without law, and neither the county nor state authorities make any effort worthy the name to bring the criminals to justice, and where another county will prosecute for weary months an officer for carrying out the orders of the governor and so preventing another lynching, such a state will not abolish the death penalty. Instead of this we might expect precisely what we have found at Urbana, that even the women will petition, not for the repeal of capital punishment, but for the addition of another crime punishable by death that 'so the gallows may have more food for its insatiate hunger.' This petition is perfectly natural and consistent with the lynching. There is a precision in the action of moral ideas as definite and certain as the action of the finest mechanism, could we but study it out. And you may be certain that the state that has the most of mob law will be the state most wedded to the gallows as an institution, while the state that abolishes the gallows most emphatically will have the least of mob violence. If I am wrong in this, or if these statements can be disproved, I will most humbly apologize and confess that my study of ethical philosophy is at fault. I do not say, and I do not wish any one to infer that I think that people who are in favor of capital punishment are in favor of mob law, but I am free to say that people who are in favor of mob law or mob lawlessness will always be found in favor of capital punishment."

In his conclusion Dr. Rexford said: "I would change it all. Imprisonment for life at hard labor, and that for the benefit of the family injured, or if there were none such, then for some public charity that is always in need. I would then restrict the pardoning power of sympathetic governors and

pardoning boards and the sentimentalism of charitably disposed ladies, who so long to carry flowers to the prisoners. I would so impress the criminal with the certainty that crime means desolation and hardship instead of luxuries and floral donations. I do not mean solitary confinement, which is almost certain to lead to insanity or dementia, or both.

"The civilized state will hold its criminal wards in such relations as to permit an ultimate personal benefit if all circumstances should permit. Who gave the state the awful privilege of punishing its subjects with never a thought of doing them any good? It would be a profane gift. Capital punishment is precisely that fatal prerogative.

"I would that our state of Ohio might surrender it to the cruelty and unisdom of the past. Maine has done it, and her secretary wrote me last week that the sentiment there is so strongly opposed to the death penalty that it can never be re-enacted. Crime has not increased under the milder law. Michigan has abolished the death penalty, and several attempts have been made to re-enact it, but they have failed. Even rigorous and savage Russia, as that country is often thought to be, has no death penalty except for treason. Switzerland has not had an execution for 50 years; Holland abolished capital punishment in 1860; Italy in 1889; Portugal in 1867; Finland has had no execution since 1826. These countries are not deluged by crime. They are conspicuous for their comparative freedom from violence, if we except Russia, and yet for her vast population, double that of our own country, perhaps we ought not to make even that exception.

"Two years ago Ohio abolished the gallows for the electrocution chair in behalf of the painless death of the criminal, and now if she can take the next logical step and abolish the chair itself she will take her place in the ranks of those who are looking forward and not backward, upward and not downward."

BOOK NOTICE.

PENTECOST—The opening of a new school book of inspiration and brotherhood of the Christ life; a prophetic announcement from the spirit. By Dr. John Hamlin Dewey. The Dewey Publishing company, New York City. Price, 10 cents.

This timely little pamphlet, the latest from the pen of this inspired writer, is a most quickening, inspiring and enlightening appeal to our restless and expectant age. The prophetic glimpse it gives into the wondrous life of Divine realization which the New Age now opening upon the world holds for man, will gladden all who look and work for the kingdom of God on earth.

The ways and means of helping on and hastening this glad consummation are clearly and specifically indicated in its luminous pages.

All blood diseases originate in selfishness or what is antithetical to love or sympathy, just as nervous diseases grow out of abnormal tastes or enhanced physical desires—the antitheses of mental culture, education, and refinement generally. The only absolute panacea for such ailments is, therefore, the moral cure—practicing love where selfishness manifests; charity where prejudice prompts; benevolence where avarice is the tempter; temperance where intemperance lures.

Before going into a contest one should be prepared to meet his opponent. Impulse is not reason.

THE LIGHT OF TRUTH.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

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

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

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

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

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

"I AM A SPIRITUALIST."

Being a Spiritualist requires more than the mere assertion above quoted. A simple belief in the phenomena does not cover the ground, as the following will show:

A gentleman was asked whether he was a Spiritualist. "I am trying to be," was the reply.

"Trying to be—how is that?" was the rejoinder.

"Well, we have many believers, but few Spiritualists—perhaps as small a percentage as the church has of Christians."

"Then, what do you understand by a Spiritualist?"

"One who is temperate in all things and thoroughly honest in all his dealings with his fellow men—just in all that this implies. He must be temperate without being fanatical—moderate without being uncharitable—practice rather than preach the doctrine; for an exemplar suggests emulation, and makes more converts than an exhorter. He must be temperate in speech as well as in physical self-denial, and this is often more difficult than the latter. He must overcome in every sense of the word. Charity is as much a part of temperance as abstinence is."

"And what about the other?"

"Justice covers the ground when carried out consistently. To be thoroughly honest is to do right for right's sake—not because we expect the same to be done to us, or because we have the law on our side. 'Justice tempered with mercy' approaches this ideal, but justice governed by reason is nearer. Reason in its loftiest sense knows no law, dogma, creed, authority or custom. It forgets self in the premise, and feels for the one who is to be judged. Every man senses his own woes the keenest, and we can not understand him without putting ourselves in his place. Justice is, therefore, not a matter of law or policy—not even of principle as defined by some—but of sympathy or consideration—a matter of conscience, when not under the dominion of fear or prejudice. The latter often steps in and makes it a matter of convenience. It is thus perverted and fails of its mission. Its bandage has fallen off, and it becomes partisanship. The true Spiritualist is not a partisan—either in politics or religion. He can not be a bigot in any capacity. It is not honesty in the true sense. He must not only be true to others, but to himself; for he who deceives himself is the most deceived in the end. On this he begins to build, and self-knowledge is the outcome. He who knows himself becomes a judge among the judges, and may then say with some degree of pride, 'I am a Spiritualist!'"

ANOTHER TRIBUTE TO WOMAN BY A GREAT MIND.

"Women in Civilization" was the subject of an address by the Rev. Henry Frank in Berkeley Lyceum, Boston, on a recent Sunday. The audience consisted of the congregation of the Metropolitan Independent church. He said:

"The status of woman is the prophetic fact of all history. Her political and social condition is the index of the standard of every age. Even her intellectual attitude has indicated the mental progress or retrogression of every epoch. If she has been beaten down in slavery and degradation the physical morality of her enslavers has been proportionately degrading. If she has bent beneath the crozier of superstition and the blight of bigotry, her ecclesiastical masters have been commensurately ignorant and benighted.

"This established fact of history gives piquancy to woman's cause and adds interest to the study of the annals of mankind." Mr. Frank then reviewed the morals of womankind, showing that in primitive days the independence of woman was far greater than in modern civilization and her morals of a more rugged and enduring type. Primitively there was almost exact equality between the sexes. Indeed, if there was any inequality it was to the advantage of the so-called weaker sex. Hence woman began to be considered as superior to man, and out of this fact grew the notion of ownership, each tribe fearing to lose one so holy and capable as the queen or ruling woman of the camp.

Mr. Frank then showed the low state of estimation in which the Christian Fathers of the Middle Ages held all women, who held that they were "necessary evils, painted tempters and desirable calamities." They also regarded marriage as an utterly unholy and degrading relation. Not, indeed, until our day, had woman breathed the first breath of individual and domestic liberty, and that owing wholly to her own exertions in spite of religious bias and political opposition. He continued:

"Woman is today the real leader in all religious and moral reforms because she has learned that for ages she has been fooled by her religious and theological masculine masters, and her intuitive and naturally aspiring spirit has been blinded and darkened by their sordid and selfish natures. The church condemns her because she is in the lead in Christian Science, in Spiritualism, in Theosophy, and dreads her power because she is venturing to play at the game that priests and ecclesiastics have been playing through all these Christian ages.

"If Christian Science has helped humanity, the world can endure the scoffing of the pulpit to the effect that it is merely the vaporizing of fatuous femininity; if Spiritualism has really lifted up some soul from despair and really spread a glow of brightness over the dark gloom of the grave, even though it is inspired by the credulity of woman and appeals to the tender nature of feminine faith, the pulpit gains nothing by emphasizing the fact that it can give nothing preferable to Spiritualism except the pompous authority and impalpable nothingness of an impossible heaven and an unnatural and unjust salvation.

"If Theosophy has brought again to the surface the memory of forgotten but beautiful and assuring truths, even though dug by strange processes from the buried traditions of the past, before the pulpit scoffs and scorns such intellectual and enlightening efforts let it first display a better knowledge of the universe and a more philosophical interpretation of the origin and fate of man; although published by

a woman and followed chiefly by women, Theosophy today appeals far more triumphantly to the learning and interest of the culture of the age than does an antique and effete creed which is still fostered by a masculine emasculated pulpit.

"I say, then, all honor to women! Can they excel in or out of the pulpit, give them free course and let them be glorified. If women have found a religion that appeals to the satisfaction and spiritual uplift of the race more than any religion which man has invented for the last 10,000 years, let the masculine leaders retire and acknowledge that the infinite lies nearer to the heart of woman than of man.

"But as women have in all ages been the inspirers of men, they will not cease to be until the end of the world. The women were really the greatest benefactors of Christianity in all ages, from the time they first proclaimed the resurrection of Jesus, and that Clotilde rescued all France from Paganism to Christianity, to the present hour, when they are almost the sole sustenance and life of the modern church.

"As Victor Hugo said many years ago, 'This is woman's age.' The man who is too blind to see it is a relict of mediaevalism, and his vision is that of the bat in the glaring splendor of the day."

TRANCE VIEWS ON THE MAINE CATASTROPHE.

The following was reported in a Pittsburg paper a week before the findings of the official court of inquiry averted the Maine disaster:

Mrs. Julia Jenkins Crawford, sister of Lieutenant F. W. Jenkins, who was killed in the Maine disaster in Havana bay, has forwarded to the navy department and to Captain Sigsbee a statement of the manner in which she thinks the cruiser was wrecked. The dead lieutenant's sister has long been interested in clairvoyancy, particularly of the powers in this direction alleged to be possessed by Mrs. Mark Zopfie, wife of Dr. Zopfie, an Allegheny physician. Mrs. Zopfie is a Spiritualist, and while it is said she never publicly demonstrates, she occasionally gives "private" sittings for friends. Last Sunday Mrs. Crawford persuaded the doctor's wife to go into a trance and give some theory for the accident to the Maine. Mrs. Zopfie agreed finally, but refused to go into the trance in the presence of Mrs. Crawford. The latter, she said, would be too nervous. She went into a trance, so she says, in the presence of her husband, and here is what she informs:

"The fate of the Maine was planned a long time ago, and it was carried out under the direction of the captain general. Two men were responsible for the disaster. The vessel was destroyed by the explosion of a submarine mine, and it would have taken place before it did, only the wires would not work. The captain general will confess inside of three weeks. The body of Lieutenant Jenkins is in the bottom of the vessel. The submarine mine was placed there long before the Maine arrived in the bay of Havana, and it was previously arranged to have the battleship anchor over it."

Mrs. Zopfie says that she knew that there would be a series of disasters coming out of the trouble between Spain and this country, and she says more will follow.

As all that we can hope for in spirit is what we give, so every torture inflicted on others—whether mentally or physically—is also returned. The law that effects one effects the other.

EDITORIAL NOTES.

According to a Boston correspondent of *The Living Church*, Unitarianism is very dead in that classic city.

Rival Mahatmas are primed for war, Mrs. Katherine Tingley having been declared a usurper and her leadership wholly spurious.

They do say in Theosophical circles that young Lester, king of the Chicago sweat pit, is a reincarnation of Joseph, the son of Jacob.

William Brown, for years addicted to intemperance and considered a hopeless wreck, has been cured by hypnotic suggestion at St. Louis.

It takes a large head to say "I do not positively believe in Spiritualism," and then go on and lay out in a comprehensive manner all the elements which go to make a disbelief in it impossible.

The sensational case of Henry B. Foulke has been tried at Plymouth, Mass., and the accused found guilty on two counts. Sentence was deferred, as counsel for defendant took several exceptions. Foulke, it will be remembered, was arrested and jailed for lascivious acts at Onset Bay last summer.

The only claim we can make to greatness is to be magnanimous, and not meekly in spirit—generous, not penurious. Those who wish to be acknowledged as leaders or as geniuses must make themselves worthy the name by acts compatible with their claims. They must support their institutions as they ask to be supported.

Dr. Coleman Sellers, "renowned engineer" and "member of the Seybert commission," has been telling the New Century Social Science club of Philadelphia what he thinks he knows about Spiritualism. After fifty years of investigation he concludes that he has never seen anything other than mere twaddle. By the way, who is Coleman Sellers?

Hypnotism is the defense of a murderer now on trial at St. Louis for killing his brother. Is hypnotism to be the coming scapegoat of the world's transgressions? Let it be borne in mind that murder can not be perpetrated by hypnotic suggestion, unless there is murder already in the heart. Hypnotism should be no plea against such a mental state.

Another fraudulent joint was broken up in the detection and arrest of E. M. Gilman and cohorts in Detroit recently. This gentleman has been posing as medium, physician, pastor and professor, as circumstances demanded, and investigators have been imposed upon accordingly. But one by one the decayed teeth are falling, and we trust that in another year Spiritualism will be freed from this sort of counterfeiting.

RECOMPENSE.

When the soul has wrought salvation
From sin and sorrows's ill;
By acts of self oblation
On the altar of free will:

Then there is music in the air,
There is joy in all around,
There is Heaven everywhere;
For true happiness is found.

Though long and painful be the toll,
Though dark days come and go;
All darkness shall recoil
When the Light of Truth we know.

—J. Marion Gale.

To manifest prejudice is to sacrifice self-respect. Truth conquers in every battle, and truth is an effect of conquering prejudice.

DEPARTMENT OF BIBLICAL SPIRITUALISM

BY MOSES HULL.

ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

NO. XII.

I suppose the most of my readers know that the Bible used by the Catholics contains 14 more books than ours. In one of these extra books Ecclesiastes, chapter 46, verse 20, says: "After his (Samuel's) death he prophesied and showed the king his end, and lifted up his voice from the earth in prophecy to blot out the wickedness of the people."

It matters but little who wrote this book. It existed before the Christian era, and whether it records a truth or not, it shows, as does the whole of I Sam. 28, that the Jews at the time it was written, believed that the dead could return to the living.

Every point in this case corresponds with Modern Spiritualism. Note the following:

First—Samuel made Saul know him by his mantle. Saul could not have forgotten that the last thing he ever saw Samuel do was to tear that mantle in twain at the time he in his rage left Saul. And as this was done he exclaimed, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine that is better than thou." I Sam. 15:28.

Second—Samuel and Saul had quarreled, and Samuel had in a rage left Saul and refused to see him any more until the day of his death. Now, the first sentence Samuel utters is, "Why hast thou disquieted me to bring me up?" I Sam. 28:15.

What could be more natural than that question? As much as to say: You knew I would not speak to you when I was in the flesh, now that I have left the flesh aside, why do you presume to call for me?

Third—Samuel renewes the quarrel exactly where he left off in chapter 15. The Lord, or Yahweh, was Samuel's spirit guide. So he says in 28:16, 17, "Wherefore, then, dost thou not of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David, because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amelak."

This rehearses the whole quarrel they had in chapter 15. It could come from no other source than Samuel.

Fourth—The writer of this book, without note or comment, says: "Saul was more afraid because of the words of Samuel." Verse 20. Could anything be plainer? How often I have indulged in the wish that our Christian-Infidels could be lead to a belief of their Bibles! What a boon it would be for them, but, alas, they are for the most part, "joined to their idols!"

The next mediums to whom I will refer are

GAD THE SEER AND NATHAN THE PROPHET.

The terms seer and prophet each signify the same as the term medium. Gad and Nathan were two of the mediums kept constantly in the employ of David the King. David was also himself a prophet. See Acts 2:30.

The question has often been pro-

pounded to me, why are mediums necessary? If my friends wish to speak to me, let them come directly to me. Why should they go to a stranger who had no interest in them nor me? There are many people in this world whose very smartness cheats them out of the blessings they most need. In the village where I am lecturing this week a lady was invited to go to the meetings, and was informed that there was a test medium there. Said the friend, If you go who knows but that you may hear from your sister, whose loss you mourn. "No," said she, "If Sister E. wants to talk to me she will come where I am; she is not going to a stranger." The lady did not go, but Sister E. was there and related the circumstance, and wanted to send a message to her sister.

How easy it would have been for David to have said, "If the Lord wants anything of me, let him come where I am, but he need not send any of his prophets and seers around; I have no use for them." The result would have been that David would have cheated himself about as badly as many wise-akers are now doing.

Gad, like Samuel and others, was called both a prophet and a seer. The advantage of having such persons around is illustrated in I Sam. 22:5. There David was in hiding from Saul, who had determined to take his life. Then the prophet Gad said to David, "Abide not in the hold; depart and get thee into the Land of Judah." David did depart as Gad commanded, and saved his life by that means.

This chapter is full of David's seances, where he inquired of the Lord, not only through the mediumship of Gad, but through that of Ahimelech, and by means of the ephod. See verses 10, 13, 14, 15, 18. Also 23:2, 4, 6.

The story of David's numbering Israel and what came of it is too familiar to be repeated and commented on here; but it is said that in the midst of David's troubles, "the word of the Lord, that is a spirit message came to the prophet Gad, David's seer." This "word of the Lord was a message to David." See II Sam. 24:11, 12. The same thing in substance was given in I Chron. 21:11, 12.

In I Chron. 29:25, we read that "he (Solomon) set the Levites in the house of the Lord with cymbals, with psaltires and with harps, according to the commandment of David, and of Gad the King's seer, and Nathan the prophet; for so was the commandment of the Lord by the prophets."

Once upon a time when David wanted to go to war with the Philistines, he sent for a medium so that he could inquire about it. The Lord told him that he would give him a signal when the time came for him to go to battle, that he would make a noise in the mulberry trees. If he would wait for the signal, he could then go and conquer; this he did. See II Sam. 5:19, 24, 25.

When David did wrong the prophets told him of it, as they told him when he did right. This they would not have dared to have done had not David known that the prophets were only a mouthpiece for a higher power. As an illustration, read the message given to David through Nathan the prophet. See II Sam. 12:1-6.

When David wanted to build a residence for God he sent for Nathan the

prophet to try to find out whether the Lord would accept such a building. Nathan came to David and they had a night session over the matter. See I Chron. 17:1-6.

AHIJAH.

I will relate only two instances of Ahijah's mediumship. The first is found in I Kings 11:29, 30. "And it came to pass at that time when Jeroboam went out of Jerusalem that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field, and Ahijah caught the new garment that was on him and rent it in 12 pieces. And he said to Jeroboam take the 10 pieces, for thus saith the Lord, the God of Israel, behold, I will rend the kingdom out of the hand of Solomon, and will give 10 tribes to thee."

This was literally fulfilled. Under Solomon's son Rehoboam the kingdom was divided and Ahijah was chosen to reign over 10 tribes.

Ahijah was afterward smitten with physical blindness, but this did not in the least affect his mediumship. Several years after Jeroboam had become king, one of his sons was taken sick. The king wanted a communication from a reliable medium, so he got his wife to disguise herself and go to the old blind medium and get a communication concerning her son.

He tells his wife to load herself down with good things to give to the medium, and get as favorable a sitting as these presents would procure.

The power using this medium informed him of what was going on. I King 14:5 says: "And the Lord said unto Ahijah, behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick. Thus and thou shalt say unto her, for it shall be, when she cometh in, that she shall felicit herself to be another woman."

The result was this medium listened for her. The matter is told in verses 6 to 12. I abridge the matter as follows:

"And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in thou wife of Jeroboam; why felicit thou thyself to be another? I am sent to thee with heavy tidings. Go tell Jeroboam thus saith the Lord God of Israel, Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the fields shall the fowls of the air eat; . . . Arise thee, therefore, get thee to thine own house, and when thy feet enter into the city the child shall die."

I will now present in detail the fulfillment of this prediction; I will only quote verses 17 and 18 of this chapter.

"And Jeroboam's wife arose and departed and came to Tirzah, and when she came to the threshold of the door the child died; and they buried him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet."

MOSES HULL.

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THE LIGHT OF TRUTH.

"A GAME OF HEARTS."

It was at the close of a gray day in February, and Mrs. Reed, slowly and reluctantly, was crossing the park toward the Methodist parsonage in the little village of Fredonia.

Through the day there had been a frequent snow flurry, but now, at sunset, the west wind was driving the feathery crystals with almost blinding fury in to the faces of the few pedestrians who had found it necessary to venture out into the night.

But to the lonely woman, traversing the deserted square, there seemed aught of discomfort in the wild and stormy blast as she paused to note the darkly penciled branches of the naked maples, swaying beneath the glare of the electric light, amid the dancing, glistening snowflakes.

Again she hesitated at the sighing, weeping evergreen, where it protectingly stood like a sentinel guarding the home of the minister, while it also afforded a shelter for many a saucy sparrow while he slept. For a moment she softly laid her face against a sharp and frozen branch, the piney odor suddenly bringing her back to childhood's happy hours. Then she swiftly ran up the steps and rang the bell. It was quickly answered by the minister's wife, who ushered her into the sitting room, where sat the three daughters of the household, busily cutting paper hearts of various sizes and colors. The merry trio gaily greeted her with a jolly chorus of "Hello, Mrs. Reed! What are you out for on this stormy night?"

"To enjoy a walk!" she as gaily responded. "To my nature there is something peculiarly delightful in a storm. Besides the blue demons of despair have haunted me all day and I know of no more effectual way to excise the phantoms than by walking. But what are you foolish girls doing?" she queried. "Something I am sure much more absurd than a walk in a storm," she continued.

"Guess!" teasingly said the saucy Grace.

"Preparing for a valentine social," said honest Bertha, but the loving Lu mischievously answered, "Playing a game of hearts!"

"Well, then, my dear girls," answered Mrs. Reed, "be sure it is a game in which you will be the losers."

"But what do you know about it?" they quickly queried. "What do you know of a game of hearts?"

"I know all about it," she sadly answered; "all about it, and it is a game in which many a sorrowful woman lost all hope."

"Oh, do you know a story connected with it, Mrs. Reed? If you do tell us all about it," they coaxingly added.

A pained expression came into the earnest eyes of Mrs. Reed as she looked thoughtfully at her young friends.

"I don't suppose it can harm you to hear it, and it may save you a similar experience; but just the thought of it gives me pain," she added, with quivering lips.

The merry faces of the eager group sympathetically clouded in quick response to Mrs. Reed's own saddened expression. "Don't tell us, then, dear Mrs. Reed," softly said impulsive Grace.

"O no," the graver Bertha said; "if the memory gives you pain don't mention it." While the loving Lu drew nearer the older woman as if to share her sorrow.

"The story was never generally known and I do not often speak of it, but tonight the mood is upon me and so I will tell it to you. I think I never told you that I had a sister once, the merriest madcap that ever laughed and loved her way into the hearts of all

who knew her. She was older than I but I remember how we all loved our Esther, the sister that my father called his child with the great soul, because she was more honest and forgiving than the rest of us.

When she was 19 a stranger came to our home one evening to see our father on business. He seemed much interested in my sister's vivacious manners and made excuses to call again and again. He finally explained to father that he was a wealthy widower and that he wanted our Esther for his wife. Father was a poor man and so influenced by the hope that money would give our dear one happiness, was eager for the marriage. Her middle-aged lover was very attractive, making daily visits with gifts of books and flowers.

"One night he staid later than usual and the next morning my sister wore a diamond ring. The first moment I found Esther alone I began my eager questions.

"And oh, do you love him?" I asked, with all the romantic imaginings of which a 13-year-old girl is capable.

"Of course I don't," she promptly answered, "but he adores me and I don't love any one else, and I think I can be happy with him. He says he will keep me in luxury and I can have everything I want. I don't believe, however, that it is the right way to marry," she added thoughtfully, "but others do so, and I will chance it, and if I am very unhappy, why I can leave him!" she gaily finished.

"Even at that early age I felt some misgivings for my sister's future, but my fears were soon forgotten in our hurried preparations for the wedding.

"They were married, and after a short trip he took her to a neighboring village to live. After a few weeks I visited her, and then I learned what she already knew, that my sister had made a dreadful mistake. To me she confessed with tears that she almost loathed him, even then, and 'Oh, I dread the future so,' she said. 'I would gladly die to escape it if I could!'

"Ah! my poor sister! Through the weary years that followed I saw the gray hairs come out and felt hope had indeed died out of her poor empty life. Always at the sight or mention of cards she shuddered, and so I once asked her why they affected her so strangely.

"Do you remember," she said, "how during the evenings before our marriage we played so much with cards, and how my husband always chose the game of hearts? Ah, my little sister, I have played the 'Game of Hearts' where diamonds led, and I have lost, lost all a woman holds most dear."

After a time she began to take in sewing, and then, on being questioned, she explained how her husband had greatly exaggerated the amount of his wealth, and that it was now necessary that she provide for herself, which he graciously permitted her to do, generously finding fault on every possible occasion with how she earned her money, and then with the way she spent it.

Mrs. Reed paused for a moment and then the sympathetic Lu burst in with "Poor Esther! How dreadful it must have been to live without love!" while the earnest Bertha said, "I would have left! I know I would! Too lazy to work and then find fault while she was doing what he ought to do!"

"And was that the end?" asked indignant Grace.

"O no," said Mrs. Reed, "the end was sadder still. When she had been married about 10 years she became acquainted with a man of her own age between whom and herself there sprang into existence an all-absorbing attraction. They ultimately yielded to and fought against the temptation for

each other's society, passing through a struggle known only by those who have been similarly situated, where a conflict between duty and affection is unavoidable.

One morning they were missing. We advertised and did all we could to trace them, but no clue to their whereabouts was discovered until over a year from their flight. Then a letter came to me bearing the postmark of a small mining village in the far west. I opened it, and in my sister's dairy writing was this strange message:

"Dear Sister: In the first game of hearts, when diamonds led, you will remember I lost. In the second game hearts were trumps and again I lost.

"Your loving sister, ESTHER."

"Early the next morning I took the train to go in search of my poor sister.

"Did you find her?" asked the eager Lu as Mrs. Reed paused for a moment with emotion.

"Yes, dear, I found her," said Mrs. Reed. "In a small cabin, filled with garrulously curious women, lay my sister dead—dead and deserted by the man for whom she had counted the world well lost. On her poor worn face there was a smile of triumph, as if death had come as a lover who brought peace.

"We brought home the body of our dear one and laid it in the little country burying ground, where beneath the drifting snows of winter and the soft blue skies of summer it rests amid the scenes of her childhood."

A silence fell upon the little group as Mrs. Reed paused in her sad recital, for memory stirred the pulses of the speaker, while sympathy thrilled the tender hearts of her young hearers. At last she spoke again.

"And now, my dear little orthodox sisters, I want to tell you something more. Last night, while sitting alone by the hearthfire listening to the driving sleet upon the window pane, there suddenly came to me a presence, not seen nor heard by physical sense, and yet I knew it was my sister, and her message left my cheeks tear wet, while all my body trembled with glad joy.

"O sister mine," came in that sweet communion, 'blame not men that they desert us, prove untrue, since they obey but the one law of their being in giving us the conjugal love which changes, while we out of our two-fold nature give them the maternal also, which is more true and steadfast.'

"O sister, while among you I sought the love which is of earth, so earthly, and I lost, but in this glad new country I have learned there is a higher love where all souls may be winners. And this love springs from the disappointed earthly love, and flows out of all creatures, to all life of bird or beast or flower, and to its fountains souls constantly returning evermore find new life, new truth, new love and best of all, sweet peace."

The clock struck 10 and Mrs. Reed hastily arose. "How late is it?" she said.

"Are you not afraid to go alone?" questioned the girls; but Mrs. Reed shook her head.

"After a tempest one is not afraid of spring breezes," she said. She stepped out on the snowy porch, but with a quick impulse walked swiftly back to her young friends.

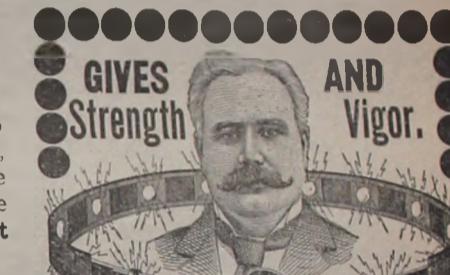
"Kiss me, dear girls," she softly whispered, while tears trembled in her voice. "I hope you may be spared the dreadful pain my dreary life has known and find the higher love while here," she added as for a moment she pressed each dear warm face against her own; and then she went out into the stormy night. But shrieking wind and drifting snow were naught to her, for she had caught a gleam of heavenly vision in which the past, and present and future were blended, and earthly disappoint-

ments were all forgotten. She heard the cattle lowing 'mid the pastures of the long ago, and heard the singing brook where once she watched the minnows. She saw the friends of later life—the sorrows passed, that once were bitter, now in retrospect grown sweet. She saw the future with its deeper joys, and listening to the harmonies of past and present and to come, said:

"Life is all beautiful, for sun and shade most blend to make the perfect landscape or the perfect soul. The world has never known, nor shall it, how I too willingly gave my woman's heart and hope and life to one who flung all back with cruel mocking. But now, henceforth, I'll live to brighten sorrow, lighten pain, giving the highest love and receiving what the world may choose to return as compensation."

As she reached her doorstep she looked up at the huge elm standing behind her house, where with wild grape-vines draped, it chanted as the night wind played upon its branches: 'Who so loveth me is never disappointed!' And the slender beech standing near shook all its faded summer finery as it sang: "Nature never mocks the ones who love her, but gives them all sweet recompence an hundred-fold."

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CORRESPONDENCE

NEWS ITEMS.

See advertisement of Jubilee.

Cassadaga camp opens July 16.

Mrs. Virginia Barrett is in Canada.

Dr. N. F. Ravlin of Salt Lake City is coming east.

Mrs. Mabel Witham is a new test medium in the east.

Pittsburg, Kan., is preparing for a spiritual entertainment.

F. H. Rosecooe speaks at Providence, R. I., the next two Sundays.

The society at Muncie, Ind., has just celebrated its third anniversary.

Mrs. Maggie Turner is filling a long engagement at Washington, Pa.

The friends at Manchester, N. H., have moved into new quarters.

Memphis, Tenn., is holding regular Sunday services at Elks hall.

The June picnic at Lily Dale takes place on the 17th, 18th and 19th of that month.

Jackson, Mich., has been well pleased with the late services of Mrs. Anna L. Robinson.

C. M. and Josie Folsom are holding Sunday services at Ozark hotel, Springfield, Mo.

Mrs. E. L. Watson of California will be the principal speaker at the coming Cassadaga June picnic.

E. M. Gillman of Detroit is in the toils of the police for alleged fraudulent spiritual manifestations.

Vere V. Hunt, attorney at law of Chicago, is marking himself as an inspirational speaker in our ranks.

A young couple at Guthrie, O. T., recently called upon Rev. M. Wing, S. M., to be married. He performed the ceremony.

W. W. Aber has removed from Spring Hill to 1320 Central avenue, Kansas City, Mo., and is open to camp engagements.

The Rev. Reede Stewart of the Unitarian church, Detroit, spoke before the Central Spiritual union Sunday evening, March 6.

Guthrie, O. T., has Rev. M. Wing as lecturer, and Mrs. L. D. McFarlan as psychometric reader. Services are held at the district court house.

G. W. Kates and wife will accept calls to lecture and give tests next fall and winter. Address them at 234 Monroe avenue, Rochester, N. Y.

Mrs. M. Klein is open for engagements for camp work for summer of 1898. Address her at 666 South Washington street, Van Wert, Ohio.

At a dramatic recital by Helen Stuart Richings for the benefit of the building fund of the First Spiritual church of Buffalo, recently, \$35 was netted.

The Church of Spiritual Enfoldment of Atlanta, Ga., Mrs. Mary A. Gebauer, pastor, is attracting respectful attention from the press and people of that section.

Buffalo, N. Y., lost two sturdy veterans lately in the transition of Dr. A. Hinckley and Joseph J. Grant, both of whom were highly honored citizens and Spiritualists.

Dr. C. W. Hidden recently lectured on the "Spiritual Side of Spiritualism," at Fitchburg, Mass., which received an acknowledgement by the local press of that city.

Cassadaga has a Theosophical branch with Mrs. J. L. White as president; Mrs. E. Densmore, vice; Mrs. E. Howes-Bailey as secretary, and Judge Bailey as treasurer.

THE LIGHT OF TRUTH.

C. H. Figures, platform test medium and lecturer, is at liberty to make engagements with Spiritual societies and camp meetings. Address 77 York street, Cleveland, O.

Hon. A. B. Gaston has been elected city treasurer of Meadville, Pa. Mr. Gaston is an unqualified Spiritualist and president of one of our largest campmeeting associations.

"The Light of Truth is constantly growing in interest. If I were able I would send thousands of copies of it weekly to those in need of just such food," writes E. C. Davis of Des Moines, Iowa.

Englewood, Ills., has organized the Universal Spiritual Society, with Dr. W. B. Parker as president, Miss Lizzie Gordon as vice, Mrs. Josie Bradley as secretary, and with Mrs. Etta Webster as treasurer.

Services are held every Sunday by Mr. and Mrs. Chapman at their residence, 34 Foster street, Brighton, Mass., for the benefit of those who wish spiritual enlightenment and desire to progress in general culture.

Los Angeles, Cal., has a new society with the following officers: President, Dr. M. J. Gillett; vice president, Dr. Roso Coon; secretary, Mrs. J. Rosenstock; treasurer, P. C. Campbell; directors, Mrs. Henley, Mrs. Macrae and Mrs. Ashby.

Mrs. Plymouth Weeks of Cincinnati has been arrested on a charge of being implicated in the Niemeister-Nye affair. Sympathy is in order by those who think her wronged. The rest will probably be governed by the testimony in the case.

Mrs. J. M. Kenyon will lecture and give test at Fitchburg March 12, at Lynn, the 20th, and, with Professor J. W. Kenyon, will hold anniversary exercises at Providence, R. I. Address for dates, 265 Prospect street, Cambridgeport, Mass.

Theo. F. Price has been holding private seances to leading citizens at Newark, O. He remains in Columbus during March and may be addressed at 177 South Fifth street for engagements. He goes to New Castle, Pa., the second Sunday in April.

Mrs. Lizzie Miessie, secretary of the L. P. L. of Springfield, O., writes that the advent of Dr. Lawrence, Moses Hull and Mrs. Mosier in that town has created new wonder and interest among its people, and it is believed that many new converts will be made.

The Spiritual society of Fall River, Mass., recently had a musical social in which the following talent participated: Miss Sarah Avercome, Miss Eva M. Ratcliffe, Daniel Ratcliffe, Miss Manchester, Miss Healy, Miss Lottie Wood and Masters Tony and John Howarth.

Ed Jones, secretary of First Society of South Bend, Ind., writes: "Our society is prosperous and our membership is gaining. Mrs. L. N. Claman of Chicago has just completed a month's engagement with us. She is a grand lecturer and medium, an earnest worker in our cause, and is worthy a place in any society."

Mrs. Spies, the well known medium of Dubuque, Ia., says the Telegraph of that city, has gone to Kansas City, where she will make her permanent home. Her two daughters, Louise and Lizzie, will leave in a few days to join her. Mrs. Spies has many friends in Dubuque, who will wish her prosperity in her new home.

The great convention which organized the Illinois State Spiritualists' association elected the following officers: President, George B. Warne, Chicago; vice president, Colonel James Freeman, Bloomington; secretary, Martin McGrath, Fulton; treasurer,

Ervin A. Rice, Chicago; trustees Orin Merritt, Genoa; Dr. George B. Perkins, Hiram Eddy, Chicago.

Mrs. Emma J. Brown of Sterling, Rice county, Kan., writes: "Sterling is located on the Santa Fe railroad, California route. Mediums going east or west, 'honest workers,' will be welcomed by our society. We would enjoy a good slate writing medium or trumpet medium, and feel that we can impart good as well as receive. All phases are appreciated, however."

At an entertainment of the "Union" at Bridgeport, Conn., the following program was rendered: Mandolin solo, Charles Emmons; vocal solo, H. H. Hendrick; recitation, Miss Daisy Hubbard; piano solo, Lewis H. Dermody; banjo solo, Garry Morford; vocal selection, Mrs. J. Thornton; piano selection, Miss Dickenson; recitation, Richard M. Near; vocal selection, Alfred Griswold.

Geo. P. Sikes, secretary, writes: "At a meeting of the First Spiritual society of San Diego, Cal., Feb. 13, 1898, Dr. J. M. Peebles was unanimously elected president of the society. H. W. Wilcox, the retiring officer, having placed the society on a good financial basis through untiring and unselfish effort, resigned his position because of an intention to travel during the coming summer.

The C. P. lyceum of Cleveland had a grand reunion the last Sunday in February. A fine program was indulged in. Those who rendered themselves useful in its execution were Masters Freddie Hicks and Claude Murray, Miss Alice Englert, Miss Laura Bonnard, Mrs. Mattie Hull, Thos. Lees, Mrs. Laura Martin, Mrs. Mary Smith, Messrs. George B. Young, N. B. Nixon and Chas. Collier.

The Spiritualists' union and the Children's Progressive lyceum of Haverhill, Mass., gave a fine supper and excellent entertainment and an enjoyable dance in Brittan hall recently, at which there was a large attendance. The supper was served from 6 to 8 o'clock, and was under the care of Mesdames Smith, Jones, Huntington, Jordan, Johnson, Pinkham, Bagley, Rich, Smith and Kimball.

The Spiritualists of Cleveland are preparing for a jubilee celebration of the forthcoming semi-centennial anniversary. In order to make it a memorable event, the three societies have decided to hold an all-day union meeting in Army and Navy hall, Sunday, March 27. It is proposed to make it a gala day. So bring your baskets well filled and enjoy a social time in the banquet room adjoining the hall.—Thos. Lees.

Miss Maggie Gaule has been engaged for the semi-centennial celebration, to be held in Rochester, N. Y., March 27 to April 3. The other mediums will be Mrs. Z. B. Kates, Mrs. Anna E. Thomas and Mrs. Atcheson. The speakers are Dr. J. M. Peebles, Rev. Moses Hull, Professor W. M. Lockwood, J. C. F. Grumbine, G. W. Kates, Mrs. Z. B. Kates, Mrs. H. P. Russegue, Mrs. Clara Watson and Mrs. S. A. Armstrong.

The S. P. U. of Waltham, Mass., enjoyed a supper and dance on the 17th ult., the music being furnished by Mrs. Emma Royle. The committee in charge consisted of Mrs. J. M. Vinal, chairman; Mrs. Eva Downes, Mrs. E. J. Kimball, Mrs. C. E. Drew, Mrs. E. A. Wheeler, Mrs. G. E. Wilson, Mrs. E. D. Adams, and they were assisted by a committee from the Children's Progressive lyceum, composed of Misses Gertrude Howe, Alice Kimball, Susie Howe, Helen S. Sanger, Belle McQuillan.

Mrs. H. E. Snell, the genial secretary



DR. J. M. PEEBLES.

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OF

CHRONIC DISEASES.

To successfully treat and cure a patient it is necessary that a physician understand fully the diseases and lesions affecting the patient. Bombastic assertions and unsupported claims carry no weight with the public. The thousands of cases which Drs. Peebles & Burroughs have diagnosed in the past year without a single failure demonstrates that they do understand diseases and the causes producing them. We submit the following few from the many letters which are received every day testifying to the absolute accuracy of their diagnosis.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—Your letter was received this morning and I thank you very much. I know your diagnosis of my mother's case is correct in every respect. Sincerely, S. D. AMES, Providence, R. I.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—Your favor of the 11th is received and I consider the diagnosis of my case very correct and am confident under your treatment I shall recover my health. Very truly yours, WM. JOHNSON, Boston, Mass.

THEIR PSYCHIC POWER

Is evidenced by the following:

I was informed while in a dream that by corresponding with Drs. Peebles & Burroughs a battery would be formed with their band of Spirit Doctors. I wrote to them for treatment, they sent medicine and described their method of psychic treatment. I followed their rules for sitting and in a few evenings could feel the Psychic force thrill me from head to foot; distance is no obstacle, we were then near one thousand miles apart, yet it were not for telling others, who are full of doctors who can heal by psychic power, I would not write this, but he who knows the truth and withholds it is a traitor. I will say further that those who desire psychic treatment should be careful whom they select to treat them. A Psychic M. D. must be clean in body and mind—bad habits, tobacco, whisky and like evildoings are impeded by the magnetizer in all their terrible reality and the subject treated will find a chain around his or her neck that will drag them down. Very truly yours, W. P. CRATER, Monmouth, Ill.

THEIR CURES ARE PERMANENT.

How many sufferers have been temporarily benefited by a new medicine or a new physician. They have had their hopes revived only to have them shattered and the physician who will use a letter from a patient as a testimonial in which the patient simply states that today I am feeling better is evidence that this physician is not performing cures. A cure is a return to health and under proper conditions it will be permanent. **DRS. PEEBLES & BURROUGHS POSITIVE LY CURE CHRONIC DISEASES.** The subjoined are brief extracts from recent letters. Would space permit thousands equally as positive could be printed.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Friends:—It is now more than a year since you treated my wife for a complaint which the doctors here could not and did not cure, and you cured her completely. Her health is as good as it ever was. I thank you for my wife as well as myself. Yours truly, R. A. WHITFIELD, Red Bluff, Cal.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—Your three month's treatment has been very successful. I feel well in every respect. I am grateful for what you have done for me and should I ever in future need a physician I will call upon you. Very truly yours, Harvey E. BROWN, 12th St., New York, N. Y.

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INDIANAPOLIS, INDIANA.

THE LIGHT OF TRUTH.

NEWS ITEMS (Continued).

OBITUARY.

of the Plymouth (Mass.) Spiritual society, writes that the Sewing Circle of this organization meets every Thursday afternoon to make articles for sale to maintain the Sunday meetings. During the past season it has been having such talent as Mrs. Yeaw, Mrs. Styles, Mrs. Kenyon, Mrs. Webster, and others of like caliber. Mr. T. E. Thomas is their local medium, who is distinguished by possessing a communicator called an autophon.

Transitions: Frances E. Willard of New York; Sarah Norcross of New Haven, Conn.; Mrs. Lydia Wilson, Northboro, Mass.; Augustus Holman, Winsted, Conn.; Miss L. Ade Bean, Brooklyn, N. Y.; S. H. Congdon, Chicago; Mrs. H. A. White, Maquoketa, Ia.; Miss Freeland, Kansas; Mrs. J. Eastman, Ayer, Mass.; John Hale, Edgar, Neb.; J. F. McDowell, Huntsville, Ala.; Mrs. J. B. Parsons, Texas, Mich.; S. P. Foulk, Findlay, O.; and Dr. Alonzo Hinkley and Joseph J. Grant of Buffalo, N. Y.

A social and coffee party was given by the auxiliary to the First Spiritual society of Hamilton, O., recently, at the residence of Mrs. Dr. Briggs, 350 South Third street, which proved a grand success, and the first ever given by the Spiritualists of this city. A select musical program was very acceptably rendered, songs and recitations by Misses Martha and Ida Phillips, Mollie, Tillie and Ouida Higgins of Dayton; instrumental music by Perry S. Case on the violin and Mr. John on the guitar. There will be other socials in the near future.

At a meeting of the P. S. society of Barre, Vt., the following officers were elected: President, B. P. Willey; vice president, James Cook; secretary, Mattie G. Ward; treasurer, Mrs. Rocina Clafin; board of managers, C. J. Esterbrooks, J. M. Cook; auditors, J. Edward Ward, S. S. Smith, Mrs. C. J. Esterbrooks; committee on entertainment, B. P. Willey, H. C. Leonard; committee on suppers, Mrs. J. M. Ward, Mrs. T. W. Scott, Mrs. R. Clafin, Mrs. C. J. Esterbrooks, Mrs. Charles Heath. The following are chosen as delegates to the National Jubilee to be held at Rochester, N. Y., June 1, 1898: Lucius Colburn, Mr. and Mrs. B. P. Willey, Mr. and Mrs. L. W. Scott. Per order of secretary, Mattie G. Ward.

SPIRITUAL MUSINGS.

To enjoy rest we must work.
Immoderate greed leads to dishonesty.

Reason and justice is the highest religion.

Time loses its pressure where moral health prevails.

Ignorance is the most helpful ally to bigotry, autocracy or tyranny.

Sense-consciousness and will power spiritualized make reason and love.

A conquered passion generates sympathy for others still in the throes.

He who takes advantage of his inferior sinks to the level of that inferior.

When all men become touched by love—the divine spark—there will be no more war or contention.

If the ability to write the incomprehensible is to be considered great, we have much talent among us.

When we get rid of the "Profs" and other such deities Spiritualism will be free to enter society in clean clothes.

When men begin to know too much they fear to speak; for they realize their unworthiness to be teachers in the face of divine love and wisdom.

CHOICE LITERATURE.

ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.

ANGEL WHISPERING—For the Searchers After Truth. By H. J. Ray-Curtis. Price \$1.50. Gift.

A SPIRITUAL TOUR OF THE WORLD—In search of the line of life's evolution. Arena print. 50 cents.

AS IT IS TO BE—Cora Lian Danleis. A novel. Handsomely bound in blue and gold. \$1.00.

A SEX REVOLUTION—By Lois Waitsbrooker. 25 cents.

ADVICE TO THOSE SEEKING TO DEVELOP THEIR MEDIUMSHIP. By A. Campbell, Spirit Artist. Price, 25 cents.

BEYOND—By H. S. Hubbard. Arena print. 25 cents.

CONVENT OF THE SACRED HEART—Hudson Tuttle. 50 cents.

CHRISTIAN THEOSOPHY—Dr. J. H. Dewey. A handbook of New Testament occultism. Price, \$2.

CHRIST, THE SOCIALIST—By the author of "Philip Meyer's Scheme." Arena print. 50 cents. 337 pages.

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

FIRST PRINCIPLES OF PSYCHOMETRY—How to Prepare and Develop a Psychoscope. By J. C. F. Grumbine. Price 20 cents.

HEAVEN REVISED—A Narrative of experiences after death. Mrs. E. B. Dussey. 15 cents.

HEALTH AND POWER—Babbitt. Price, 25 cents.

IDEALA—A Romance of Idealism. Charles Grissen. Price, 25 cents.

LIGHTS AND SHADOWS OF LIFE—Or the Story of a Southern Home. A. K. Ralson. \$1.50.

LIFE—Physical and Spiritual, and the Amazing Powers of the Human Soul. By J. B. Campbell, M. D., V. D. Price, \$1.00.

LYRIC OF LIFE—Philosophy in rhyme, by Laura A. Sunderlin Nourse. Price, \$1.

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

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

MARGUERITE HUNTER—A Narrative Descriptive of Human Life in the Material and Spiritual Spheres. O. H. Horine. Price, \$1.50.

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PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM—Crowell. Price, \$1.00. Postage, 15 cents.

PSYCHOMETRIC DICTIONARY—A book defining the influences perceived by those who are sensitive. Price, 25 cents.

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REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A lecture by Fred L. H. Willis. Price, 10 cents. postage, 2 cents.

RELIGION—As Revealed by the Material and Spiritual Universe. E. D. Babbitt, M. D., LL. D. Price, cloth \$1.00; paper, 50 cents.

SCIENCE OF THE SOUL—Loren A. Sherman. \$1.25. Library volume.

SWEPT AWAY—A Sermon on Some of the Sins of Our Lawmakers. By Rev. Moses Hull. 10 cents.

STUDIES IN THEOSOPHY—W. J. Colville. Price, \$1.50.

THE NEW TESTAMENT OCCULTISM—By J. H. Dewey, M. D. \$2.00.

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

THE HIDDEN FAITH—An Occult Story of the Period. By Alwin M. Thurber. Price, \$1.25.

THE OTHER WORLD AND THIS—A Compendium of Spiritual Laws; cloth, gold and white binding. Price, \$1.50.

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

THOMAS PAYNE—WAS HE JUNIUS—By W. H. Burr. Price, 10 cents.

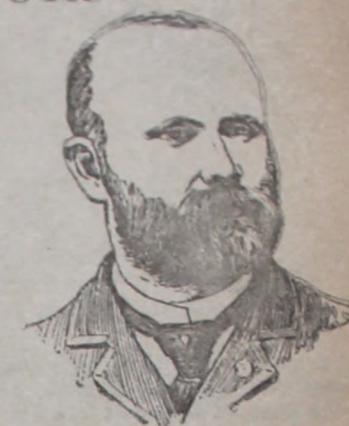
THE BETTER WAY—An occult story, by H. McL. Shepard Wolff. 25 cents.

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

THE WATSEKA WONDER—A Case of Double Consciousness. 10 cents.

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The college is chartered, and confers the title of D. M. on a handsome diploma. Send stamp for circular to E. D. BABBITT, M. D., LL. D., Dean, 255 South Broadway, Los Angeles, California.

Soul and Spirit Reveal the Truth.

To succeed in life one should know themselves what is to be and what to do. Send me a page of your own writing, your date and month and year born in, name and address, with \$1.00, and I will, by Psychometric force reveal to you knowledge that you desire to know. MRS. DR. H. WYANT

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QUESTIONS AND ANSWERS.

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

Question.—What is sensation?—Box 20.

Answer.—Sensation is life-consciousness—that which feels or makes us known to ourselves. In the macrocosm it is spirit so-called—a mere term by which to handle it. You might also call it intelligence, but that would lead you into the abstract, or sound vague—qualitative rather than quantitative. As an attribute of spirit it would sound more definite, though not right in the absolute. The relative is your only anchorage in matters purely spiritual—i. e., if you desire them separated from the material. But even this is out of the question, for they are never separate, absolutely considered. They are interblended percentile—the medium being in the spirit who has conquered himself, and is neither earthbound nor etherealized enough to leave the earth's surface—overcome its law of gravitation. This is possible in as well as out of the body; and there are many still in the body who stand higher as spirits than those out of it—who have comparatively more power of will or intelligent force—that is, sensation or consciousness. In other words, who have larger percentage of spiritual than material force in their composition—more spirit than matter, if you will. But this does not imply that an individual will become all spirit finally. That would mean annihilation. He simply adds spirit or intelligence to his material appendage, and becomes lighter in weight, so far as his attraction by material bodies is concerned, as he advances in knowledge or will—the first an effect of study, and the latter of sympathy or good deeds. Both are effects of sensation, but acting for a positive or spiritual effect, and not for a negative or material effect. The latter belongs to the animal, and rules in the early stages of life—the former to the intellectual and gains the control as man matures. It is the universal spirit working its way through its material or animal appendage, and attains the desired end sooner in some than in others. Education, sympathy, temperance and justice lead to it, while the reverse retards this development, and prevents progress as a spirit freed from the body, in that the forces retain a material or animal, rather than a spiritual or intellectual tendency. Sensation is, therefore, a manifestation of the individualized spirit—a consciousness of its existence—and is incarnated in matter to attain a selfhood distinct from the universal. As the whole constitutes God so the parts constitute gods, and you are thus a part of one stupendous whole, of which man is, and God the soul.

Question.—I notice that some of our once renowned mediums have a tendency to drop out of sight, and when accidentally heard from as having gone into other fields of labor—why is this?—Puzzled Querist.

Answer.—No good mediums, desirable for the ends of the spirit world, ever drop out of sight willingly. They are not permitted to do so. But when reasons exist for their release, the active forces are withdrawn and they are left to themselves or what weak forces

they can attract to aid them. Of course they may continue to practice their mediumship in a pseudo way, but it will have no spiritual foundation. It will be more on the order of the adept or juggler, but not of the higher moral type of Spiritualism. There is as much difference between occult phenomena produced by one's own will and that produced by spirits as there is between auto-suggestion and a genuine spirit message. The former is not Spiritualism, and thus when a medium sinks to this level he is dropped. He becomes a pretender in place of a medium. His manifestations may be occult, but they are not Spiritual, or of a very low order, and not desirable for modern civilization. Selfishness or intemperance generally leads to this fall, and a self-respecting Spiritual community seeks elsewhere for their instruments. Mediums who care nothing for the cause of Spiritualism except what it pays come under this category of leavings; or such who devote all their earnings to selfish interests and permit its institutions to struggle for existence while they live in luxury or ease. None can be selfish and die in peace. All must meet their taskmaster in the form of humiliations, trials, poverty or disease—each according to the cause upon him, and as he implanted it. Do good while you can, and the effect will be compatible with the cause.

Question.—What is the cause of raps?—Student of Occultism.

Answer.—Ask what is the cause of the thunder clap and you have the answer. A spirit rap is a miniature thunder clap. Their causes are identical. It is a gathering of the electrical forces in presence of a medium, but held in abeyance and touched off in response to intelligent questions. All spiritual manifestations are counterparts of what you see around you in physical nature; and you have but to make the proper comparisons to understand them. Thus the admonition from spirits to study self. Through this means you see things not taught in books and wonder at their simplicity. Nature is easy to comprehend if you place yourself in her care. A child can teach you more than a scientist if you observe carefully, but you must not overlook its faults or regard its whims as needless. Either blinds you to the truth. It is the same as in the maturer conditions of life. Partiality and predilection swerve from the central idea of truth, and you are lost in speculation. There is no love in either. Both are selfish. Love is law—the highest manifestation of reason—and as you exercise this you see things as they are. Self-knowledge is this principle practicalized, and the deeper you probe the more you learn of nature and her laws, among which are the laws that govern spiritual phenomena—from the tiny rap up to the highest that occurs at seances and yet to occur.

F. A. B.—Simply await results. Such manifestations are generally the introduction of some other phase of mediumship—something definite which time will develop.

V. B.—You are probably being shown a symbol which contains a test, others to follow when you have understood this one. Practice will make you a test medium of that nature.

A. H. G.—Ask "Mendel" kindly what brings him or her. There may be an interesting connection which will benefit both parties. Kindness is more potent in shaking off an unwelcome spirit than ill-nature. If earthbound, the latter only aids him to come.

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Continued from 7d Page.

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15

VOICE OF THE PEOPLE

SHALL THERE BE A SPIRITUALISTS' CHURCH?

Perhaps most of the editors of Spiritualist papers would not approve of a Spiritualists' church.

A large number of the platform lecturers and mediums would also be opposed, but a yet larger number would approve. Why should this question create inharmony? The cardinal principle of Spiritualism is "honest difference in unity." Suppose we have two forms of organization?—each will be developing the cause. There is a very large number of Spiritualists who are beginning to see that the spiritual movement must be something more than the results of an iconoclastic effort to destroy effete systems and ideas, but must assume a building process. We are amidst discontent in our ranks—and a quality of it that is disintegrating our forces. Platform workers find less and less field of labor to justify their efforts and sacrifices. Mrs. Lillie has lately written to the Banner that the platform no longer justifies the intellectual worker, and that our modes are driving able talent from the field and inviting the sensational only. An able discussion of this character has lately run through the Banner. Professor Loveland sees the trend of events and is wisely advocating that the Spiritualists make a declaration of principles. Brother Hull has lately spoken wise words in favor of the "ordination of speakers." Many local societies of Spiritualists are seeing the necessity of incorporating under state laws, as a legal body; and they discover that greater protection is secured and public attention (respect also) as a church. Thus local "societies" are growing less and Spiritual "churches" becoming more frequent. The radical tendency of the N. S. A. is to prevent any declaration of principles, organization of church societies and ordination of speakers.

Why should we not have every possible legal protection? We need not then fight to secure any bequeathment of money or property.

Self-respect is a law that each should observe; and failing, must lose the respect of others.

As Spiritualists, we have not had self-respect and hence should not complain of not being respected, nor failing in legal status. When a Spiritualist dies or gets married it is not every family who will feel right to have a Spiritualistic speaker officiate. The speaker, perhaps, has not been legally ordained by our national, state or any local society or church; hence can not perform the marriage ceremony. The law requires such a person, or a magistrate.

Shall we employ an orthodox minister? Many Spiritualists have done so. Shall we have the cold service of a magistrate? Many have. And quite a number of Spiritualists have preferred the magistrate to a Spiritualist speaker or minister.

Is such a person in harmony with our cause? Is any one justified in opposing the ordination of Spiritual ministers? We are incessantly complaining that our cause lacks in popular respect. Shall we, as speakers, continue to be a horde of tramps, scouring the country without the right to command any respect for a calling that should be environed with all the sanctity possible in self-hood, and from a source that can guarantee protection?

For one, I am almost ready to stop

all public effort unless there is a change to make my calling as a Spiritual speaker more honorable, and hence more useful! I can not endure much longer the conflict of inharmony and the unsettled purposes of our organizations.

The local churches of Spiritualists find the rabid, radical speaker is destructive to the work they have created. The missionary work by a person who uses abuse and coarseness in argument, is not likely to succeed in any very permanent building of a society. I have seen a number of years of active missionary labor; and my experience is that a conservative spirit and an attention to our business of advocating Spiritualism in its better aspect, with all possible argument for its moral worth and positive demonstrations, win more attention and make more converts than all of the abusive argument ever hurled at people who have not yet had a chance to realize the truths we espouse.

A division of Spiritualists may be necessary! I have long believed a separation would conduce to good. Let us have the radical as a pioneer—but the conservative will be a builder that will gain the results and perpetrate them for the generations to follow.

Let us have radical societies and a radical national association; but let us also have local churches of Spiritualists and a national society of churches. The time is ripe for the latter. Our cause will then find its level, and the radical and conservative will each know where to properly affiliate, and the digression from and desertion from our ranks to the Universalist and Unitarian churches, and to the Theosophists and Christian Scientists will be stopped and all flow into one or the other branches of our cause.

Therefore, I urge the local Spiritual churches to organize a National Church of Spiritualists.

G. W. KATES.
Rochester, N. Y.

WAR WITH SPAIN.

(By Dr. J. R. Buchanan.)

As we are now on the brink of war with Spain I would mention that I was sure of its occurrence during the last 12 months. Being in communication with Mr. Lincoln at the end of last winter, he expressed his confidence that war with Spain was approaching and he did not express any regret. On the contrary he thought it would be the means of rousing the dormant patriotism of our people and checking the progress of absolute selfishness and increasing the corruption in public life.

But we expected it before the close of '97, for he did not, I think, fully realize the character of our feeble administration, though he had fully and emphatically given his opinion of the presidential election and the methods by which McKinley was elected before I was myself aware of the fact.

The national dishonor of our taking sides with Spain in her Cuban ferocities and yielding to her wishes, may now be aggravated by another period of blundering incapacity and an attempt to play into the hands of bondholding speculators, which has been contemplated for months, and is now beginning to be avowed openly.

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PERSONALS.

W. V. Nicum of Dayton paid our sanctum a pleasant visit last week.

Each one who receives a sample copy of this paper is invited to subscribe.

Recommend The Light of Truth publications to your friends as up-to-date reading matter on Spiritualism.

The drawing published in the issue of Feb. 26 was produced through the direct mediumship of Mrs. M. A. Lobdell of South Bend, Ind.

The First Spiritual church at Odd Fellows' temple is attracting its usual large Sunday audiences, and Mr. Theo. F. Price is exerting himself as ever to interest and instruct those who attend.

No honest medium need fear an expose in the Light of Truth—therefore send us your photos. Only frauds decline to be seen in the Light, and thus shirk the Truth.

If mediums constitute Spiritualism or are its agents, as they claim to be, why are many so indifferent concerning their newspapers and societies—the two institutions which give mediumship tone in the world? Were it not for these mediums would, as of old, haunt attics, cellars and other out-of-the-way places.

Some of our good workers complain because we do not copy all the extracts sent us of the lectures delivered by local speakers. Send us something new, and it will be printed. Old platitudes will do for new investigators, but the Light of Truth is read for higher Spiritualism, and all must harmonize with this.

There are newspaper mediums in Spiritualism who know how their readers feel towards them, just as there are platform mediums who know how their audience feels. Both receive what they give to the medium. Prejudice or ill-feeling repels the latter when he or she approaches a subject, and a like influence is generated in response. Individuals who have a like sensibility towards newspaper publishers obtain effects compatible with this sensation. The most deceived is he who tries to deceive a newspaper man.

Many wholesome truths would be the outcome of a man's philosophy if his individuality were temporarily laid aside; for truth must be impersonal to strike the keynote of universal acceptance. A selfish philosophy kills itself in the manifestation. Sensitives cannot bear it, and non-sensitives do not comprehend it. Let truth be unselfish always.

Among the latest reported to be believers in Spiritualism are Elizabeth Stuart Phelps, Mrs. Eleanor Kirk Ames, Neil Burgess, Minnie Palmer, Lotta, Mrs. Lily Devereaux Blake, Lovell, the publisher, Marie Corelli and the Empress Eugenie.

THE LIGHT OF TRUTH.

IN MEMORIAM.

From Saratoga, N. Y., Jan. 24, Harriet K., wife of Timothy Harrington, aged 79 years.

Mrs. Harrington, with her devoted husband, progressed out of the old superstitions and into Modern Spiritualism about 15 years ago, since which time she has been a worker in and lover of the cause. She was a lady in the truest sense; the inherent grace, sympathy and nobility of her nature were at once winning and impressive. Although not a public medium, she was literally endowed with spiritual gifts. In her presence independent rays were a daily and nightly manifestation; questions which could be answered by "no," "yes," or "don't know," would receive correct responses for an hour at a time. She was also a clairvoyant and during her last conscious hours described with delight the loved ones who had gone before.

Mrs. Harrington entertained many speakers at her hospitable home in Saratoga, and was a beloved and familiar figure at our campmeetings, especially at Lake Pleasant. Many, very many, who read these lines will corroborate the statement that she was indeed an earth-angel, who spent her life forces in loving service to others. J. J.

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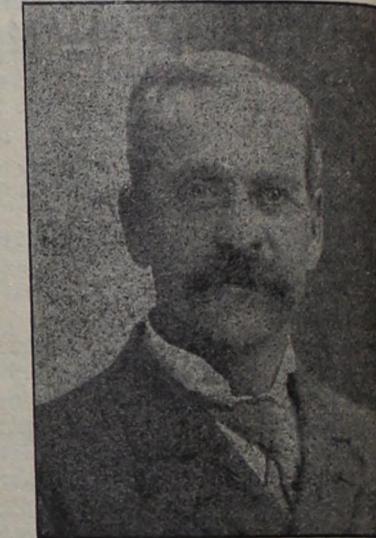
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