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MRS. S. AUGUSTA ARMSTRONG.

An Exponent of the
Philosophy of Life.



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COMPARATIVE RELIGION.

BY PROF. J. S. LOVELAND.

NUMBER 3.

HINDUISM.—Continued.

In resuming our discussion of Hinduism do not forget that we are still in the middle period of its Evolution and have not reached the era of pantheistic thought alluded to in the previous article. We have come to the invention of Brahma, but he is still a personality. He is the Creator, and as shown had created the inferior spirits or angels, and also the earth clothed in beauty awaiting the coming of man. We will now attend to the

STORY OF MAN'S CREATION.

"The earth was covered with flowers, the trees bent under their fruit, thousands of animals sported over the plains and in the air, white elephants roamed unmolested under the shade of gigantic forests, and Brahma perceived that the time had come for the Creation of man."

"He drew from the great soul, from the pure essence, a germ of life, with which he animated the two persons whom he made, male and female, that is, proper for reproduction like plants and animals, and he gave them the ahancara, that is self-consciousness, and speech. He distinguished the man by strength, shape and majesty and named him Adima. The woman received grace, gentleness and beauty, and he named her Heva. To them he said: "Go, unite, and produce beings who shall be your living image upon earth, for ages and ages after you shall returned to me. I, Lord of all that exists, have created you to worship me throughout your life, and those who shall have faith in me shall share my happiness after the end of all things." He then gave them the Island Ceylon as a residence, and forbid them to leave it. He said to them:

"The rest of the world is as yet uninhabitable, if hereafter the number of your children so increase as to render this habitation insufficient to contain them, let them inquire of me in the midst of sacrifice, and I will make known my will."

This said he disappeared.

"Adima then turned to his young wife. * * * Clasp her in his arms, he gave her the first kiss of love in softly murmuring the name of Heva. * * * Adima! softly whispered the woman, as she received the kiss. * * * Night was come. The birds were silent in the trees. The Lord was satisfied, for the birth of love had preceded the union of the sexes. Thus had Brahma willed it, to teach his creatures that the union of the man and the woman without love would be but an immorality, contrary to nature and to his law."

For a long time Adima and Heva dwelt in perfect happiness. The most delicious fruits hung upon the trees, and the best of rice was within their reach. But the Prince of the Rak-chasos inspired them with the feeling of unrest and they wandered for months, resting beside clear fountains, and under gigantic Banyans. But Heva became seized with strange fears and urged Adima to return, as she feared they were disobeying the Lord. Adima urged that they go on, as they might find a still more beautiful place. At last they reached the extremity of the island, and sep-

arated by a narrow arm of the sea they saw an apparently boundless country connected with their island by a narrow, rocky pathway rising out of the sea. The country was covered with stately trees, with the most beautiful birds flitting in their branches. Adima proposed that they go and explore it, but Heva besought him not to go as it would be transgressing the Lord's command. But Adima was bound to see the country, and taking his wife upon his shoulders he crossed the rocks to the other side. No sooner did he reach it than trees, flowers, fruit and birds all disappeared with a terrible clamor and the rocks on which he had crossed sank beneath the waters.

Adima threw himself, weeping, upon the naked sands, but Heva threw herself into his arms and besought him not to despair, but to pray to the Author of all things for pardon. As she spoke there came a voice from the clouds, saying: "Woman, thou hast only sinned from love to thy husband, whom I command thee to love, and thou has hoped in Me. I pardon thee, and him also for thy sake. But you may no more return to the abode of delight, which I created for your happiness. Through your disobedience to my commands, the spirit of evil has obtained possession of the earth. Your children, reduced to labor and to suffer by your fault, will become corrupt and forget Me. But I will send Vischenou, who shall incarnate himself in the womb of a woman and shall bring to all the hope and means of recompense in another life, in praying Me to soften their ills."

How vastly unlike the story of Genesis. Here man is the transgressor and not the woman. Instead of hiding the woman counsels prayer. The Hindu God does not curse the man or the woman. Nor even the Devil. He pardons the woman for her love, and the man for her sake. Indeed, Brahma is never presented in the role of vengeance. Nor is the promised veiled under the enigmatical bruising the head of a snake, but in the clear statement of the incarnation of Vischenou.

Woman was held in the brightest esteem during some portions of Hindu history, in contradistinction from the subordinate and degraded position assigned her by the Jewish and Christian Scriptures. She was not only the mother of the race, but she was the protestant against the first sin and the mother of Christ, the incarnate God and Savior. Hence, she was the favorite of the Gods. But let us hear what the ancient sages said of her:

"Man is strought—woman is beauty; he is the reason that governs; but she is the wisdom that moderates; the one cannot exist without the other, and hence the Lord created them two for the one purpose.

"Who is cursed by a woman is cursed by God.

"The tears of a woman call down the fire of heaven on those who make them flow.

"The songs of woman are sweet in the ears of the Lord; men should not if they wish to be heard, sing the praises of God without women.

"The priest shall allow women to burn perfume upon the altar, when he

offers sacrifices for fruits, for flowers, for households and for creation."

What other religions allowed women to approach and make offerings upon their altars as well as the priests?

It was at the prayer of a woman that the Creator pardoned man; cursed be he who forgets it.

"A virtuous woman needs no purification, for she is never defiled, even by contact with impurity.

"When women are honored, the divinities are content, but when they are not honored all undertakings fail.

"The woman watches over the house and the protecting Devas (angels) of the domestic hearth are happy in her presence.

"When the woman is happy, the family in like manner is happy.

"The virtuous woman should have but one husband, as the right minded man should have but one wife."

With such precepts carried out it is no wonder that they should say that "in households where the husband is content with his wife, and the wife with her husband, happiness is ensured forever." Such scriptures as those of Paul, who made the woman the slave to the man would not have been accepted by these so-called heathen. The fact that in ancient Egypt woman was also highly honored furnishes reason for thinking that Egypt and India were closely connected in some period of their history.

I might multiply quotations of the same tenor as the preceding, but they are sufficient to show the high appreciation of woman among the ancient Hindus. Let us now pay our attention to the Hindu Christ, or Christna. As an incarnation of Vischenou, he was promised to the first woman, Heva, and as the ages passed numerous prophecies were uttered concerning him. I can quote but few. The sacred books declare: "He shall come, and all animated beings, all the flowers, all the plants, all the trees, the men, the women, the infants, the slaves, the proud elephant, the tiger, the lion, the white plumed swan, all the birds, and all the insects, all the fish, in the air, on the earth, and in the waters, shall intone the chant of joy, for he is the Lord of all creatures and of all that exists.

"He shall come, and life shall defy death, and the period of dissolution shall be suspended in its sinister operations, and he shall revivify the blood of all beings, shall regenerate all bodies and purify all souls.

"From the north to the south, from the rising to the setting, that shall be a day of exultation, for God shall manifest his glory, and shall make his power resound, and shall reconcile himself with his creatures."

When the fullness of time had come Vischenou passed through the solid wall, which the tyrant Kansa had built around the Virgin Devanaguy and "overshadowed" her. In due time Christna was born, and notwithstanding Kansa sent forth his soldiers to kill all the male children born at that period, Christna escaped. When the soldiers approached the company where he was, he suddenly grew up to the stature of a boy ten years old, and was not suspected. At sixteen years of age Christna commenced his mission of preaching, and like other Divine persons raises the dead, heals the lepers, restores the deaf and the blind, in fact does all the customary miracles till the people adored him as God, saying, "This is indeed the redeemer promised to our fathers!"

That he accomplished a widespread reformation there can be no doubt, and was, and still is, worshipped as an incarnation of Vischenou. Of course, we must esteem the miraculous tales as the products of ignorant

superstition, but his teachings may deserve our careful attention.

Let us for a moment review. We have in Hindu theology a first human pair, Adima and Heva, as near like Adam and Eve as the Hebrew and Sanskrit could spell the names. We have a first sin and a clear cut promise of a redeemer by the incarnation of the second person of the Hindu Trinity, in the womb of a virgin. Prophecy heralds his coming. The incarnation occurs, and the Christ is born of a Virgin! Which story, that of Judea or that of India, is the original and which the copy? The story of Christna is more than a thousand years older than that of Christ. Hence, it is not the copy!

Let us copy some of his precepts and see if they are inferior to those of any other of the world's great teachers. He taught his hearers that they should "never remember the offenses of an enemy in his misfortune."

Among the maxims found in his teachings I select the following as samples: "The wrongs we inflict upon our neighbors follow us like our shadows.

"Love of his fellow-creature should be the ruling principle of the just man in all his works, for such weigh most in the celestial balance.

"As the earth supports those who trample under foot, and rend its bosom with the plow, so should we return good for evil.

"When we die our riches remain behind; our relatives and friends only follow us to the tomb; but our virtues and our vices, our good actions and our faults, follow us in the other life."

"The honest man should fall before the blows of the wicked, as the sandal-tree that felled by the woodman's stroke, perfumes the axe that wounds it."

He concludes his counsels to those who aim to be just and merit eternal recompense in these words: "But, above all, let him refrain through the whole course of his life from, in whatever way, molesting others; protect, love and assist his fellow-creatures, thence flow the virtues most agreeable to God."

Can we find anywhere precepts more sublime and perfect than these? The fact is that the moral precepts of all the great religious teachers are essentially the same. Taken as a whole, probably, no one can claim superiority over another. Christna certainly is nowise inferior to Jesus. And when we come to his philosophic reasonings he excels the Nazarene as light excels the darkness. I can only give a few sentences: "The soul is the principle of life which Sovereign Wisdom employed to animate bodies, matter is inert and perishable, the soul thinks, acts, and it is immortal. Of thought is born will, and of the will is born action.

"The soul is not imperfect in its pure essence, the light of this sublime ahancara (consciousness) does not draw its obscurity from itself; if there existed in the nature of the soul a germ of imperfection, nothing could destroy it, and this germ developing itself, the soul would be perishable and mortal as well as the body. From its union with matter comes its imperfection, but that imperfection does not affect its essence, for it is not its cause, which is the Supreme Intelligence, which is God." We may not subscribe to all of Christna's philosophy, but we must accord him the merit of a profound thinker. Those who would familiarize themselves with the philosophy of Christna must read the Baghavat Gita.

Of the third or decadent period of Hinduism there is not much necessi-

ty to write. It is the period of priestly domination, of an endless routine of senseless ceremonies. Existence is a round of innumerable reincarnations until full expiation for sin can be accomplished and the soul be absorbed in the great fountain of being. The highest, the most divine life is to obtain the mastery over all forms of desire; to enter into the most complete state of introspection of one's self, and thus lose all conscious realization of sensitive existence. It is an approach to that quiescence to be eventually reached in absorption in Brahma. Hence, the Hindus have become religiously and intellectually effeminate. Vain glorious in the idea that they possess the perfect wisdom, that the external world is illusional like the image of the desert, they have made no discoveries in science, no improvements in secular life. For centuries they have been the prey of Scythian, Mogol, Mohammedan and finally of English conquerors. The only hope for them is, that being Aryans, like ourselves, an amalgamation between them and the English may produce a progressive race like those of the ancient Vedic times.

THE BIBLE IN INDIA—VACCINATION.

William Emmett Coleman and Dr. J. M. Peebles as Representative Spiritualists—The Religio-Philosophical Journal.

Editor Light of Truth: I wonder how many of our eastern Spiritualists read the bright, forcible and progressive Religio-Philosophical Journal, published in San Francisco, by Thomas G. Newman. It ranks side by side with the Light of Truth, Banner of Light and Progressive Thinker. Among its leading contributors are J. S. Loveland, Dr. J. M. Peebles and William Emmett Coleman, a trinity of the best representative scholarship, and broad intellectual grasp and originality, not surpassed in any school of faith or philosophy on the continent.

Over 20 years ago I bought Jacolliot's Bible in India, which I never read. I soon became aware of its unreliable character, and did not care to waste time in lumbering my mind with a medley of errors that might be an obstruction against the attainment of truth, and a source of weakness in my efforts to analyze and settle many questions that arise out of the historical relations of religious thought and Spiritual evolution. The more I read of this book the better I am satisfied with myself for not reading the book itself. But if I had been prepared to read and analyze it, with a thorough knowledge of Sanscrit, and of the history of that remarkable country and people, I might have read it with profit, for then I could have judged it upon its merits and been qualified to present its claims and expose its errors as is William Emmett Coleman.

But I am thankful that Spiritualism has among its representative minds such scholars and workers and fearless exponents as William E. Coleman, Dr. J. M. Peebles, Joseph Rodes Buchanan, Prof. J. S. Loveland, Harrison D. Barrett, Hudson Tuttle and others of their type. In the Religio-Philosophical Journal, March 2, appears an article from the pen of W. E. Coleman on the "Bible in India," which is a masterly summing up of the evidence of the unreliability of Jacolliot's book. Every Spiritualist and free-thinker and every lover of truth ought to thank Mr. Coleman for his high services in the interest of truth and correct historical data from which the general reader may form reliable con-

clusions concerning such questions as are involved in these discussions. Undoubtedly if Prof. Loveland had devoted as much time to that line of thought and study as Mr. Coleman, he would have arrived at the same conclusions; for he is one of the first thinkers of our time—clear, logical and consistent, according to the data at his command. But without data, or wrong data, the best reasoners go astray. No one man can read all things, or become familiar with all subjects, and I am glad that Spiritualism has such representatives as Dr. Peebles and Wm. E. Coleman to present the historical and philological data by which the world may see our light and scholars may estimate our standing. I am glad, too, that such biblical scholars as Moses Hull and Rev. A. J. Weaver are among us; and no sectarian theologian can discount them in a fair comparison of faith and biblical lore. In the R.-P. Journal for Feb. 16 Dr. Peebles has a ringing review of the vaccination law, which every citizen and every American mother ought to read.

The outrages against helpless childhood perpetrated by these villainous enactments, instigated by the medical rings and trusts, are a crying shame and a great crime against society. We talk about them, write of them, and a few Spiritualists are stirred with indignation and utter their protests. But the masses who need this knowledge do not read our literature. They are hypnotized by the doctors and society, that mould their thinking, and blindly accept as a blessing the abominable practices of the school of medicine that rules the lawmaking of the state. Dr. Peebles reaches them through the secular press, and in other ways has access to the people who never read a spiritual paper. This meddling medical trust is constantly extending its influence and getting more and more absolute authority over the helpless people. A crisis is not far off. The people must be aroused to a sense of the infamous schemes of these medical despots, and when aroused they will shake off the incubus and be free.

LYMAN C. HOWE.

MARRIAGE RESTRAINTS

BEING ADVOCATED IN OHIO AND DELAWARE.

Neil Macdonald Discourses Interestingly on a Vital Subject.

Recently the question of putting a restraint upon marriages and prescribing who shall or shall not enter into such a relationship has been agitating the minds of the people in the states of Ohio and Delaware. The agitation favors securing such legislation as will prevent the marriage of persons liable to transmit the taints of disease, insanity or crime to their progeny. Whatever may be the result of the movement it proposes attacking the evil where it can alone be done with any hope of success. If legislation such as the Ohio and Delaware agitators propose were universally adopted throughout the country, the statistics of disease, insanity and crime would very shortly show a rapidly decreasing ratio, instead of a rapidly increasing one, as at present. It is very probable, however, that such legislation will not become general—perhaps not even partial—in the near future.

Somewhat similar restraints have been placed upon marriage in Germany, but these principally apply to the sobriety and habits of the prospective husband and his ability to support a family. The right of the state to impose restrictions upon mar-

riage, when the offspring would probably become a public charge or a menace to society, is undeniable. However the general public would regard such proscriptive legislation, it would most certainly be bitterly opposed by those who would be adversely affected by it. It has been stated that if children have any rights at all they have the right to be born healthy.

It is not consoling to reflect that a large proportion of mankind starts on the race of life very heavily handicapped. The risks which would attend life even under the most favorable auspices are obvious enough, but with the conditions prevailing the surprise is that humanity makes the good showing it does upon the stage of life.

Man, physically and mentally, may be regarded as the complex resultant of a stream of inherited tendencies. Some of these tendencies are good, others are bad, but whatever their character may be they largely predetermine the fate of the individual. The liability to contract diseases of both mind and body is frequently born with one into the world, and not only is this so, but the disease itself may be transmitted to the offspring. Fortunately the constant effort of nature is to mitigate the evil or banish it utterly from the system. Were it not so the human race would have been long ago extinct, or human life, as with the lower animals, would have become regulated not by intelligence acting wisely or unwisely, but by the force of the instinctive, irresistible impulses directed by nature for the continuance of life and the various phases of its manifestation.

The tuberculous, scrofulous and other taints are often inherited from parents, and even in cases where a specific diathesis is not communicated the constitutional liability to disease generally may be. In the causation of insanity heredity plays a most important role. Professor William Pepper of the medical department of the University of Pennsylvania states that heredity is responsible for 75 per cent of all cases of insanity. Dr. A. Jacobi, professor of diseases of children in the medical department of Columbia university, New York city, writes that "the same forms of mental diseases occurring among adults are also seen in the young," and that in this heredity plays an important role, as does also inebriety. But even in instances where the special phase of mental derangement has not been transmitted to the children from affected parents the predisposition to such ailments invariably is so. Persons inheriting such tendencies, with due care and freedom from disturbing causes, may pass through life without giving any aberrant signs, but otherwise they may be wrecked mentally by cares and worries or by calamities which could be sustained by those more sanely constituted without their minds being injuriously affected at all.

That heredity plays an almost equally important part in the production of crime is also undoubted. If I may be permitted to use a medical term in a nonmedical sense, children rarely inherit an intellectual or a moral diathesis. Piety is but seldom transmitted, and when offspring display such a trait the fact can be attributed rather to education and associations than to any natural bias in this direction. An immoral taint is more apt to be inherited than a good one, and that degree of intelligence required for supplying the physical needs of the body and perpetuating life seems to be the utmost that nature demands in the mind. This opens up a wide field for speculation.

NEIL MACDONALD.

THREE PLANS OF SALVATION—10 cts.

DR. H. V. SWERINGEN ON TRUSTS AND MONOPOLIES.

There is a certain sense in which I am a believer in and advocate of trusts and monopolies. I commend those in which every man, woman and child of our commonwealth may have and of right ought to have an equal interest and the privilege to share equally in their benefits and profits. In other words, I believe in government trusts and monopolies, i. e., the government ownership of telegraphs, railroads, etc., etc., which is the highest expression of America's motto: "A government of the people, by the people and for the people," and which conforms to and accords with the spirit of the constitution of the United States. This is true democracy. Equalization of the opportunities of the masses of American citizens for their pursuit of life, liberty and happiness, is rapidly becoming the watchword of our republic. Let those who have ears to hear, let them hear and heed. A word to the wise should be sufficient. He must be a very superficial observer of the signs of the times who can not discern the plainest indications of the coming storm. It remains with our national legislatures to either avert or hasten it.

Judge James P. Tarvin in a charge which he recently delivered in the Kenton Co. court at Covington, Ky., spoke as follows:

"There is nothing on earth that the trust won't do. I believe that an aggregation of great wealth always has a tendency to brutalize; I believe that the aggregation of great wealth has a tendency to remove every instinct and every spirit and every feeling of humanity that men ought to have. You will find in the hearts of the worst criminals that come into court something that is good, something that is desirable, something that is worth having, but you will find nothing on earth in organizations of wealth that is good or that is worth having. There is no limit, there is no business in which they are not willing to engage; there is no people that they are not willing to rob; there is nothing sacred; there is nothing poor enough for them to have pity on; there is nothing humble enough or weak enough for them to pity. They would rob the graves of the dead if they could reach their hands into them.

"For every five cents that you pay for schoolbooks for your children you pay ten or fifteen cents in addition by way of tribute to the schoolbook trust. There is not a schoolbook sold to a child in the city of Covington that is not unmitigated robbery. The great mass of people of this country sit today not realizing that it is their money and the result of their labor that go to swell the revenues of these trusts and make up the aggregate of wealth throughout the United States that will have to be destroyed, and will be destroyed by the people of this country before they ever know what it is to enjoy their government and their institutions as they really ought to be in this land."

If the preachers in Christendom had the ordinary moral courage of manhood and would attack boldly the ill-gotten wealth of their parishioners who are crushing the very life out of God's poverty-stricken children all over this country, instead of truckling to the rich and powerful, they would get "Nearer my God to Thee," which they so frequently pray (?) for, principally in song—parrot-like.

Read "The Commandments Analyzed," by W. H. Bach. For sale here. Price 25 cents.

MISCELLANEOUS.

MEDIUM JABS LYMAN ABBOTT.

MRS. WILLIAMS RIDICULES HIS
TARDY SPIRITUALISM.

SORRY FOR THE POOR MAN.

For Twenty-Five Years She Has En-
joyed the Truth Just Dawn-
ing Upon Him.

(From the New York World.)

Mrs. M. E. Williams of 232 West Forty-sixth street, who is reputed to be the best materializing medium in this country, paid her respects to Rev. Lyman W. Abbott at a seance held in her parlors Tuesday evening.

About 30 persons sat in the circle, some of them professed Spiritualists and the other investigators or curiosity-led-on gazers. There were almost as many men present as women, and more young people than is usually found in such assemblages. Indeed it may be said that of the dozen men in the circle only one was over middle age and only one other anywhere close to it; the remainder seemed to be under 25, clerks, students or something of that sort, and there was one light-haired boy of about 15. The women too, were assorted in the same way as to age, the young element predominating.

All—men and women alike—were, if appearances may be accepted, intelligent and cultured and didn't look like a lot of people who could have dust thrown in their eyes or be fooled by any of the childish devices used by dishonest mediums. Mrs. Williams always prefaces her cabinet performances with a short address, and it is never uninteresting. She began Tuesday night with the statement that owing to a sore throat she would say but a few words, but when she had remarked that there were some persons present who had waited for shining lights of the pulpit to declare in favor of Spiritualism before they dared show their faces in a Spiritualistic circle, she forgot all about her hoarseness and talked with genuine inspiration for nearly 20 minutes.

She said she had been in communication with the spirit world—both clairvoyantly and clairaudiently—for 25 years, and for that period had known the truths which were just now only dawning upon some of the leading expounders of the gospel. She had suffered for those truths—suffered in this country and abroad—had been the object of tirades from the very pulpit that was now turning to Spiritualism for its light and hope and from the press, too.

It was pleasant for her to realize after all this suffering that the mockers and deriders of Spiritualism were seeking consolation in the Spiritualists' creed. The divines had given their congregations nothing but the Bible—always the Bible. She had never read the Bible until the first spirit promptings came to her from the other world, and then she found that everything she did in her mediumistic capacity—everything that mediums do, except spirit photography—was recorded in the Bible among the performances of Christ. They were set down in the Good Book as miracles, but we now call them materializations or spirit manifestations.

Among the clergymen who had expressed themselves in favor of spiritualism was "poor old Lyman Abbott." He has said that he now believes it possible for his mother's spirit to return and communicate with him. Poor old man! She was so sorry for him.

He waited a long time to find this out. If he would only come here and sit in these circles, where divines as eminent as he have sat, he would learn much more about the spirit world than has yet been vouchsafed to him.

Mrs. Williams closed her address with the statement that there were 15,000,000 clean-hearted, clean-minded Spiritualists in this country who knew that the dead came back and who had a more satisfactory religion than Lyman Abbott or any of the other divines who were trying to drive the cobweb-weaving spiders from their pews by at last appealing to the people in the right way and acknowledging the truth, beauty and love there are in the only real natural religion of the human race—spiritualism.

MRS. MAYME F. REED.

Among the few earnest and capable mediums of Columbus who are doing their work in a quiet way, the lady whose portrait we give occupies an important place. Mrs. Reed is of a quiet, retiring nature, a woman who has suffered, and as such knows the depths of sorrow to which others are subject. She has lived here for a number of years. Her mediumistic qualities are of the trance and clairvoyant phase, and generally speaking she is successful in her work.

Formerly, some six years ago, Mrs. Reed lived in Cincinnati, and it was there that her psychic powers began to develop. On her removal to this city she entered the field as a public

SIMPLY REST.

A Lesson Taught by Our Four-Footed
Friends.

Quiet and warmth are the medicines of the four-footed philosopher.

If a dog is ailing he rolls himself into a ball in a warm corner and eats little or nothing till he is well.

Many times rest is the only medicine needed by the sick; but we seldom follow this example.

The biped loses the instinct of the animal.

He fumes, frets, takes stimulants and medicaments, and gives no chance to the recuperative forces of nature.

If he, too, would retire to his bed, keep warm and eat next to nothing for a time those waste and poisonous matters which produced the disorder would be expelled in due time.

That machinery which carries on involuntary motion when the body is at rest expels from it from two to eight pounds of waste material in every twenty-four hours; the physician of experience says so.

He also claims that with bathing and half-fasting, when there are indications of illness, the system in ordinary cases will take care of itself.

VERY STRONG CHEESE.

An English banking concern is endeavoring to raise £100,000 to manufacture a new brand of cheese of which, according to the prospectus, "one pound is equal in muscle and heat-producing qualities to two dozen fresh eggs, two and a half pounds of rump steak, six pounds of potatoes and seven pounds of fresh fish." This remarkable nutritious cheese has additional virtues. "It spreads well on bread and is excellent for toasting."

Begin the week right and read the Light of Truth.

WORKING ON BRAINS.

Food Specialist Brings out a
Novelty.

A food expert at Battle Creek, Mich., connected with the Postum Cereal Co., Lim., has produced a food especially intended for rebuilding the brain. It is a well known fact among physicians that examination of perspiration and urine will tell whether the individual has been actively using the brain or not.

Brain work exhausts the phosphates which appear in the excreta above mentioned. Administration of inorganic phosphorus or phosphates does not readily supply the waste, for nature demands that phosphates be made up and blended in food which she furnishes. Advantage has been taken of this knowledge and a scientific selection of part of the grain has been made, and these have been put through mechanical processes parallel to the processes through which food is passed in its management by the human digestive organs. Therefore the new food is not only ready to serve without cooking, but it has passed through the process where the starches have been changed to grape sugar, and that with the proteids, organic phosphates, etc., are at once ready to be quickly absorbed and turned to its use in vitalizing and nourishing the parts of the body like brain, solar plexus, and the delicate nerve centers.

The new food has been given the name of Grape-Nuts, and far from being a "Crank's Food," "Invalid's Food," or anything of that sort, it is a crisp, sweet novelty, charming to the athlete, brain worker, epicure or invalid.

Grape-Nuts can be had of grocers, and a trial dish for breakfast will be found a pleasant experience.—Adv.



MRS. MAYME F. REED.

Then followed one of the most successful seances Mrs. Williams has ever given.

FACT AND FICTION.

There is a tongue of fact,
Portraying nature's act,
That never deigns to argue,
By cunning craft or tact.
Fact goes straight to its aim,
As an arrow shot through flame,
Seeking only what is true,
In its swerveless impact.

There is a tongue of fiction,
Of plastic senseless diction;
Always jesting with truth
By most heartless infliction.
It pleads by passion's smiles,
By falsehood's artful wiles,
By slander's poison tooth,
And catches the world's conviction.

Some think Truth will rise again—
Though covered by the inky stain
Of fiction's golden pen;
Portraying "Falsehood's stain!"
'Tis natural to hope it may
Rise again some future day—
But when, O hopeful, when
Will crushed truth o'er falsehood
reign?
—J. Marlon Gale.

medium, and her residence here and the numerous friends who rise up and call her blessed attest her devotion to the uses to which her life are put and their appreciation of them.

Arthur H. Norway in his "Highways and Byways of Devon and Cornwall" relates that when the country people in the neighborhood of Redruth think they see a ghost they say "Numny dummy!" and he adds: "I leave the riddle to be solved by any one who is curious enough to undertake a useful piece of practice in unraveling the corruption of language." The Buffalo Commercial suggests that the phrase is probably a corruption of "In Nomine Domini"—"In the name of the Lord"—a phrase familiar in the Middle Ages.

HE KNEW.

Teacher—"Here is the skeleton of a mammal. Who can tell me what kind of an animal it is from?"
Freddie—"From a dead animal, sir!"

LINCOLN'S RELIGION.

To the Editor:—Certain sectarians are claiming that the Great Emancipator was a believer in the supernatural character of Christ, and as Prof. J. E. Remsburg was known to have made an investigation of this matter, a request was made of him for information. The following is his response:

If Washington, Lincoln or Grant acknowledged the divinity of Christ it ought to be an easy matter to prove it. As an incentive I make the following offers:

1. I will give \$100 for a sentence in Washington's writings or speeches acknowledging the divinity of Christ.
2. I will give \$100 for a sentence in Lincoln's writings or speeches acknowledging the divinity of Christ.
3. I will give \$100 for a sentence in Grant's writings acknowledging the divinity of Christ.
4. I will give \$100 if the name of Jesus Christ can be found in the writings or speeches of either Washington, Lincoln or Grant.

As further evidence the following is pertinent:

Says the author of "Six Months at the White House," with reference to the religious creed of President Lincoln. "The conversation turned upon religious subjects, and Mr. Lincoln made this impressive remark: 'I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. When any church will inscribe over its altar, as its sole qualification for membership, the Son of Man's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and with all my soul.'"

The above is Judaism and is in entire accord with the teachings of Christ as the interview with the lawyer and the "young man" proves. In the latter Christ disavowed that he was good "only God" was good." Washington, Jefferson and Franklin were also Theists.

JEWISH QUAKER.

ADDENDA TO A POEM.

Referring to the beautiful poem inscribed to Lotta J. Darling and printed in March 11th Light of Truth, the following explanatory letter has been received from Mr. Darling:

Dear Brother Hull: I enclosed to you recently a very remarkable psychic product in the shape of some verses which were written by Everett Hastings of Warwick, Mass. You have several times published poetry emanating from this same source in the columns of your paper. Now when you realize that this medium, Mr. Hastings, is a scrupulously honest and industrious farmer, now residing upon the farm where he was born and has always lived, and that he resides 10 miles from the nearest railway station and never got any schooling except what he got at a little country school in a sparsely settled community, why his literary productions are marvelously wonderful and give assurance that he or his organism is in touch with the higher intelligences of the other life.

FREE TO EVERYBODY.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

THINKS WE EAT TOO MUCH.

Restricted Diet Is the Main Cure of All the Famous Health Resorts.

"Of the many cures in vogue and recognized from their records as worthy the name, nine-tenths of them depend upon reducing the diet for their effectiveness," is the position taken by Ella Morris Kretschmar, writing on "The Subject of Diet" in the January Woman's Home Companion.

"A widespread fad during the last few years has been the 'no breakfast cure,' and thousands of dyspeptics have gained health, the stout have grown thin, and the thin have grown stout, all through lifting the burden from overtaxed digestions. An equally popular cure preceding this was the leaving off of the evening meal—equally effective, of course, just as a 'no midday meal cure' would be if it should be promulgated.

"One of the most splendid cures for all ills in Europe is the grape cure, practiced in Germany; and it is said that any one taking the treatment drops off the wear and tear of five years—actually renews himself by so much. The sanitariums where this treatment is given are beautifully and healthfully situated and comfortably appointed. The patient is given nothing but unfermented grape juice for a period of four weeks—beginning with a generous amount, decreased to a minimum allowance (as little as the system will bear without great weakening), and gradually increased to the first amount.

"At all European spas and American springs, where people are so benefited, what is the course? A restricted diet and a flooding of the system with pure water—resting and washing the system, in other words.

"Animals—those not dominated by the habits and thought-atmosphere of man—do not overeat, and even domestic animals stop short their nourishment when in any wise ill. A dog will bury the food not immediately required; other animals leave off before or at repletion. Man alone will eat without hunger, solely to tickle his palate, being, indeed, the only gorging animal save (truth is merciless) the occupant of the sty."—Baltimore American.

THE JUBILEE DEFICIT.

Most all Spiritualistic journals of late have notified the Spiritualists that Mr. Frank Walker was being pushed to the wall on account of the responsibility thrown upon him by the jubilee. Can it be possible that such is true—that we are so indifferent as to allow such a shameful thing to happen? Are Spiritualists paupers? If not, why such indifference? I believe there are enough Spiritualists to wipe that debt from our history in the twinkling of an eye. Friends, it is a shame to allow such a noble soul to be crushed by this responsibility. God forbid that we allow this circumstance to remain a single month, but pay it at once. As it is, it is a disgrace to our cause. Duty says act, and that at once, and give freely. Will we do our duty? Now is the time to act. Let us all help and we shall receive our reward.

E. D. JONES.

Exeter, Neb.

No man was ever "converted" to Spiritualism by having his orthodox idols, however false, ruthlessly torn from him. As a general thing I feel free to hand a copy of Light of Truth to a churchman, any time, well knowing that nothing vindictively offensive therein will meet his eye pertaining to his religion.—Geo. H. Mahan.

CHOICE LITERATURE.

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WHAT AN INDICTMENT!

In the ancient cathedral of Lubeck, in Germany, there is an old slab with the following inscription:
 "Thus speaketh Christ our Lord to us:
 Ye call me Master, and obey me not;
 Ye call me Light, and see me not;
 Ye call me Way, and walk me not;
 Ye call me Life, and desire me not;
 Ye call me Wise, and follow me not;
 Ye call me Fair, and love me not;
 Ye call me Rich, and ask me not;
 Ye call me Eternal, and seek me not;
 Ye call me Gracious, and trust me not;
 Ye call me Noble, and serve me not;
 Ye call me Mighty, and honor me not;
 Ye call me Just, and fear me not;
 If I condemn, you blame me not."

SUFFERERS FROM INDIGESTION
 Try Digestion Dyspepsia Tablets, as they are an unfailing remedy in diseases of the stomach. Eat drink and be merry. 25c. a box; all drug'ls, or by mail. STANDARD PHARMACAL Co., Detroit, Mich.

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Bachelor Ratiocinate and Widow Dot Intuite.

BY LISLE E. SAXTON.

CHAPTER II.

"Home again, and now a pleasant tea and the prospect of a restful chat afterwards; but I will be careful about introducing anything that will lead to the subject of religion."

"Dot, it is refreshing to look at you! You do not look a day over twenty-five. How much am I your senior?"

"Only ten years."

"Indeed; an old acquaintance flatteringly informed me that I would pass for your grandfather."

"He was either indulging in extravagant expression or is the victim of exaggerated vision."

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"Never having studied the last named I am not prepared to say, but I believe man is more of a logician than woman is. He will reason himself to a conclusion, and a woman jumps there, so to speak."

"It is an immense economy of time, to say the least. Rate! But I remember hearing a friend say that when at college she was in a class of mathematicians composed of men and women, that was subjected to an interesting drill. One of each sex considered the most rapid was sent to the blackboard; then an example was given, and at a signal all were to commence and work it out as speedily as possible; the other members of the class operating on their slates. The two first sent to the board sustained the reputation for the greatest speed throughout the term. The woman at the board invariably completed the example first, and she stated that the women compared favorably with the men in the class. Now the woman at the board went through the same mental and physical process that the others did, but thought and expressed more rapidly, that was all. I believe some natures reason to conclusions, and others arrive there intuitively, yet I have grave doubts about their being sex traits."

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often we hear it said: 'She is just like her father, and he is like his mother, physically and mentally.' You resemble mother in both of these respects, and I am like father. Especially does this manifest in our religious views. You have surely noted it?"

"Yes. I have often rejoiced that I am like mother. But you do not maintain that women can fill all business, scientific and political positions, as well as men can?"

"All men are not successful in these directions, neither would all women be; but if permitted to take up these lines of action, and required to prepare themselves as men must, undoubtedly as great a ratio would succeed. Many men who fail in these lines would succeed in some of the so-called women's callings; and this need not reflect unpleasantly upon either. It seems to me, all should be encouraged to make the most of themselves, and neither class be forced into certain channels because of sex, through legislation, custom or public opinion; and that all should be educated to cultivate an independent spirit that will enable them to manifest in themselves, as nearly as possible, their highest ideals of excellence, without the necessity of sexing them."

"Did your husband encourage you in your peculiar views?"

"Yes, and we were mutual sustainers, for we expressed ourselves freely, and were often misrepresented and subjected to annoyances, and even persecutions, by a certain intolerant class, who would compel all to believe by dictation. It was a long time before I could practice our philosophy, but to the extent I can do so, is life invested with increased meaning and beauty. Neither death nor life has any terrors for me. I realize that the former does not necessarily separate us from our loved ones; that they encourage and help us, and that it is possible for us to be conscious of it at times. We realized this before Tom died, and because of it we were resigned to the change, feeling assured it would be for our mutual good. I believe all that happens is in accord with infinite law or love, and is ever evolutionary."

"Then I surmise you are a sort of Spiritualist?"

"Yes, with the sort omitted, and if you study your Bible without being prejudiced by the name you will be one, too."

"Well! I will defer it awhile! I wish to introduce another subject!"

"I am attention, but I do not think you will find me so interesting and profitable as a study!"

"Suppose we turn our attention to the subject of social prerogatives. Do you deem it necessary for one to entertain and mingle with the social world because of business or religious position?"

"Why do you ask? Have you a dislike for society?"

"No, only I do not enjoy being bored."

"What do you mean by the term?"

"Simply expected to simulate interest in subjects or persons that do not interest me in the least; and often, when I abhor them."

"In other words, through social eti-

quette, to tolerate what you dislike, and associate with uncongenial folks?"

"Well, yes; plainly put."
"No, it may not be necessary. A man as wealthy as you are may be, in a sense, independent, and act as selfishly as he pleases, and neither suffer for food, raiment or friends; but his friends will necessarily be of his own pattern, and life's experiences will prove to him the futility of seeking joy through self-gratification alone."

"Why need we subject ourselves to annoyances, patience-trying in the extreme, merely for the sake of appearing unselfish, Dot?"

"Why does a thing become annoying? Is it not because we are thinking of the pleasure we would extract from it? If we would consider instead, the gratification another is experiencing, perhaps we would find ourselves the reverse of annoyed. These very sensitive, nervous, over-fastidious bodies, I have always found to be equally selfish. Did you ever attempt to study and thoroughly understand yourself, Rate?"

"Well, no; I can not say as I have! I have been engrossed in the study of my business, and human nature, as I have been associated with it."

"What have you concluded from your study of human nature?"

"That all persons have a common center around which they revolve, and that is self; and while many perform good deeds, and rejoice because of the persons benefited, after all he or she is the great orb that sends off all these bright beams."

"I wonder! Oh, I wonder! What can the matter be? This world would surely be a heaven if the folks were all like me. If we go near the realms of blooming thistles, we are greeted with beauty and sweetness; but if we persist in seeking for the briars that are a characteristic of the plant, ignoring the beauty and sweetness, also characteristics, we may be angered with the pain produced by the briars, and ever afterward the sight of them will suggest unpleasantness. We will usually find the briary side of human nature if we seek it, characteristically, but appeal to the angel side through deeds, aye, thoughts reflected from the same spirit, and we soon find we are not the only saints on this mundane plane. However I would encourage a just appreciation of self, as well as of others, and a true self-assertion. Egoism is the positive pole of a state of which egotism is the negative, and perhaps in some condition we all culminate in the latter, before we attain the former state; when we learn to wisely estimate all of the parts in connection with the whole, and ourself as containing in common with these, illimitable possibilities of expression, so will neither place ourself above or below our fellows, but with them; realizing at all times that we each render service according to individual capacity. But I believe one's honestly expressed opinion of mankind is a key to the present character manifestations, and with its change opinions will change also."

"Well, Dot, you do not tickle my vanity with compliments. Are you not afraid I will turn cannibal in my great selfishness and eat you up?"

"No, for the gratification of your selfishness is not in the direction of eating; for we manifest this trait in especial directions, usually. For instance: You will plan for pleasure in some way, and then be impatient if hindered in executing, and careless of others' feelings who happen in the way. You have your ideas of what you would have your home to be, and will not have it otherwise if you can avoid it. You would not eat me in your selfishness—which would be short agony—but banish my pets, as puss, gold fish and

canary bird, then refuse my dearly loved book companions house room, or grant it with polite contempt. I believe true happiness obtains through being able to deny ourselves satisfaction, if need be, to augment another's pleasure or good, and also to a certain extent, to derive pleasure and profit out of all experiences."

(To be Continued.)

PEACE OR WAR.

To the Editor:—I am extremely glad to see that A. J. Weaver is writing a series of articles on the very important subject, "Is War Ever Justifiable?"

I have been astonished to find so little in the Spiritualist papers upon this subject. It seems to me every true Spiritualist should be an active worker in advocating the gradual disarmament of the nations, and the establishment of an international court of arbitration. I am in receipt of a letter from William T. Stead of London, England, who is actively engaged in organizing a Crusade for Peace, and is publishing a weekly paper, "War Against War," in the interests of this movement. I send you a copy of his letter to me. I will explain how the correspondence came about. In your issue of December 10, 1898, I had a way of spending \$500,000. It was to suggestion in reference to the best spend it in a World's Crusade for Peace. This suggestion was made some two weeks before I read in the daily papers that such a Crusade was contemplated by William T. Stead.

After I saw the report in the papers I wrote him a letter, inclosing a clipping of my article from the Light of Truth of December 10, also a clipping from Blair Republican of nearly the same date. I also sent him a pamphlet of mine written in 1891 before I became a Spiritualist. The following is his reply to me:

Mowbray House,

Norfolk Street, Strand,

London, W. C., 11th Feb., 1899.

Mr. William E. Bonney, Blair, Nebraska, U. S. A.:

Dear Mr. Bonney—Thank you so much for your letter of 6th of January, which I would have answered before, if I had not been traveling round the country in support of the International Crusade for Peace.

I send you herewith copies of my weekly newspaper, "War Against War," which will give you an account of what is being proposed to be done here. I am very glad indeed to see that you have anticipated some of our suggestions long ago, and shall be glad to call attention to the subject of your correspondence in the forthcoming number of our paper. I suppose that as mind comes in contact with mind all the world over, it is possible that I got the idea from you, or you got it from me. Anyhow, it is fortunate that neither of us is in the least degree inclined to quarrel over the copyright of the suggestion. I am glad to know that you have inspirations which serve you in good stead. Yours sincerely,

W. T. STEAD.

I would say that the papers sent by Mr. Stead have not yet arrived here.

WILLIAM E. BONNEY.

Blair, Neb., March 8, 1899.

FLOWER SEEDS FREE—A LIBERAL OFFER.

All of our readers who are interested in flowers, and have a place in which to cultivate them, should accept the liberal offer of S. H. Moore & Co., 23 City Hall Place, New York, who agree to send their charming magazine, THE LADIES' WORLD, on trial six months for only 20 cents, and 300 varieties of Choice Flower Seeds free with every subscription. See their advertisement on another page of this issue.

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"All men are not successful in these directions, neither would all women be; but if permitted to take up these lines of action, and required to prepare themselves as men must, undoubtedly as great a ratio would succeed. Many men who fail in these lines would succeed in some of the so-called women's callings; and this need not reflect unpleasantly upon either. It seems to me, all should be encouraged to make the most of themselves, and neither class be forced into certain channels because of sex, through legislation, custom or public opinion; and that all should be educated to cultivate an independent spirit that will enable them to manifest in themselves, as nearly as possible, their highest ideals of excellence, without the necessity of sexing them."

"Did your husband encourage you in your peculiar views?"

"Yes, and we were mutual sustainers, for we expressed ourselves freely, and were often misrepresented and subjected to annoyances, and even persecutions, by a certain intolerant class, who would compel all to believe by dictation. It was a long time before I could practice our philosophy, but to the extent I can do so, is life invested with increased meaning and beauty. Neither death nor life has any terrors for me. I realize that the former does not necessarily separate us from our loved ones; that they encourage and help us, and that it is possible for us to be conscious of it at times. We realized this before Tom died, and because of it we were resigned to the change, feeling assured it would be for our mutual good. I believe all that happens is in accord with infinite law or love, and is ever evolutionary."

"Then I surmise you are a sort of Spiritualist?"

"Yes, with the sort omitted, and if you study your Bible without being prejudiced by the name you will be one, too."

"Well! I will defer it awhile! I wish to introduce another subject!"

"I am attention, but I do not think you will find me so interesting and profitable as a study!"

"Suppose we turn our attention to the subject of social prerogatives. Do you deem it necessary for one to entertain and mingle with the social world because of business or religious position?"

"Why do you ask? Have you a dislike for society?"

"No, only I do not enjoy being bored."

"What do you mean by the term?"

"Simply expected to simulate interest in subjects or persons that do not interest me in the least; and often, when I abhor them."

"In other words, through social eti-

quette, to tolerate what you dislike, and associate with uncongenial folks?"

"Well, yes; plainly put."

"No, it may not be necessary. A man as wealthy as you are may be, in a sense, independent, and act as selfishly as he pleases, and neither suffer for food, raiment or friends; but his friends will necessarily be of his own pattern, and life's experiences will prove to him the futility of seeking joy through self-gratification alone."

"Why need we subject ourselves to annoyances, patience-trying in the extreme, merely for the sake of appearing unselfish, Dot?"

"Why does a thing become annoying? Is it not because we are thinking of the pleasure we would extract from it? If we would consider instead, the gratification another is experiencing, perhaps we would find ourselves the reverse of annoyed. These very sensitive, nervous, overfastidious bodies, I have always found to be equally selfish. Did you ever attempt to study and thoroughly understand yourself, Rate?"

"Well, no; I can not say as I have! I have been engrossed in the study of my business, and human nature, as I have been associated with it."

"What have you concluded from your study of human nature?"

"That all persons have a common center around which they revolve, and that is self; and while many perform good deeds, and rejoice because of the persons benefited, after all he or she is the great orb that sends off all these bright beams."

"I wonder! Oh, I wonder! What can the matter be? This world would surely be a heaven if the folks were all like me. If we go near the realms of blooming thistles, we are greeted with beauty and sweetness; but if we persist in seeking for the briars that are a characteristic of the plant, ignoring the beauty and sweetness, also characteristics, we may be angered with the pain produced by the briars, and ever afterward the sight of them will suggest unpleasantness. We will usually find the briary side of human nature if we seek it, characteristically, but appeal to the angel side through deeds, aye, thoughts reflected from the same spirit, and we soon find we are not the only saints on this mundane plane. However I would encourage a just appreciation of self, as well as of others, and a true self-assertion. Egoism is the positive pole of a state of which egotism is the negative, and perhaps in some condition we all culminate in the latter, before we attain the former state; when we learn to wisely estimate all of the parts in connection with the whole, and ourself as containing in common with these, ilimitable possibilities of expression, so will neither place ourself above or below our fellows, but with them; realizing at all times that we each render service according to individual capacity. But I believe one's honestly expressed opinion of mankind is a key to the present character manifestations, and with its change opinions will change also."

"Well, Dot, you do not tickle my vanity with compliments. Are you not afraid I will turn cannibal in my great selfishness and eat you up?"

"No, for the gratification of your selfishness is not in the direction of eating; for we manifest this trait in especial directions, usually. For instance: You will plan for pleasure in some way, and then be impatient if hindered in executing, and careless of others' feelings who happen in the way. You have your ideas of what you would have your home to be, and will not have it otherwise if you can avoid it. You would not eat me in your selfishness—which would be short agony—but banish my pets, as puss, gold fish and

canary bird, then refuse my dearly loved book companions house room, or grant it with polite contempt. I believe true happiness obtains through being able to deny ourselves satisfaction, if need be, to augment another's pleasure or good, and also to a certain extent, to derive pleasure and profit out of all experiences."

(To be Continued.)

PEACE OR WAR.

To the Editor:—I am extremely glad to see that A. J. Weaver is writing a series of articles on the very important subject, "Is War Ever Justifiable."

I have been astonished to find so little in the Spiritual papers upon this subject. It seems to me every true Spiritualist should be an active worker in advocating the gradual disarmament of the nations, and the establishment of an international court of arbitration. I am in receipt of a letter from William T. Stead of London, England, who is actively engaged in organizing a Crusade for Peace, and is publishing a weekly paper, "War Against War," in the interests of this movement. I send you a copy of his letter to me. I will explain how the correspondence came about. In your issue of December 10, 1898, I had a way of spending \$500,000. It was a suggestion in reference to the best spend it in a World's Crusade for Peace. This suggestion was made some two weeks before I read in the daily papers that such a Crusade was contemplated by William T. Stead.

After I saw the report in the papers I wrote him a letter, inclosing a clipping of my article from the Light of Truth of December 10, also a clipping from Blair Republican of nearly the same date. I also sent him a pamphlet of mine written in 1891 before I became a Spiritualist. The following is his reply to me:

Mowbray House,
Norfolk Street, Strand,
London, W. C., 11th Feb., 1899.
Mr. William E. Bonney, Blair, Nebraska, U. S. A.:

Dear Mr. Bonney—Thank you so much for your letter of 6th of January, which I would have answered before, if I had not been traveling round the country in support of the International Crusade of Peace.

I send you herewith copies of my weekly newspaper, "War Against War," which will give you an account of what is being proposed to be done here. I am very glad indeed to see that you have anticipated some of our suggestions long ago, and shall be glad to call attention to the subject of your correspondence in the forthcoming number of our paper. I suppose that as mind comes in contact with mind all the world over, it is possible that I got the idea from you, or you got it from me. Anyhow, it is fortunate that neither of us is in the least degree inclined to quarrel over the copyright of the suggestion. I am glad to know that you have inspirations which serve you in good stead. Yours sincerely,

W. T. STEAD.

I would say that the papers sent by Mr. Stead have not yet arrived here.
WILLIAM E. BONNEY.
Blair, Neb., March 8, 1899.

FLOWER SEEDS FREE—A LIBERAL OFFER.

All of our readers who are interested in flowers, and have a place in which to cultivate them, should accept the liberal offer of S. H. Moore & Co., 23 City Hall Place, New York, who agree to send their charming magazine, THE LADIES' WORLD, on trial six months for only 20 cents, and 306 varieties of Choice Flower Seeds free with every subscription. See their advertisement on another page of this issue.

THE LIGHT OF TRUTH.

7

A MACEDONIAN CRY FROM CHICAGO.

Dr. D. S. White Removes His Gloves and Brushes Up the Fraud Hunters.

Some Wholesome Reading.

To the Editor:

I desire to congratulate you on the true ring in your editorial on the 4th of March in which you quote from "Light" in relation to licensing our mediums, and I heartily agree with you that this is impracticable and would work a greater injustice than to allow those who desire to investigate the great question of the Immortality of the soul, to seek such mediums as they see fit, and decline the would-be mentors' services, as this would be another great Trust, and Spiritualists are not advocating Trusts of any kind at present. The licensing board would have a few persons who were their favorites all provided with a license, and thousands of worthy mediums as good, if not better, would lack the authority, and be ostracised by this "benevolent" board at ten dollars per license. I do not care to have any live man tell me to whom I shall go to find out this great fact, but feel myself perfectly competent to decide this for myself. Jealousy is at the bottom of nearly all this cry of "fraud," and the true frauds are those who are hunting for fraud and carry it in their own hearts and stoop at nothing no matter how low to gain their ends and to put down a good and true medium. True mediums are the ones who would suffer were these goody people in power. We hear so much about "What are we going to do with our frauds" that it is absolutely sickening. I have seen and known many mediums, and I have seen but very little fraud in my life. Because I do not understand how a picture of my friends comes on a card between two slates in my own hands, I do not say it is fraud—I say I do not know. There is the picture, and it speaks for itself—it is a fact.

There is a fair sample in your paper of the same date I am speaking of. An article from Mr. Irvin A. Rice of this city, who has an article eulogistic of Mrs. Cora L. V. Richmond, in which one is led to suppose that Mrs. Richmond is the only inspirational medium in the world, which seems to be the only inspiration Mr. Rice ever has, or at least I do not remember of ever having seen any other subject which his "facile" pen has ever given to the world. If Mr. Rice were on the licensing board he would probably never consent to allow any person other than Mrs. Richmond to have a license. While Mrs. Richmonds lectures are grand in the high and profound thoughts she and her guides give out, there are others just as good and whose inspiration is just as deep and uplifting, and which take one to the very pinnacle of the Spiritual Universe. Think of such grand men as Lyman C. Howe, Hudson Tuttle, Moses Hull, Dr. Fuller and many others numbered by the score who have unselfishly been laboring for many years for the uplifting of humanity and feeding the multitude with the "bread of Heaven," who have had no one to sing parrot-like their praises, and have met with an insignificant reward, as far as money remuneration is concerned. One tires of such clush.

We have had a fair specimen of what the licensing of a board would do here in Illinois in the case of Mabel Aber Jackman. One man who swore he was a saloonkeeper and some other men his associates went to her home with the avowed purpose of breaking up her seance and catching a form and "doing her up" in the vernacular of this sextet of uplifting humanitarians.

They say they caught a form and it was the form of a little boy. Two reputable people say the form dematerialized in their hands. These people struck a match and broke up the seance. Did they carry the boy out where any reputable person could see him? Nothing of the kind, but one must take the word of these people for it. This is all the proof there is, and they went there to break up the seance. Then they tracked (so they say) two people, a man and woman, who came from Mrs. Jackmans home to the west side and went as far as May street, and then they were "lost in the shadows," but later swore they went into No. 9 May street. Why did they not get the man and woman, and show them to some reputable person? Why not get their names and give us something tangible? Here was a man playing spook, and a boy was caught who turned into a man, and they chased him into May street and to the door of a house, but could not get him or even his name. If he existed, why not? This is as the evidence shows. The Illinois State Spiritualists' Association organized to "protect mediums and to help disseminate the Truths of Spiritualism" constituted itself a court of equity without warrant of law or a grant of rights by the act of incorporation, or by the constitution which says "no person shall be deprived of their rights without due process of law." Does the National or State Spiritualist Associations stand for nothing better than maligning our best mediums without warrant in morals or decency? If they stand for nothing better then the sooner they go down the better, for they have already outlived their usefulness, and are not needed. The sycophancy that believes there is only one medium, and she should be heralded to the world is too narrow for Spiritualism. True merit will always win. The little rap at Hydesville was all potent to reverberate around the whole world and awaken an interest that had never been equalled, and it answered the great question—the burning question of the ages. "If a man die shall he live again" in the affirmative. Spiritualism stands pre-eminently for right acting and right living, and we have all we can crowd into our eventful three score years and ten to attend to ourselves and our interests and our spiritual growth and not pay so much attention to "The benevolent assimilation" of others and their interests. Of all the frauds and fakirs in this world I believe there is no greater than the fraud hunters among Spiritualists so called, and whenever the millennium does come, the reform will come from among Spiritualists, as you say in your article quoted from.

I can not help admire the clean manner in which the Light of Truth comes every week. In a late issue you said you knew about 13,000,000 Spiritualists in the United States, and there was about fifteen fortune tellers that might possibly be frauds. Evil has always been in the world and always will be, and there are frauds in all walks of life and always will be. Churches exist which do not teach Spiritualism, and have always existed and will for some time. The man is too puissant who thinks he can weed out all this fraud evil and short-coming. If we all turn our attention to cultivating and bringing out the God in us we will be much better for it, and let evil take care of itself. Mrs. Joackman's offending seems to be that she was running a meeting and trying to do some good to humanity, as her troubles all came as soon as she undertook to run a meeting. Thousands of people are ready to testify as to the high order of her mediumship in materializing as well as her other phases. A few days

ago I called at her home and she took a pair of slates without my solicitation, and put a cardboard in between them, and a strong rubber band around them, and gave them to me and requested me to put them on a table under the full gaslight and hold my hands on them, which I did, and in half an hour opened the slates and found them both filled with writing, one from my wife, who passed out 600 miles from this city, and an elegant portrait of herself, and an exact duplicate of a photo she had taken in 1876, with her hair done up as she had it when her picture was taken, and dress, pose and all just as it was in the picture in my album six miles away from her home. Who performed this feat—a man from May street?

The Bangs sisters have been the victims, as well as Mrs. Jackman, as well as many others, and thousands can testify of the high order of their development, and they are grand instruments in the hands of the spirit world. We want more of them and fewer fraud hunters, who are only Jesuits masquerading to put down the phenomena of Spiritualism, and when that is put down there will be no trouble with the philosophy coming up, as we have had many centuries of faith and hope based on nothing to cling to, and when there is no proof the philosophy would get a slim showing, beautiful though it may appear as a theory. Many alleged Spiritualists want to kill the pope, all the ministers, tear down the churches, burn the Bible, etc., and would take everything from our civilization that has made us what we are. They offer us nothing in return of any kind. Catholicism has made the world better, and so far has done much good. Who has responded in the hour of direst need in case of fever epidemics on land and sea, where to go was to court death, like the Sisters of Mercy? Where duty calls they have always dared to go and have fearlessly done that duty. Have Spiritualists ever been found leading the van? Where have the Spiritualists stood with organized charities? The churches have had this all to do, and not one step has been taken except in decrying the motives and efforts of those who have undertaken reforms of any kind. Selfishness has been their ruling motive. A phenomenal medium should give seances free, they say. Why then should not ministers give their time and efforts free, or why should not a laborer give his strength and time to grow their food free. The laborer is worthy of his hire. Such persons never paid one dollar in their lives to visit a seance and learn what they can from our arisen friends. Such people always know and can distinguish frauds readily and know more of physical law than our most accomplished scientists. The less a man knows the more he thinks he knows, and this is why our first lessons will bring us the knowledge of the fact that we know but very little. Some of our alleged philosophers will give us sixty-five trillions vibrations as the number of vibrations per second of the atom in order to produce the purple color, while as a matter of fact there is nothing in the material world that is sensitive enough to be affected to give this result; then, of course, it is pure guess work and unscientific. Let us talk more about what we know; for it will be more instructive and intelligent.

The pope has done a grand work in restraining people from doing things they would otherwise do, even if they have done many things that we would take exceptions to. So have the other churches done, no doubt, much that has been uplifting to the world, the best they could with the light and knowledge they had. No matter where good

comes from we should welcome it, utilize it and save it and add to our stock of good which is spirituality, our ultimate condition. Were we to listen to the fraud hunters we would soon be on the downward road, for they offer us nothing in place of our institutions they would destroy. I believe we should start a campaign against the professional fraud hunters until they are forced back into the ranks of the Jesuits, where they belong. If we can't say anything good of a man, let's say nothing, and we will at least be throwing no obstacles in the way of human progress. We say only about one person in 100 take a Spiritualist paper—is the paper all it should be? Something must be the matter with the paper. A whole page is filled up with "What shall we do with our frauds and fakirs?" until we get a little skeptical ourselves, and self-respecting Spiritualists will hesitate in allowing the paper to come in their homes at all to contaminate the minds of wife and children. They would never feel like mailing it to a friend, as the friend would look at it and say it is all fraud and throw it aside as unworthy his confidence. When our Spiritualist papers are free from these objections, then they will be mailed, when they are worth the mailing, and the spread of Spiritualism will be phenomenal, and a new order of things will take its place, which will be a grand opening for the twentieth century. We say Spiritualism is the grandest philosophy the world has ever had, and then proceed to taboo our mediums through whom these truths are made apparent, and can be demonstrated, until there is one favorite left who will let us into her seances free, and then the whole motive of God in the evolution of all systems of worlds has been fully attained. The law of the survival of the fittest is as operative with our Spiritualist papers as anything else, and if we leave evil, which is a property of matter alone, and strive towards the good, the evil will harm us very little as we get farther away from it. Many times it is the stepping stone to the good. We should all strive to encourage all our mediums to get better conditions and to get a better development, and discourage all petty jealousy wherever found as unworthy to be entertained by persons calling themselves Spiritualists. We should demand that our press have true Spiritualism as the basis of its creed, and where they have a small circulation of a few thousands they will make the paper good enough to command one million copies circulation. When Spiritualism puts on a higher plane we will have a higher grade of Spiritualists, as they are the representatives of it. We will have a boom from the better classes, who now have no time for it. We must first make it respectable to gain converts from the best classes, and these are the ones that will sustain it, and there are hundreds of dollars everywhere ready to push it to the front whenever we have made it respectable and stopped the everlasting jealous war on mediums, as it is a stench in the nostrils of self-respecting people everywhere. Then, and not until then, will the National Association be free from debt, and have an accumulation in its treasury, if it shall have demonstrated that bias and cant are not its governing factors, that it stands for all its mediums, with favoritism for none, and the general uplifting and upbuilding of humanity. Spiritualism will take on a new growth commensurate with the needs of humanity.

D. STEARNS WHITE.

Chicago, Ill.

THE INFALLIBLE WORD AND HOW TO USE IT—By W. S. Ruhland 10 cents

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

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THE CLOSING YEAR.

The closing of the fifty-first year of Modern Spiritualism is upon us, and soon the universal celebration of its advent will take place. The year has witnessed no great strides in the movement if we except the flutter of excitement following the avowal of conviction set forth by Dr. Richard Hodgson, and Dr. Hodgson stirred up the outside and antagonistic element more than he did the Spiritualists themselves. He simply announced what myriads of us knew he would sooner or later, provided he was an honest man. Of the latter there was no question. Hence when he avowed that the fact of post-existent life had been demonstrated to him sufficiently well to compel him to say that he knew it, he merely told what millions already knew. But, Dr. Hodgson reached a class of men who are always on the qui vive for deliverances from the presumptuously great. They pay heed when a person like Dr. Hodgson speaks, and whether they believe what he says or not, they are at least deferential to the extent of listening to him or reading what he pens.

In this respect Spiritualism has advanced during the past year and has appealed to many trained minds.

In the churches we find, perhaps, the greatest headway. The statement uttered by William Denton a score of years ago to the effect that the temples of Spiritualism were already built, is gradually becoming apparent. Spiritualism today is growing more rapidly in the churches than it is anywhere else, and the outlook for the coming year must not fail to see this particular trend of the movement. The pulpits, less than the pews, perhaps in the aggregate, are being impelled by this force. Not infrequently the pulpit is forced by the pew to take it up. Clergymen of standing everywhere are being forced to take cognizance of the great facts which, indeed, round out and complete and make permanent their work. It is not unusual to hear a bright minister declare, "I want to KNOW if Spiritualism is true, and when I do know, I shall preach it, and teach it." Everywhere the great warm, loving heart of the ministerial profession is appealing to the body to look this matter squarely in the face. Here and there during the past year these men have stepped forth in the open, as witness Rev. B. Fay Mills, Rev. T. Ernest Allen and others.

To be sure we see some dallying with the truth, as for instance, the straddling attitude of Messrs. Abbott, New-

ton, Savage, et al., but this is not a serious matter. These men are feeling the pulse of their brethren. Like boys who essay their first swim, they catch their breath and shiver when they reach deep water. Their conduct is more laughable than humiliating. On the whole, Spiritualists may well congratulate themselves on the year's progress and the glowing outlook. As steadily, as merrily as water seeks its own level, so these great truths we advocate are reaching the consciousness of mankind.

*** CUT THIS OUT ***
* and send with it \$2.00 and we *
* will send you Light of Truth *
* and The Coming Age for a *
* year. *

There is a living gospel in the world but it is not perceived by those who are blinded by prejudice and biased by the traditions of the past. Truth is gauged by the powers of conception and concepts are formed by one's environment. The changes and transformations which reveal truth are those which alter the view from which judgments are made, i. e., the environment must be changed before the mind can change. "As a man thinketh so is he," is a trite saying, but a man does not think apart from his mental and physical surroundings. He thinks as he is obliged to think and his thought or belief, or knowledge, is always commensurate with that which feeds him mentally—ofttimes physically, as well. For instance, it were useless to talk Spiritualism to the Pategonian. Conversely the crude concepts of the Pategonian would be out of place with us.

The living gospel, then, reaches those who are ready for it, and to make ready means a variety of causes and consequences.

Spiritualism is making its way into the churches very largely through the Bible, i. e., people in the churches who become convinced of the truth through mediums immediately endeavor to fit the new truth to the Bible. In this they are largely handicapped for want of a suitable guide. It is for this reason that Moses Hull's "Encyclopedia of Biblical Spiritualism" is in constant demand. No work on the Bible as it relates to Spiritualism is as exhaustive as this, and we urge that our friends in the churches who are seeking to harmonize their new found truth with the old ideas, will secure Mr. Hull's masterpiece. He has in this work performed an enduring labor, a work which will bear fruit long after its talented author has gone home. We have the book, bound in cloth, at \$1.

Vol. 1, No. 1, of a new paper, "Spirit Fruit," J. L. Bellhart & Co., publishers, Lisbon, O., is at hand. It is filled with choice and beautiful thoughts. A unique feature of it is that money is not the sine qua non. The publishers say: "If you choose to give to the cause it represents, you can be free to choose the amount you wish to give and to whom you wish to give it. Gifts will be received as gifts and thoughts of thankfulness will flow to the giver. But the paper can not be bought. It is a gift to you."

It goes without saying that the paper will be supported—and the publishers pauperized if they keep it up.

Our Pacific coast contemporary, "The Medium," has changed hands. E. M. Carlson is now the publisher, 614 W. 6th St., Los Angeles, Cal.

NOTES AND COMMENTS.

W. R. Colby, who was arrested in Toronto last January on a charge of "witchcraft," has been acquitted by a jury on instruction given by the trial judge. The prosecuting attorney pressed for a conviction under a clause of the statute making the practice of witchcraft, fortune telling and sorcery an indictable offense, the particular part upon which he relied being that of fortune telling. The crown's case was based entirely on the actions of Mr. Colby at a meeting held in St. George's hall. At that particular meeting Mr. Colby took two messages, presumably from relatives in the spirit world, to two people in the audience. One of these purported to be a message from a spirit daughter to a mother in the flesh. The mother was told to go on in the way she was going, and she would attain that which she was seeking. The other was a message from a dead friend to a party in the audience, in which disaster was predicted to certain parties if they continued in the way they were going.

Barrister DuVernet, who appeared for Mr. Colby, contended that Colby, in what he had done, had no more predicted the future than a parson or a doctor, and the judge agreed with him, instructing the jury to acquit.

This acquittal ought to be an eye-opener to the mildewed bigwigs who stand in the way of progress in Toronto like so many straw stacks anchored to a boulevard. It ought to be time to stop the senseless cry of "witchcraft," and draw some line of distinction between mediumship, intelligently directed and exercised, and the musty statutes of Toronto, under the provisions of which capable mediums are hustled off to prison.

What would the advertisers do if it were not for dyspepsia? Max O'Rell says that Americans are so dyspeptic that "the scenery from New York to San Francisco is ruined with advertisements of liver pills."

Fortunately there is one good offset to the matter. Dyspepsia has done no more for advertisers than the advertisers have done for dyspepsia.

Brewer Busch of St. Louis recently donated \$200 to a college at Kingfisher, Kan., whereupon the local branch of the Women's Christian Temperance Union met and adopted indignant resolutions against the acceptance of the money, saying: "God forbid that Kingfisher should stain her record with blood." Perhaps these good ladies meant "beer" instead of "blood."

The Chicago university might say with respect to Philanthropist Rockefeller's donations: God forbid that this university should stain her record with the fleched heart throbs of thousands who have gone down before the Standard Oil Co., but they would mean "oil" when they said "heart throbs."

William T. Stead's new paper, "War Against War," has been excluded from Russia, so the news dispatches read. Meanwhile preparations for the peace conference go on apace. President McKinley has not as yet named the man who is to represent the United States at the conference, which is to be held at The Hague, Holland, May 18.

With the passing away of Joseph Medill, the old-time editorial school of the country ceases to be. With a few rare exceptions the editorial profession so far as the daily papers are concerned in it, has sunk to a groveling hibernicism. Joseph Medill belonged to the school of which Horace Greeley, Samuel Bowles, George William Curtis

and a few others were the founders. Medill perhaps more than any other man brought Abraham Lincoln into the blaze of publicity. He was a keen discerner of men and things.

Our esteemed friend, John E. Darling, who sells printers' ink by the car load and carries warmth and gladness wherever he goes, has been climbing the Masonic ladder again, and two weeks ago reached the 32d degree in that time-honored and beneficent organization. He was raised to this eminence in the Lodge of Perfection and Consistory of New York state.

THE VERDICT IS

* That the Light of Truth for *
* 1899 and The Coming Age, *
* offered together for two *
* dollars, is the greatest com- *
* bination of the day. *
* YOU WANT THEM. *

The editor of Mind has been interviewing Col. Ingersoll. The interview as printed shows the pertinacious qualities of Col. Ingersoll in truly admirable fashion. He started out on a philosophy which ranges from he polyp to the corpse of man, and there he sticks. While the great world of inquiry, experiment and analysis has grown up all around him, he paces his little beat between a "can't find out" and a "don't know" like a soldier.

If you receive a copy of the Light of Truth regularly and have not subscribed for it, you may know that some friend has paid for it. We want you to read the paper, and enjoy it. Above all we desire you shall think for yourself. If you receive spurs to new thought from the Light of Truth, so much the better, but for truth's sake discard your mental swaddling clothes and pap, get on to your feet and THINK.

A wealthy merchant in Philadelphia recently gave his daughter a \$50,000 brooch for a birthday present. The same night a poor woman who had been making shirts for him at 40 cents a dozen died at her table with a lot of unfulfilled work around her. Her children were starving.

Professor Robert G. Geary, whose announcement appears elsewhere, is a regular graduate of and holds a diploma from the Missouri School of Magnetic Healing, a legally incorporated institution.

Mr. Joseph Freeman, formerly of London, and an energetic Spiritualist, now a resident of Cape Town, has started a new monthly journal named "The South African Spiritualist."

Talmage is out of a jaw job again, but his slushy sermon barrel will continue to supply the rural press with stuffing.

No man's better nature was ever brought out while he played the part of a hireling.

A clear, temperate and useful disquisition on the Ten Commandments is W. H. Bach's new book, "The Ten Commandments Analyzed." For sale here. Price 25 cents.

Read "The Commandments Analyzed," by W. H. Bach. For sale here. Price 25 cents.

R. Samuel Ray of Chicago, who has been with Mr. and Mrs. Langdon for some time, and who is possessed of

creditably. On Sunday, Feb. 26th, Dr. Randall's discoveries were received with great appreciation. As a

THE LIGHT OF TRUTH

THE LIGHT OF TRUTH.

AS TO THE RESURRECTION.

A number of years ago it was proposed to build a suitable monument over the grave of Roger Williams. Upon opening the grave it was found that nearly everything had passed into oblivion. The shape of the coffin could only be traced by a black line of carbonaceous matter. The roots of a tree—a fruit tree—standing near the grave, reached to the spot occupied by the skull of Roger Williams. There making a turn as if going around the skull, it followed the direction of the backbone to the hips. Here it divided into two branches, sending one along each leg to the heel, the whole bearing a very close resemblance to the human form.

Now there are thousands of good people who bank their very lives on the supposition that at some future time in the eons of eternity an angel will toot a horn and Roger Williams will rise up, meet Mark Hanna (who by that time will occupy the "great white throne"), and be judged for good and all. But if you tell these people that the spirits of their friends and loved ones who have gone into the real life can and do return to them and try to beat into their benighted intellects the fact of eternal life and progress—they turn up their noses at you and call you deluded. Strange world, this!

MRS. S. AUGUSTA ARMSTRONG.

Readers of the Light of Truth in Buffalo, N. Y., and vicinity, will recognize the lady whose portrait we use this week as the frontispiece. Mrs. Armstrong has been closely identified with Spiritual work for nearly the past decade, and her lovely home has many times been the scene of rare gatherings of men and women earnest in their inquiries upon psychic phenomena and their philosophy. Of late years Mrs. Armstrong has been an active and capable speaker and has brought consolation and instruction to many.

Dr. Armstrong, her talented husband, is one of the leading physicians of Buffalo, and is much interested in the work of his genial wife.

It is such women as Mrs. Armstrong that give tone and strength to the work. Last summer she was foremost in establishing more firmly than heretofore one of the central New York camp grounds.

The man who can sit supinely indifferent, or with clogged brain and debauched reason pay heed only to the glittering bubbles thrown up by the robbers and plunderers of this country and say, all is well, is of all men the most to be execrated. There are such amongst the Spiritualists, heaven save the mark; men with the vertebra of lizards and the minds of gnats, men who lick the vomit of bipedal monstrosities and pay for the privilege; men as callow as calves and as stubborn as bulls; men who wouldn't know they were decapitated even though they saw their heads under the scrutiny of monkeys who were trying to locate them sul generis.

Now that Frances Willard's memory is to be honored in marble in Statuary hall, Washington, some folk are wondering how the W. C. T. U. will exonerate things when Utah exercises its right and sticks up a few of Brigham Young's "relics" in the same hall! Heretofore the only petticoat in Statuary hall flows from the classic limbs of Pere Marquette, and there were sundry complaints made at that. Illinois has established a dangerous precedent, we are afraid.

A Famous \$2.50 BOOK, FREE---SEE "OFFER"!!!

THE ONLY PIECE OF MARK TWAIN'S HUMOR IS

Samantha at Saratoga

A COPY FREE TO Every New Subscriber

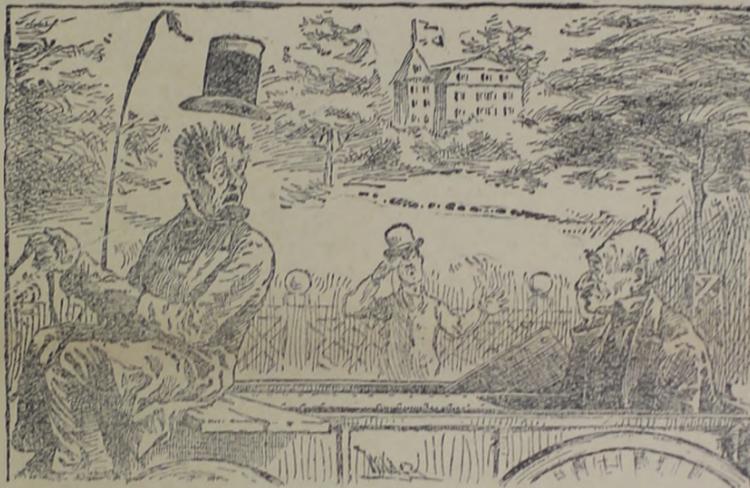
— BY —
Josiah Allen's Wife
[Marletta Holley.]

A COPY FREE TO Every New Subscriber

A SPECIMEN OF MISS HOLLEY'S HUMOR.

A few days after this, Josiah Allen came in, and sez he, "The ever-lastin' spring is the one for me, Samantha! I believe it will keep me alive for hundreds and hundreds of years." Sez I, "I don't believe that, Josiah Allen."

But Josiah kep' on, for he was fearfully excited. Sez he, "Why, the fellow said, there waz a old man who lived right by the side of this spring, and felt the effects of it inside and out all the time, it wuz so healthy there. Why the old man kep' on livin', and a livin', till he got to be a hundred. And he was kinder lazy naturally and he got tired of livin'. He said he wuz tired of getting up mornin's and dressin' of him, tired of pullin' on his boots and drawin' on his trowsers, and he told his grandson Sam to take him up to Troy and let him die."



"Wall, Sam took him up to Troy, and he died right away, almost. And Sam bein' a good hearted chap, thought it would please the old man to be buried down by the spring, that healthy spot. So he took him back their in a wagon he borrowed. And when he got clost to the spring, Sam heard a sibe, and he looked back and there the old gentleman wuz a sittin' up a leanin' his head on his elbo, and he sez, in a sort of a sad way, not mad, but melancholly, 'You hadn't ort to done it, Sam. You hadn't ort to. I'm in now for another hundred years.'"

She takes off Follies, Flirtations, Low Neck Dressing, Dudes, Pug Dogs, Tobogganing, etc.

OPINIONS OF NOTED CRITICS

- "Exceedingly amusing"—Rose E. Cleveland.
- "Delicious Humor."—Will Carleton.
- "So excruciatingly funny that, we had to sit back and laugh until the tears came."—Witness.
- "Unquestionably her best."—Detroit Free Press.
- "Bitterest satire, coated with the sweetest of exhilarating fun."—Bishop Newman.

FREE Unparalleled Offer FREE

\$10,000 CASH was paid for the copyright of this work, and until recently it was sold at \$2.50, but lately to put it within the reach of every body it has been published in somewhat cheaper form. It is exquisitely bound in cloth, printed in new type, and on fine paper.

OUR OFFER

While the LIGHT OF TRUTH for one year is only \$1, and while a great many thousands of 'Samantha at Saratoga' have been sold at \$2.50 per copy, yet by a lucky turn of even s we are enabled to and will (for a limited period), mail, postage paid, a copy of this wonderfully funny book absolutely free to every person sending us 1.00 for one year's subscription to the LIGHT OF TRUTH. If you want it send AT ONCE.

This offer is for New Subscribers only.

SHORT STOPS.

Whoever will, may.

Make way for the Lord God of Hosts.

Half a truth is often worse than a whole lie.

Most men can be hurt only when hit with truth.

Beware of the man who is always suspicious of others.

The time will come when idleness will be considered a crime.

Remember this copy of Light of Truth to your friend on the fence.

A silent enemy does a fellow less mischief than a talkative friend.

Our offer of "Samantha at Saratoga" is for new subscribers only.

Many a cupboard bare of provender furnishes plenty of food for thought.

It is better for a man to do a little kicking than to be a football himself.

It is against the principles of the spirit world to force truth on the unwilling mind.

In the opinion of Oulda: "Life is a comedy to those who think, a tragedy to those who feel."

There is one satisfaction in a long life to some people. They grow less popular with themselves.

By the time a man has heard all one medium knows about another medium, he is ready to like the other best.

England is just now playing the barrel organ and Italy "da monk" before the joss houses and mandarins of China.

One's respect should be reserved for the man who has made himself rather than for the man who has only made his money.

That Philippine "open door" is somewhat on the order of the "welcome" on a theatre door mat while above it is a big sign pointing to the box office.

After nearly 200 futile ballots for the United States senatorship, the state legislature of Utah has adjourned without day. Delaware followed suit a few days later. Now let Pennsylvania take the hint.

Charity is a conscienceless Jezebel. The best she can do is to cover poor nakedness with second-hand garments. Were justice obtainable by the masses of the poor charity would be more execrated than dishonesty.

A news item says that a hyena in the San Francisco zoo recently devoured one of his own hind legs and had to be shot.

This is precisely what the hyena known as the industrial system of this country is doing. Wonder if it will have to be shot!

Our enterprising contemporary, "The Sunflower," comes out this month with 12 pages, a marvel of thrift, push and energy. We wish Brother Bach and his estimable wife an abundance of success. The Sunflower is a clean, bright and well gotten up publication. It is a winner.

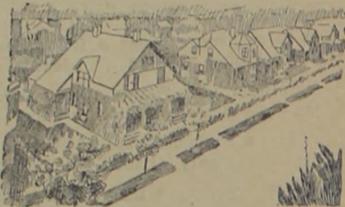
The Rev. Mrs. Mabel L. MacCoy of the Church of the Christ Life, New York, read in public the other day a paper with the title, "The Right of the Child to Be Well Born," and the papers reported it at considerable length. A few years ago that was a tabooed subject, and the public speakers who discussed it were recommended to the attention of the moral censor.

YOU want a trial subscription and a good luck finger ring. Send a quarter and get both.

THE NATIONAL CASH REGISTER CO.

What More Than Wages One Company Pays Its People,
and What These People Pay the Company.

There is a miniature yet exceedingly practical industrial republic at Dayton, Ohio. Here are some of its points. For the 1,626 employes the company provides management by committees instead of by a superintendent. A



VIEW OF THE HOUSES.

monthly meeting of 300 officers, foremen clerks and workmen for discussion, complaints and suggestions. \$1,230 given annually in prizes to employes for best suggestions for carrying on the business. Heads of departments are excluded from competition.

A carefully selected library of 600 volumes and 31 periodicals is at the command of all employes, and a comfortable reading room is provided.

Shower and tub baths are provided, and all are allowed 20 minutes of the company's time each week for bathing.

Change of air is accomplished in all buildings every 15 minutes by the most approved system of ventilation.

Experts have pronounced these the model factory buildings of the world.

To avoid crowded cars and other difficulties, the women employes come to work an hour later and quit 10 minutes earlier than the men.

Nine and one-half hours for men and eight hours' work for women, each drawing 10 hours' pay. Ten minutes' recess, morning and noon, for women.

The 205 women have organized the only federated women's club composed exclusively of working women. Entertaining and instructive programs are arranged by its members.

Cooking School.—Here free instruc-



A FACTORY LIBRARY ON WHEELS.

tion is given by a graduate of Pratt Institute to the young women in the science of cooking and good house-keeping.

Visitors are always welcome. Guides, thoroughly posted, are at the service of visitors and make trips through the factory each day at 9, 10 and 11 a. m., and 2, 3 and 4 p. m. 8,000 people visited the factory last year. For the entertainment of visitors a stereopticon exhibition, illustrating the history of the company and its many special features, is given every afternoon at 4 o'clock in Advance Club Hall.

RESULTS.

1. These pay the company and its people because it is right to do them and because the company secures a more intelligent and skillful class of workmen, giving it constantly improved machines.

2. The company gets more enthusiastic and careful work, assuring a better product at lower cost.

3. The tone of the people is constantly being elevated by their clean and beautiful surroundings, making better citizens and more contented lives.

4. These pay each customer because he obtains a machine which is perfectly constructed in every part at the lowest price possible with fair living for all.

Every institution requiring the labor of men and women, whether factory, store, railroad, government institution, church, school or home, will find here that which can be done with benefit. It is not claimed that every institution could adopt all these methods at once, but there is not one that could not immediately use some of them to great advantage.



KINDERGARTEN CHILDREN ON THE LAWN.

THE LAW OF HUMAN PROGRESS.

By Z. C. Ferris.

It is an easily demonstrable fact that the competitive struggle for existence, in the sense that it applies in the evolution of animal species, so far from being the leading factor in human progress, is the great incubus that hampers it, the very un-humanity that we must shake off and struggle out of, in response to the true principle of human development. Of course there is nothing in the records of the rocks, or the fragmentary bones of extinct animals, that will furnish data upon which to establish and maintain this hypothesis, nor should such evidence be brought in, for the very good reason that it is clearly irrelevant.

When man stepped across the boundary line of monkeydom and struck out for civilization, he was necessarily actuated in leaving the animal world, by a principle different from, and opposite to, that which holds all other species in it. He accomplished his liberation by perpetually revolting against the cruel law of fate that holds the animal species enchained. The individualistic struggle for subsistence has nothing in it, either hypothetically, in principle of reasonable philosophy, or in the causality of actual practice to raise the animal out of the animal estate, but everything to hold him in it.

Strife, so far from being an element of strength, is the very principle of weakness, and recognized as such in military science, and selfishness, so far from being an elevating influence,

is the very gravitation that all aspiration must uplift against.

In physics and politics Prof Bagehot exhibits the full scope of the use of conflict in nation-making after the principle of co-operation or organization has come in play; which last is the real, active and constructive factor in human progress, conflict being negative and destructive. In that work is also well shown how a leading factor of progress, having accomplished the necessary purpose which forced it to the front, becomes from that time as powerful for evil as formerly for good, becomes a new form of the incubus from which humanity has again to struggle free.

The essential nature of the incubus, the clog, the obstacle to human progress, which is ever cropping up under a new form, to be again shaken off and overcome, is that same individualistic selfishness, the central principle of animalism, the instinct of the brute, with its logical and inevitable expression in aggressiveness and strife.

What, then, is the essentially human principle, the great moving factor of human progress as distinguished from the brute principle just noted? I find it under different names in the various fields and modes of its operation, but as an elementary principle I can find no other name for it than harmony. Harmony, which, in the intellectual realm is reason, sound philosophy and wisdom. Harmony which expresses itself in peaceful co-operation, orderly social life, in justice, equity and the



RECREATION AT NOON IN THE DINING ROOM.

consequent satisfaction and good will. Harmony, the constructive principle of all order and system; the element of union and strength. In the midst of turmoil and strife it is discipline, tactics, concert, the arbiter of victory. Knowledge is power because of the magic of this harmony which enlists all things in its cause. Man heard it in the whispering pines and in the rhythmic beating of the surf upon the shore, and being charmed, sought to make it his own.

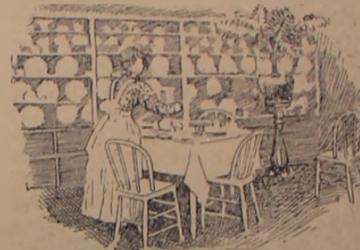
It is not the purpose in these short articles to attempt the synthetic elaboration of a scientific treatise, but to bring out a few leading points sharp and clear, and present a few original views that will be strongly suggestive of the pressing need of more careful examination of this field of practical and useful science. I take the ground that science has a grand purpose, an object of existence, and I assume that purpose to be the betterment of the human race. The doctrine of utilitarianism, so well established in the data of ethics and elsewhere, makes the greatest happiness of humanity the highest good, and the criterion of human conduct and arrangements. The further premise that happiness depends on harmony hardly needs an advocate, as it is axiomatic.

Now harmony, as before suggested, depends absolutely upon a certain realization of unity. This, too, is trite enough to stand as an axiom. The fact of harmony is the fact of organization, and organization is unification.

It is from considerations like these that we find ourselves firmly grounded upon the fundamental doctrine of

spiritualism, that the good of the whole is the highest good of all the parts, and the logical means through which to seek the best for each.

Now if I am right in assuming that the purpose of true science is the advancement of the good of humanity, (I say true science because there are so-called sciences,) then it follows necessarily that the true science of political economy will be the highest of all the practical sciences, because it will deal directly with the best human arrangements and the best practicable code of public and individual conduct. Having the best good of the race directly in view, so far as terres-



A CORNER OF THE WOMEN'S DINING ROOM.

trial affairs, are concerned, it will be the supreme court of science which will harmonize and unify the whole.

Z. C. FERRIS.

SPIRIT

Of Her Husband Warned Her of Danger, Declared Mrs. Allman.

Special Dispatch to the Enquirer.

Decatur, Ind., February 27.—Peter Allman, residing near this city, died last Thursday at the age of 72 years. Both Allman and his wife were born in the Alps of Switzerland and had many superstitious beliefs. Before his death Allman made all necessary arrangements for his funeral, even employing a minister to deliver the sermon. He told his wife that on the third night after his death he would return in spirit form and deliver her a message.

Last night about midnight Mrs. Allman and daughter, clad only in their night robes, applied for admission at the home of David Bixler, a near neighbor. She says that about 11:30 there was loud rapping at her bedroom door, which lasted several minutes. She called to know who was there, when the door opened and a



THE FACTORY COMMITTEE AT WORK.

ghost-like form entered, approached her bed and told her of an impending danger which she refused to divulge. The ghost then suddenly disappeared through the floor. She declares it wore the face of her departed husband. Grabbing her daughter and screaming she left the house.

Spiritualists here are greatly concerned in the matter and will give a seance soon to converse with the departed husband and ascertain his wants on earth again.

THE METAPHYSICAL KNOWLEDGE.

A new journal devoted to purely metaphysical thought, and if this is what you revel in, then subscribe to this new monthly. Fifty cents a year. Single copies five cents. One copy free. H. Archer Doty, editor, 895 Park Ave., Baltimore, Md.

THE LIGHT OF TRUTH.

ONE ROAD ONLY TO ECONOMIC FREEDOM.

To the Editor—The producing classes should tender a vote of thanks to the editor of the Light of Truth for opening his columns to a discussion of the burning questions of the day. There are two subjects upon which a very large number of our people greatly need education. The first is the principles governing finance or law of values; secondly, as to a sure and practical course or method whereby the producing masses can gain economic freedom, and rid themselves forever of competition with all its grinding and demoralizing effects. These two subjects are so closely allied as to be almost inseparable. The rules which an individual must observe, to be successful, are in no way different from those to be observed by the government of a city, a county, a state or a nation. This I hold to be an axiomatic truth, which can not be honestly gainsaid or disputed, an individual must make his income at least equal to his expenses; just so with a nation. According to the questionable statements and logic of some writers on finance a nation, in matters of finance, is omnipotent, or nearly so. There was never a greater fallacy: Z. C. Ferris, in Vol. 24, No. 6, of Light of Truth, makes this statement: "The American congress has it in its power to make money so plenty that it could be obtained by any one giving good security at one per cent per annum." Surely, such a congress must be nearly omnipotent. Why not apply a little more of the same kind of power and reduce the interest to nil? This is what some of the Greenbackers used to contend for in the seventies. There are those who say money is not property. It matters not; it is interchangeable for property and must be treated as such. It is plain to be seen that if money could be had at one per cent, the income on all other property would be reduced in the same ratio. This is proven by the fact that there is little variation in the income of all kinds of property, money included. It is time for us all to know that mere legislation can not create wealth. The individual must redeem his obligations, if called for when due; so must a nation. Ten thousand millions of dollars would not suffice to reduce interest to one per cent. Where would congress get such a fabulous sum of gold with which to redeem its promises to pay? And they must be paid, if required, or the nation is bankrupt, just the same as an individual would be when he could not redeem his pledges; and the notes of each alike would shrink in value in proportion to the degree of probability of payment at some future time. Many of us remember the time when the obligations of our government were worth less than 40 cents on the dollar, and why? Because congress had no available legal values with which to redeem its pledges; and interest at the period of greatest inflation had not materially changed. Thinkers and writers on finance should keep these basic principles in mind; they can not be ignored or set aside by individual or nation. I could fill a page of this paper with solid proofs of the postulates I have here submitted but will pass to subject number two. If one could get a sample of the...

made with the intent to compel us to run our business according to rules laid down by those having no financial interest in the property nor in its output. Much has been said about the government controlling railroads, telegraphs, etc. Time has proven the reverse of this to be the fact. These

institutions, with others, control the government, and they control the government, so as not to have their property controlled by non-owners. These principles and conditions are not going to materially change, so if we desire or expect to control these institutions, we, the people, must own them. And the same is true of every trust or corporation in our country. These owners of vast wealth will find a way under our liberal laws to control the various interests they possess to suit themselves regardless of all human interests or rights, and competition, poverty and a dense population are the levers by which their leviathan and unwholly work will be carried on until the nation, worn out by oppression, crime, poverty, riots and rebellion, shall rise as one man and take unto itself all the means, implements and resources of industrial life within its borders. There is no escape from these pictures; we must own or be owned. Labor organizations, strikes, lockouts, armed resistance, etc., have been a primary school wherein the scholar has, or ought to have, learned what not to do, and he should be ready now to know what to do. Co-operative colonies can not be made to reach one in a hundred thousand unless the government would advance the means necessary for the expenses of the colonists until a condition of self-support was attained; but this system does not eliminate competition nor retard the centralization of wealth to any appreciable extent. Turn which way we will, all avenues are closed in the direction of industrial freedom, save the grand avenue of public ownership, and this is the common sense route. Three-fourths of a century would suffice for our people to become owners of all the industrial appliances and resources now owned by persons and corporations throughout the nation. Then four hours' labor per item by each adult person would produce more than we could consume and all we could sell to other nations. But the spirit of selfishness and greed stands across our path. So many millions wish to get rich as others have done. So many don't want to lose their freedom—which is already lost.

Rouse up ye lovers of men; there is herculean work to do. Avarice and selfishness murder thousands every day; innocent babes and helpless, worn-out slaves help to swell the ghastly roll. Spiritualism has informed us of heaven's conditions. If we fail to imitate them on earth, we might as well have not received that knowledge. Spiritual truth can not advance much further until human environment is greatly changed for the better. Spiritualists will only do half their task if they fail to help lift humanity from its low environment—an heirloom of the past—that it may be prepared to bound upward again toward celestial endowments.

B. F. FRENCH.

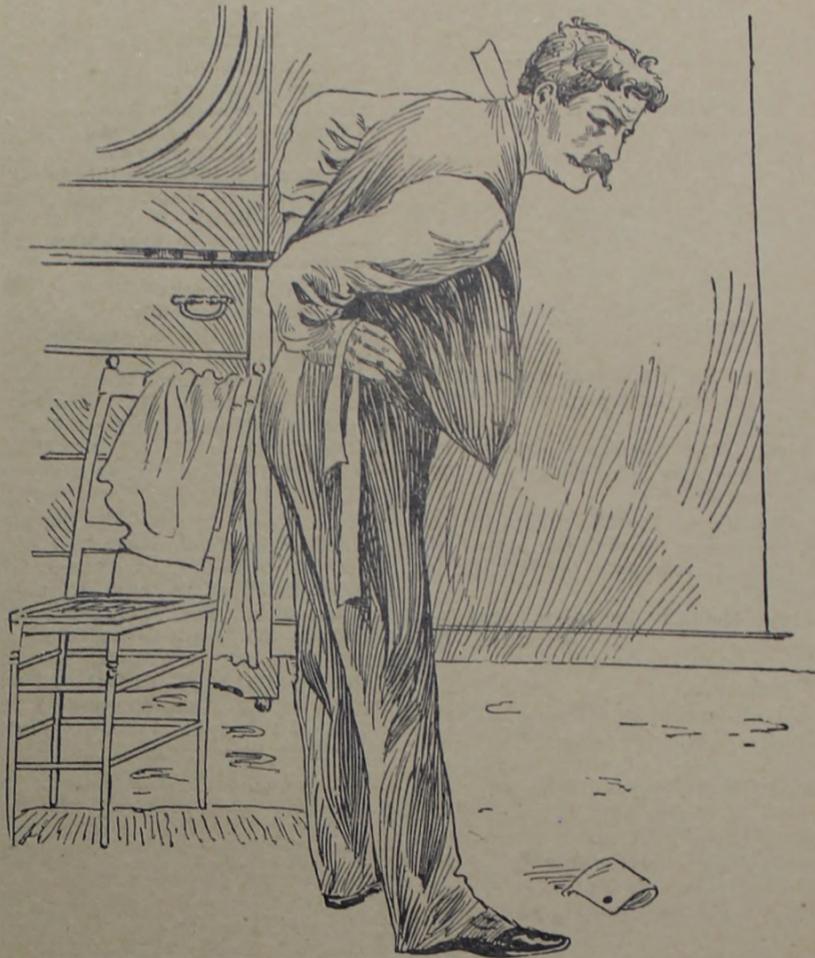
Crown King, Ariz.

THE SUPREME TIME.

To every life there comes a time supreme,
One day, one night, one morning, or one noon,
One freighted hour — one moment opportunity,
One rift through which sublime fulfillments gleam;
One time when fate goes riding with the wind,
One time when opportunity is on the wing,
One time when the great clock of destiny strikes,
One time when the happy moment big with fate
From Opportunity's extended hand
When the great clock of destiny strikes
Now!

—Mary Ashley Townsend.

DO YOU GET UP WITH A LAME BACK?



KIDNEY TROUBLE MAKES YOU MISERABLE.

Dr. Kilmer's SWAMP-ROOT is the Great Remedy for Kidney, Bladder and Uric Acid Troubles.

By Special Arrangement, Every "Light of Truth" Reader, to Prove For Themselves The Wonderful Merits of This Great Discovery, May have a Sample Bottle Sent Absolutely FREE by Mail.

Well people have healthy kidneys. Your are in no danger of being sick if your kidneys are well.

They filter your blood and keep it pure and free from disease-breeding germs.

Your other organs may need a rest but your kidneys most, because they do most.

If you are sick, begin with your kidneys, because as soon as they are well they will help all the other organs to health.

The treatment of some diseases may be delayed without danger, not so with kidney disease.

Swamp-Root is the great medical triumph of the nineteenth century; discovered after years of untiring effort and research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful healing action on the kidneys and bladder.

It will be found by both men and women just what is needed in all cases of kidney and bladder disorders, lame back, dull pain or ache in the back, gravel, catarrh of the bladder, rheumatism, sciatica, neuralgia, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

...pelled to go after... to get up many times during the night.

LADIES Star B... CURED Box FREE. Mo. R. medy Co., St. Louis, Mo.

If your water, when allowed to remain undisturbed for twenty-four hours, forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

...Swamp-Root when you are suffering from clogged kidneys.

This prompt, mild and wonderful remedy is easy to get at the drug stores in fifty-cent and one-dollar bottles. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful that a special arrangement has been made by which all readers of the Light of Truth, who have not already tried it, may have a bottle sent absolutely free by mail. Also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters...

...Co., Binghamton, N. Y.

TRUMPETS ALUMINUM TRUMPETS in two and three sections. ... Wm. A. MURRAY, 508 E. 2d St., Newport, Ky.

CORRESPONDENCE

THE FIELD AT A GLANCE.

Edgar W. Emerson is speaking in Boston.

Lois Waisbrooker is now located at Santa Ana, Cal.

Mr. and Mrs. Hatfield Pettibone are in Galveston, Texas.

Mattie E. Hull's new songster has four new and beautiful songs.

Will C. Hodge is at present at Rochester, Ind., where he is lecturing.

Will C. Hodge will lecture in Paw Paw, Mich., Nov. 26, anniversary services.

G. W. Kates and wife will be at 156 Meigs street, Rochester, N. Y., during March.

Mrs. Alice Gehring of Indianapolis, Ind., has been at Shelbyville, Ind., holding circles.

Mrs. Mary A. Lease's subject for her forthcoming address at the Boston anniversary celebration is "Christ or 'Caesar.'"

Mrs. Nellie S. Baade presides as speaker every Sunday afternoon and evening at No. 55 Grand River avenue, Detroit, Mich.

Lyman C. Howe is open for engagements for the spring months, also for the entire season of 1899-1900. Address him for terms, Fredonia, N. Y.

Mrs. Isa Wilson Kayner will assist the Veteran Spiritualists' Union of Boston, Mass., to celebrate the fifty-first anniversary on March 31.

Mrs. Maggie Waite is again located in Detroit, Mich., where she will answer calls for camp meetings and society work. Address 278 Merrick avenue.

W. R. Colby, arrested some time ago in Toronto on a charge of "fortune telling," has been acquitted. The case against Mrs. Virginia Barrett will not be pressed.

The First Society of Spiritualists of New York City has been reincorporated and will hereafter be known as the First Association of Spiritualists of the city of New York.

Mrs. Anna E. Thomas of Newport, Ky., has been lecturing and exercising her mediumship successfully in Indianapolis, Ind. She was in Cleveland last Sunday and held special anniversary exercises.

The West Side Spiritual society of Grand Rapids, Mich., will hold anniversary services in memory of the advent of Modern Spiritualism, on Sunday, March 26, services commencing at 9 a. m., and continuing through the entire day.

The Spiritualist society of Galveston, Texas, is striving for a temple and library, and earnestly solicit books from anyone willing to donate. The society will pay the postage or express. Address John W. Ring, 2011 N 1/2 Galveston, Texas.

For the last two Sundays of March, Mr. Oscar Egerly will fill an engagement with the First Spiritual society of Montreal, Can. During the months of April and May he will fill engagements with the First Spiritual Society of South Bend, Ind.

On March 26 E. W. Sprague and wife will have completed a two months' work with the friends in Alliance, O. On that date will be observed the 51st anniversary, with an all-day meeting in the church. Mr. and Mrs. Sprague are free for April and May. Home address, 600 East Second St., Jamestown, N. Y.

The Pioneer Spiritual society of Whatcom, Wash., has been organized

with charters from the N. S. A. and the State Association. Officers: W. Dupen, president; Mrs. Geo. Merriam, vice president; L. M. Stenger, secretary; Mrs. W. D. Andrews, treasurer; Mrs. W. Dupen, Theodore Wagner, George Merriam, trustees.

J. W. Dennis writes that E. J. Chase has been chosen president of the Buffalo East Side society, with Mrs. Lewis Chase as test medium and Mrs. Arthur Brewer of Toronto speaker. This new state of affairs puts this spiritual society in good shape, and in a fine and a flourishing condition. Their temple is filled to overflowing each Sunday, twice a day.

The Buffalo Spiritual society is arranging quite an elaborate program for the 31st. Mrs. S. Augusta Armstrong is to give the anniversary address in the evening. Their recently elected president, Mr. Ernest J. Chase, is enthusiastic over the work of the society, and I believe, with the hearty good will of all the members, will make the society "boom."—Corr.

F. E. Irvine writes: The St. Paul (Minn.) Spiritual Alliance will celebrate the fifty-first anniversary of Modern Spiritualism with a union meeting of all the Spiritualists and friends in the "Twin Cities," Sunday, March 26th, with an all-day session, beginning at 11 a. m., at Odd Fellows' Temple, corner Wabasha and Fifth streets. Good speakers and test mediums will be in attendance.

J. A. Hall, M. D., writes from Palatka, Fla.: Dr. Wheeler, who has been serving the Florida Cassadaga Camp association, gave us a treat under strict test conditions in our parlors. The manifestations were grand, full names were given, and general satisfaction to all. There were five trumpets, and the spirits were talking through them all at the same time. He also gave some splendid and satisfactory readings. He is a good psychometrist. His address is Dr. A. M. G. Wheeler, 828 East Green street, Louisville, Ky.

Courtland Ball writes: Dr. W. D. Knowles of Grand Rapids, Mich., occupied the rostrum of the First Spiritual church during the month of February, and a more earnest, zealous worker never stood before an Indianapolis Spiritual audience. Owing to the extreme cold and inclement weather the fore part of the month, many preferred to remain at home rather than come out and face the cold, chilly air, but good audiences were present the last half and great interest was taken in the tests that were given, which were more than usually strong and convincing. The Dr. made many warm friends by his genial, pleasant, unostentatious social demeanor, who will long remember him for his grand and noble traits of character.

H. B. Van Voorhis, president First Society of Spiritualists, Topeka, Kan., writes: "The legislature of Kansas adjourned on the 8th inst. There was the usual effort made by the 'associated doctors' to obtain special legislation benefiting them, by proscribing all not having certificates from some 'established' school. The M. Ds. had influence enough with the various committees in both branches to get their bills favorably reported, but could not overcome on the floor the persistent activity of the liberal classes, and hence no legislation was had. To the Spiritualists is due the greatest need of praise for thus preventing iniquitous legislation along these lines, there being three live societies in Topeka, and they have been unusually active all winter, the First society particularly so, it being the oldest and most numerous body."

Geo. W. Gibson writes: Last Wed-

ANNOUNCEMENT.

I desire to announce to the public that having had demonstrated to me in many ways the gift of healing diseases magnetically, without recourse to drugs, medicines or other popular styles of treatment, I have given up a lucrative business and am now embarked in this, to me, strange but absolutely proved and beneficent system of alleviating suffering.

I am going to locate in Indianapolis, Ind., April 1st. My address until then will be Logansport, Ind., and I earnestly request correspondence with the afflicted.



PROF. R. G. GEARY.

In explanation somewhat of my identity, I will say that I am the man to whom the Light of Truth alluded last fall as having cured the soldier son of Mrs. Nellie C. Mosler, the estimable test medium. My success since then has been phenomenal.

A grandly successful feature of my treatment is with those I never see—absent treatment as it is called. I solicit correspondence with such as cannot travel to see me. I am also going to form classes and instruct others in this power. Write to me for circulars, etc. Terms made known on application. In order to protect myself and conform to the law, I have gone through a legal college and hold its diploma. I herewith append letter from its president.

PROFESSOR R. G. GEARY.

Missouri School of Magnetic Healing,
Nevada, Mo., March 1, 1899.

To Whom it May Concern:

In addition to the regular diploma given to Robert G. Geary from this school, it affords me great pleasure to say that the gentleman possesses unusual power as a Magnetic Healer, and I do not hesitate to say to all the afflicted if they will consult the gentleman, and permit him to treat them, they will realize the best of results.

Respectfully,

PROF. J. C. LEWIS,
President.

Missouri School of Magnetic Healing

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nesday evening, March 8th, Mr. and Mrs. Langdon, who have worked in St. Paul for the past six months, ended their labor's with one of the most successful meetings ever held in this city. The capacity of the large hall was taxed to its utmost. The platform was decorated with some beautiful floral offerings by their many friends. Mrs. Langdon's powers as a test medium have never been so fully demonstrated as on this occasion. Dr.

College of Fine Forces.

(Formerly New York College of Magnetism). The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institute of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar, and spiritual forces which underlie every thing. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted." Dr. Babbitt is author of several books on the subject.

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, 258 North Broadway, Los Angeles, California.

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"The Scientific Skeleton."

Reader, did it ever occur to you that it is unreasonable to suppose the sun, moon, planets and all the stars, started, and are now on their rounds simply because they are heavy—that it is only their weight that makes them swing gracefully through illimitable space. It will cost but 25 cents to get "The Scientific Skeleton," which gives a more rational view. Address:

SAMUEL BLODGETT,

GRAFTON, NORTH DAKOTA.

"LICHSTRAHLEN."

(RAYS OF LIGHT.)

Die einzige deutsche Zeitschrift fuer Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint woechentlich. Probenummern gern versandt. Zum Abonnement laden freudlichst ein.

Max. Gentzke, West Point, Neb.

FAT FOLKS Two years ago I weighed 47 lbs by following the suggestions of departed friends; no gain. Inclose stamp for particulars Mrs J S Moesworth, 116 Clymer St., Brooklyn, N. Y. 114

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PSYCHOMETRY. Send 25 cts., a page of own handwriting with full name, and receive a reading. Address ANGIE B. LAFRANCO, 4 Miller St., Belfast, Me.

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R. Samuel Ray of Chicago, who has been with Mr. and Mrs. Langdon for some time, and who is possessed of extraordinary magnetic healing power, gave a demonstration of his gift. All those who came under his touch testified to the beneficial effects of his treatment. All agreed that they had spent the most enjoyable evening and expressed many regrets at their departure. We sincerely hope Mr. and Mrs. Langdon may have many happy years to work for this beautiful truth. They leave this city for Milwaukee this evening.

Thursday evening, March 9th, was the occasion of a very enjoyable birth-day surprise to Mr. John H. Black, the worthy retiring president of the Buffalo Spiritual society. This "surprise" was given by the members of a circle who received at their baptism the name "Camp Black." Miss Gussie Taylor was our genial hostess. Covers were laid for fourteen, the table and dining room were beautifully decorated with "Old Glory," flowers and mottoes, among which "Camp Black," "Long Live Our Beloved Captain," "Welcome to the Spirit Guests," "Nothing but Peace and Gentle Visitation." Mrs. S. Augusta Armstrong, in a very happy little speech, introduced the "guest of honor" to his "comrades of Camp Black." Our brother was entirely unaware until this time of the meaning of all these festivities, but he soon recovered from his astonishment and responded in a quaint and humorous manner. Several toasts were given by other members of the "camp." Thus the good work for the spiritual as well as the mortal man goes on in Buffalo, N. Y.—Corr.

On the fifty-first anniversary day in Chicago, the Englewood Spiritual church will hold an all day anniversary service at Hopkins' hall, 528 West Sixty-third street, commencing at 10 a. m. Sunday, April 2, with speeches and tests from different mediums. Address at 2:30 p. m. by their pastor, Mrs. Lora Holton. Subject, "The Field Reviewed," followed by tests from H. F. Coates and Mr. Cross and musical messages through Mrs. Holton. Lunch and supper will be served at the hall. Floral offerings will be accepted to decorate the room and platform. A fine literary and musical program has been prepared for the evening. Dr. Louis H. Freedman and wife, the Australian healer, will render songs; Mr. Charles Pryor, vocalist; Miss Maud Massey, pianist; Miss Mabel Allingham, violinist; Mrs. C. H. Horine, elocutionist, will all take part. "Little Stella" will give messages through her medium, Mrs. Lora Holton, also Vedetro Banastrad, her musical guide, will give musical life readings, and many others will participate, as this date will not interfere with other societies' celebration. We hope all societies in the city will co-operate and send some representative and many hearts may be made glad by the loving messages voiced through their chosen instruments, and many more workers enlisted for our glorious cause.

COR.

H. W. Miller writes: The Progressive Spiritual church of Chicago has been for a few weeks without its pastor, G. V. Cordingly, who has been filling an engagement with two societies in New Orleans with great success. Although Spiritualism labors under a great disadvantage through Catholicism, two societies—The First State Spiritual association and the Light and Truth association—are fairly progressing. During his engagement Mr. Cordingly aroused their dormant condition into action. Dr. White occupied the rostrum for two Sundays and gave very interesting discourses, while Mr. Guckenmus and Mrs. Bell gave Spiritual demonstrations most

creditably. On Sunday, Feb. 26th, Dr. Randall's discourses were received with great appreciation. As a society we wish to extend a vote of thanks to these worthy workers for their efforts in our behalf. Our church is rapidly growing and its success is apparent. On Friday, March 31st, a grand jubilee anniversary of Modern Spiritualism will be celebrated at Handel hall, 40 Randolph street. We have chosen a week night so as not to interfere with the services of any other church, and we invite all societies to join us. Societies desiring to be represented may do so by sending in the name of their representative to G. V. Cordingly, 3300 Wabash avenue, Chicago.

THE LIGHT TURNED ON.

A remarkable Doctor Book has just been issued, entitled, "The Nature Cure," by physical and mental methods, illustrated. A bridge from the old to the new; the dawn of a New Day in medical practice. A clear, short-cut treatise on the cause and cure of disease. Its author is Marvin E. Conger, M. D., assisted by Rosa C. Conger, M. D.

The title page is suggestive of important changes in the methods of curing the sick and maintaining health. The cause of disease is a leading feature, and prevention the object of The Nature Cure. Medical experiments with poisonous drugs or surgeons' instruments are not considered the best treatment for the sick.

The highest possible attainment of the true physician is to teach prevention, and heal by the use of nature's remedies and methods; the physician can never cure, his office is limited to making the best possible conditions for nature's unseen living forces.

The aspiration and purpose of the author (assisted by his wife,) has been to make a thoroughly practical, reformatory and common sense medical book, suitable for every home. Every pains has been taken to make the leading points so plain that all, young and old, may easily understand. Brevity, condensed facts, short, clear-cut paragraphs are some of the attractive features of The Nature Cure.

The light is turned on to objectionable medical mysteries, Latin prescriptions, dogmatic theories and dangerous experiments of the present expensive medical practice. Health, the most important consideration of life, the author says, must not be shadowed by mystery, theories, or dangerous experiments of dangerous experimenters.

The Nature Cure is free from deception in every particular, not one sentence contains a shadow of deception; there is nothing cheap or false about the book. The Light of Truth unhesitatingly indorses this timely work. It is strongly and handsomely bound in cloth for \$2.00; leatherette, \$1.25; mailed. The author is a veteran Spiritualist and social agitator. The chapter on women's ailments and cure by his wife, Dr. Rosa C. Conger, is worth alone the price of the book.

Address Light of Truth Pub. Co.

TESTIMONIAL.

Mrs. Dr. Dobson-Barker:

Dear Doctor—My little girl, five years old, was sick two and one-half years with spinal and other troubles. We had her treated by some of the best doctors in the country. They kept her in a plaster paris vest, which only gave temporary relief. She laid in bed five months, could not walk or move, had to be carried around.

I heard of your wonderful medicine and sent for a treatment; she began to improve, and at the end of the second month she could walk some. After taking four months' treatment she is gaining in strength and health every day. I can freely and truthfully say you have saved our child's life, for which we are ever your grateful friends.

Sincerely,

Mr. S. Settrim.

Mrs. C. Settrim.

We take pleasure in saying that we believe Mrs. Dr. Dobson-Barker to be the greatest healing medium now before the public. She is always prompt and reliable and can be depended on at all times. See her advertisement in this paper. If in ill health it will be to your interest to consult her.—Dawn Light, San Antonio, Tex.—(Adv.)

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WHAT A DREAM DID.

A dispatch from Youngstown, O., says that E. E. Balcom, agent of the Pittsburg and Western railroad at Wayland, will resign his position and go to Montana to prospect for gold, in pursuance of a dream he had, in which fabulous amounts of the yellow metal were spread out to view.

Balcom, after a hard day's work, retired and dreamed that he was taken by a guide to the top of a mountain range in Montana, near the border line of British Columbia. The sun was just rising and his guide pointed to a certain spot which was literally covered with gold.

The dream so impressed Balcom that the next day he drew up a map giving the mountains, valleys and rivers as they appeared to him, and the spot where he had seen the gold.

Balcom has never been in Montana and knows practically nothing of its surface, yet the map is a perfect reproduction of that section and is pronounced correct by experts, who have prospected there.

Balcom has taken carbon copies of the map and one is in possession of an official of the Pittsburg and Western railroad here.

As soon as Balcom can arrange his affairs he will leave for Montana and he expects to make a rich strike.

ADVANTAGES OF DIRECT BUYING.

New innovations do not as a rule meet with prompt public approval. While the American people are famous all around the world for their business acumen and general aptitude to think out and bring into action new inventions and new methods, we often show a disposition of positive lethargy when it comes to changing so-called fixed principles and methods.

Certain manufacturing institutions have in recent years inaugurated a new system of disposing of their products which is unqualifiedly to the advantage of the consumer. It took courage to make the change, but they did it. Among the pioneers in this new method of doing business was the Elkhart Carriage and Harness Mfg. Co., of Elkhart, Indiana, whose ad. appears on page 14 of this issue. These people began this plan of doing business twenty-six years ago and have adhered to it strictly ever since. The result has been so entirely successful that they are today the largest manufacturers of carriages and harness in the world selling to the consumer exclusively.

The advantages to the consumer are almost beyond estimate. He gets better goods; better and larger selection; better styles and finish, and finally he buys at a much more equitable and advantageous price. In dealing with the Elkhart people there is no risk to assume, as they ship either vehicles or harness anywhere for examination and guarantee every article they manufacture and sell. Then, too, one may deal satisfactorily from any distance. The Elkhart Carriage & Harness Mfg. Co., publish an illustrated catalogue, which they will take pleasure in mailing to all our readers who request it.—Adv.

WILL THE COMING MAN WORSHIP GODS—By B. F. Underwood. 10 cents.

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Is 20 years old and has some of the ablest contributors to its columns. Among them are Hon. John Davis; ex-member of Congress from Kansas, E. O. Flower of Boston, F. J. Van Vorhis of Indiana, Eltweed Pomeroy of N. J. and others.

The Editor of the "Nonconformist," Mr. C. Vincent, is one of the "Vincent Boys" who made the first hot fight for reform in Kansas in the latter eighties and early nineties. His face was included in the group of earnest reformers pictured in "Imperiled Republic" that appeared in these columns in the early winter. The "Nonconformist" has a circulation in forty-five States and Territories. Price \$1 a year. Send for sample copy.

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Postage 40 cents per 100 and proportionately.

Express charges vary according to distance.

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Sermon on Spiritualism

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A handsomely bound volume of music that should be in every home. : : :
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The Children's Hour, DELPHA PEARL HUGHES



"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."



(Add. all communications for this Department to its Editor, "Aunt Rose," Box 65, Rollin, Mich.)

Dear Nieces and Nephews: Before we meet again in our children's hour the 31st of March will have come and gone and will have completed the fifty-first year since the little Fox girls first heard and understood the tiny spirit raps.

Of course your papas and mammas have often repeated to you the "wonderful story," but every anniversary I am sure we enjoy hearing it again, for wasn't it lovely that the angel-world could make their presence known to children first.

Katie Fox was but nine years of age, Maggie eleven and Leah thirteen, when they first heard those mysterious sounds in their parents' lowly cottage at Hydesville, New York, and wondered so much who or what caused them.

You can imagine how disturbed they became when these noises were continued day after day and night after night without any visible agency, and how much talk and commotion it created among their friends and neighbors as it became noised abroad. Some of the more ignorant and superstitious even concluded that the little girls were possessed by the "evil one," meaning, I suppose, a mythical personage that was really believed in in those olden times. But no one solved the mystery until finally a bright thought came to little Katie, and, asking the raps to do as she did, she found that by snapping her fingers, counting, etc., that this unseen power could understand and would rap out the numbers as she requested.

The alphabet was then adopted, and by it the fact was spelled out that the raps were made by the spirit of a peddler who was murdered, and his body buried many years before, in the cellar of their house. Search was made and human bones found in the very place designated by him. At last the mystery was made clear and we learned the beautiful reality of spirit return, for, you see, if one person could come back and prove his identity, we knew that it was possible for all who pass on to the higher life, leaving their "Outgrown shell by life's unresting sea." Very soon better and more rapid methods of communication were learned, but we will not forget the tiny rap that first called the attention of the world to this joyful truth.

"Hand in hand with angels,
Thro' the world we go;
Brighter eyes are on us
Than we blind ones know;
Tenderer voices cheer us
Than we deaf will own;
They who travel heavenward
Never walk alone."

I am sorry to say that the prize letters can not appear until our next number, as I did not realize how very early manuscript would have to be sent to appear in this week's issue. However you will have had all the more time in which to prepare them. I hope you will all tell me in your next how you celebrated our anniversary. Affectionately,

AUNT ROSE.

CHILDLIKE LOGIC.

"Mamma," said Dot, "do all the rivers empty into the sea?"
"Most of them, my dear."
"Then why doesn't the sea run over? Is it because there are lots of sponges in it?"—Philadelphia North American.

THE TINY RAPS.

"Hark, hark, O friends!" said a sprightly child
Some fifty-one years ago;
"Oh, what in the world is this wonderful thing
That comes to startle us so?"

"Some little, strange, mysterious sounds,
Like echoes from over the sea;
What tidings to us can such things bring,
What can their meaning be?"

"And vocal is all our home here now,
Even cupboard and table and chair;
Ah, yes, and the wonderful voices come
Sometimes in the vacant air!"

"Coming, and coming, and coming again,
Like the waves of the restless sea;
Oh, how can we ever attempt to explain
This wonderful mystery?"

"And how shall we ever the problem solve
Whether these are friends or foes,
Unless they come in some other form
Their purpose to disclose?"

But ah! a querying thought now comes,
To question those tones, and see
If they might be consciously able to count
In numbers, from one to three.

And lo! the response is quick and clear
As the tones of a silver bell:
"Ah, yes, we are here from the spirit sphere
With a glorious truth to tell!"

Then flash the tidings athwart the skies
That heaven and earth are joined,
And the hallowed mist is all intact
Where the golden joys are coiled!

And all the echoing chimes expand,
And grander the anthems swell:
"Ah, yes, we are here from the Summerland,
With a glorious truth to tell!"

'Tis told, and the joyous, sweet refrain
Has been on every hand,
All over the earth, again and again,
And up in the spirit land!

—Selected.

NO!

"No!"

Clear, sharp and ringing, with an emphasis that could not fail to arrest attention.

"I don't often hear such a negative as that," remarked one gentleman to another as they were passing the playground of the village school. "It is not often any one hears it. The boy who uttered it can say 'yes,' too, quite as emphatically. He is a newcomer here, an orphan, who lives with his uncle about two miles off. He walks in every morning, bringing his lunch, and walks back at night. He works enough, too, to pay his board, and does more toward running his uncle's farm than the old man does himself. He is the coarsest-dressed scholar in school, and the greatest favorite. Everybody knows just what to expect of him."

"Quite a character. I should like to see him. Boys of such sturdy make-up are getting to be scarce, while the world never had more need of them than now."

"All that is true; and if you wish to see Ned, come this way."

They moved on a few steps, pausing by an open gate, near which a group of lads were discussing some exciting question.

"It isn't right and I won't have anything to do with it. When I say no, I mean it."

"Well, anyway, you needn't speak so loud and tell everybody about it," was responded impatiently to this declaration.

"I'm willing everyone should hear what I've got to say about it. I won't

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Write him, sending your Age, Sex and Leading Symptom. His address 406 Massachusetts Ave., Boston, Mass.

After February 1, 1899, his Sanitarium at Ayer, Mass., will be open again to receive patients. Send all letters to

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A System of Philosophy, Concerning its Law, Nature and Unfoldment:

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What the spirits say of the other life. Postage 10c. Paper, 50c. Cloth \$1.

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Wheaton Minn., Dec., 1898
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NEWS OF THE WEEK

Gen. Gomez was deposed by the Cuban assembly.

President McKinley takes a two-weeks' vacation in the south.

The president appointed Herbert Putnam of Boston, Mass., to be librarian of congress.

Prof. Herron says the American Book company is running the schools of the United States.

Gov. Roosevelt declines to commute the sentence of Mrs. Martha Place, and the woman will be executed.

Ev-Gov. John P. Altgeld is running for mayor of Chicago on an independent ticket on the platform of municipal ownership.

A movement is on foot in Santiago to persuade the United States government to purchase San Juan hill, to be used as a public park.

The New York elevated railroads have decided to abandon steam for electrical power. The system will be the third rail trolley.

The Spanish cabinet has advised the queen regent to ratify the treaty of peace with the United States without awaiting the reassembling of the cortes.

The 31st annual convention of the National American Woman Suffrage association will be held at Grand Rapids, Mich., April 27th to May 4th, inclusive.

A petition was filed with District United States Attorney Bundy for the pardon of C. C. Moore, the former editor of the Blue Grass Blade, who was recently received at the Ohio penitentiary.

Coffin manufacturers, makers of green glass and flint bottles and the owners and operators of the coal mines in Indiana met in Chicago for the purpose of increasing prices on their products.

Eltweed Pomeroy has issued a call for a social and political conference at Buffalo, June 28 to July 3. Governor Pingree's name heads the list of signers, which include nearly a hundred prominent reformers.

S. C. Rutan of Chicago is in Kansas City, Mo., representing an English syndicate and claiming to have obtained an option on 100,000 acres of land in the Cherokee nation, in the northern part of Indian Territory, in the recently discovered oil fields.

The exact amount of the government's appropriation for exhibits at the Paris exposition is \$1,210,000, of which \$200,000 is for buildings, \$150,000 especially assigned the agricultural department and \$80,000 for jurors, which leaves \$800,000 for general expenses. The buildings will be designed by a Boston architect.

A friend of Bishop Wilmer of Alabama lost a dearly beloved wife, and, in his sorrow, caused these words to be inscribed on her tombstone: "The light of mine eyes has gone out." The bereaved married within a year. Shortly afterward the bishop was walking through the graveyard with another gentleman. When they arrived at the tomb, the latter asked the bishop what he would say of the present state of affairs, in view of the words on the tombstone. "I think," said the bishop, "the words 'But I have struck another match' should be added."

Read "The Commandments Analyzed," by W. H. Bach. For sale here. Price 25 cents.

MUTUAL INTEREST THE CLOSEST TIE.

I should like to say a great many more things if I had space. I should like to say that developing common tastes is a great bond between husband and wife. Opinions and convictions may widely differ without affecting married happiness, but for really good fellowship tastes must coincide. They must like to do the same things, to go to the same places, like the same people, find the same things funny and the same things interesting, and each must be satisfied with the way in which the other conducts himself or herself in the small proprieties of life. For in marriage, as in all the rest of living, only the occasional moment finds us on the heights; our days and our years must be spent in the Valley of Commonplace Things.—Helen Waterson Moody in the March Ladies' Home Journal.

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