

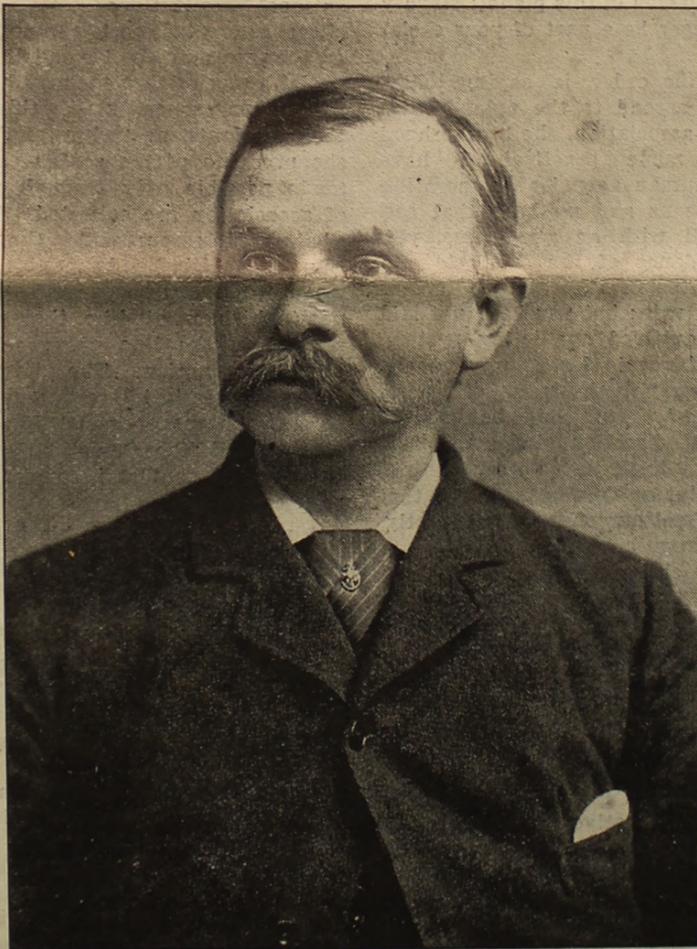
Light of Truth

Natl. Spiritual Assn. 1-23-98
600 Penna. av S E

VOL. XXV.

JULY 15, 1899.

NO. 2.



EMANUEL M. JONES.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. CO.'S. O.

Socialism, Evolution

AND THE DANGERS OF THE DOMINANT SOCIALISM

A Discourse by J. R. Tallmage of Elkhart, Wis.

In presenting my views it is not my purpose to enter into the denunciation of any person or class of persons. The social unrest of to-day I shall attempt to lay upon the broad shoulders of the law of progress.

Whenever a great thought comes into the world, one that stirs the even tenor of society, it is usually announced by minds not keyed to the existing order or systems of thought. It comes with denunciation in a combative spirit that engenders conflict. It does not come full-fledged, completeness nor accuracy cannot be expected in a new thought. Later on, come the conservative, the analytical minds, and institutions or systems are adjusted to it.

It is in the latter class I would appear, to observe the law of evolution instead of disastrous revolution. This discussion will not be from the highest, sweetest outlook in the evolution of man—the ethical, the Christian, the plane of justice that principle that secures complete harmony, reciprocity, not only in society but worlds in their orbits and systems in their sublime order in space. That word more than any other that inspires the most lofty sentiments from the most gifted minds. Great steps in progress with a people that mark epochs in history or change the maps of nations are not as yet taken from ethical motives, but rather from an imperative necessity. There are so many details and side issues that enter into the discussion of this problem, that confuse the investigator first entering upon it. I have endeavored to go direct to the pith of the matter; to note the line of development from our primitive history as a nation up to the present; the principles underlying it, and the logical results as they determine the future, leaving details and exigencies to fall in line in their proper place and time. It would be a wise head, indeed, that could read the whole range of our evolution, now in a crisis state, but by observing principles we may apprehend its direction, and thus put our efforts in line with its currents instead of against them. "Real history," wrote Buckel, "is a history of tendencies." Thus we recognize tendencies, while events become at most secondary. No matter how great or powerful a man, or body of men, may be, they can make but little headway in opposition to tendencies; while wielding their powers in the direction of tendencies they may shape their details; tendencies partake of the inevitable.

The order of progress absolute in nature everywhere, is with man or society equally imperative; like the tides that sweep in from the sea, its momentum cannot be stayed. Peaceful or through dire conflict as he discerns the signs of the times or the law of progress. A civilization goes steadily on over a wide plane of years or centuries it may be, when the divine order proclaims an assent to a higher level.

Mrs. Partington may sweep back the ocean with her broom, but not all the powers of the earth, or under the earth or in the heaven above can stay this tide of progress. Mr. Gunsaulus says evolution delayed brings revolution; we might more pointedly phrase it, that evolution obstructed brings revolution, for revolutions are bloody.

It has always been the supreme folly of nations to attempt to stay this evolution that has crimsoned the earth in bloodshed; for God is ever marching on, though it be in blood and carnage when the people will not listen. The very air is full of the prophesy of social changes. It is no fault with one class or one another. A divine discontent, is moving mankind; while not too many unfortunately catch the true import of this restlessness.

It said to China through blood and humiliating defeat, you, too, are amenable to my commands with your hundreds of millions the long dead level of your inactivity is ended; as the enemy ascends your rivers with shot and shell, and march into your cities, I inoculate your sluggish veins with a new force, a new civilization, that shall circulate through the entire body of your nation. It said to this great republic, your progress is the example, the object lesson of this planet; slavery can no longer be a part of your social system.

The divine order is saying today, you must ascend to the upland level of human association, the brotherhood of man made practical. I have through human agencies co-operating created means and methods that can furnish all with an abundance, yes, superabundance of the comforts and even luxuries of life, and I create nothing in vain; but you have not laid aside an outlived conflicting system. The abundance is for all my people, for no man "liveth unto himself," alone. How this may be brought about, the direction indicated it is my purpose to discuss, to see our objective point or destiny socially, that we may direct our efforts intelligently, released from circuitous wanderings like other children of the wilderness, removed from cross purposes, running to and fro.

As indicated, progress is an irresistible law underlying all manifested life. We plant a seed and at once it comes under the impulse of this law. Forms start with a single cell, cell after cell is added until the form is complete. Civilization has its law of growth as exact, as imperative as the plant. It has its starting point of shoot, of leaf, of bud, flower and fruit, which fruit is the perfected plane of human association where complete interdependency is recognized; Christianity practically established. The individual—the individual unit—each by himself and for himself, becomes the collective unit, the state—the "co-operative commonwealth." As we proceed with this discussion we may see this to be a tendency. Society is on the verge of the last step; urged on by ethics, by internal commotion, and lastly to preserve the life of the nation.

A nation was planted upon this continent, and from rude single conditions it has grown into complex, refined organizations. If manifestation starts in any form it must go on, or the form goes into decay; no halt, no inactivity; grow, develop or die. A nation goes into disturbance, conflict, only because it obstructs the operation of this law. By constantly entering into new adjustments socially, as more complex conditions demand, the tide of its life flows smoothly, peacefully on.

A nation is seldom overtaken with

disaster that adjusts its laws to the demands of progress. The war of the Rebellion is a striking illustration of the fact that a great people had reached a point in progress where slavery could no longer be tolerated; such was the evolution. Said the Garisons and the Phillips, "Enough, the clock is striking; the use of this institution is filled; it must go; God so ordains it through the majesty of this law of progress."

THE TENDENCY OF ORGANIZATION.

Said that superb soul, with its sweet purpose, its soulful life, the late Frances Willard, "We all know that organization is the one great thought of nature. It is the difference between chaos and order, it is the incessant occupation of God." Nothing today in any department of human effort is worthy of mention that is not organized; the most sublime results are based upon the most perfect organization. If we would accomplish anything, organize, and the more inclusive it becomes the more irresistible is its mission.

Association, which implies organization, is the largest fact in human development, or in a growing civilization. It has made us all we are, as a nation or individually. Place a man alone in the wilderness or on the plain, there is no art developed, no art institute builded, no educational institutions established, no churches erected, no telescopes mounted that we may see beyond the stars; no laboratories that we may learn the mysterious properties of things, no electric plants, no "white city" where the products of the genius of man made possible only through the law of association are collected. The nation's great resources for the production of wealth lie dormant until the wand of association passes over them; upon which, magic-like, they are marshalled in the line of agencies that build up a nation. The larger and more complex in interests a nation becomes, the more extended, all-inclusive, on all lines, must be organization, or the conflict becomes destructive.

A manufacturer with his little shop jogs along without much thought of organization, but as his enterprise or his inventive genius causes him to enlarge his plant, and still larger, organization progressively is imperative. The same progressive ratio of organization in this nation to meet the multiplying complex conditions of society, to preserve an equality of privileges, is indispensable. In a primitive condition of society, for instance, in early New England, each is his own capitalist, manager and producer; but immediately with organization, specialization begins, and with it interdependency also. One becomes a watchmaker making the watch entire, then one makes some portion of it, until now the watch passes through nearly as many hands as the number of parts composing it. So with the manufacturing of shoes, with the construction of all kinds of mechanisms. Thus we see interdependency keeps pace with specialization; an advancing civilization being only a progressive ratio of interdependency. With it comes organization.

Our public school system started from the district school, each paying pro rata, growing larger, until it has reached the state, and we have nearly complete state mutualism in our public school system. Organizations for propaganda, as in religion, have gone from small bodies until they are state or national. Every institution or form of association today tends toward complete all-inclusive organization. Business association has gone on in the same line until now we are at a

halt, and the progress in business interdependency is not provided for; state mutualism or collectivism or nationalism is the step forward to meet this increasing interdependency in business. In primitive states of society man does not start for himself alone in civilization, he is alone; the direction is toward mutual helpfulness, reciprocation which becomes complete in the state.

In 1861 Abraham Lincoln, in his message to congress, said: "A few men own capital and those few avoid labor themselves, and with their capital hire or buy another few to labor for them." A large majority belong to neither class, neither work for others nor have others work for them. Men and their families—wives, sons and daughters, work for themselves on their farms, in their houses and in their shops, asking no favors of capital on the one hand, or of hired laborers on the other. So we see even up to 38 years ago, men and women and their families worked for themselves, were independent freemen; the way to enterprise opens alike to each, but the law of progress said we can not halt here. In the brain of man she found improved machinery and improved methods of organization, and association went higher, although man as an independent freeman—the industrial unit—began to lose his independence in the wage system—the last form of servitude. There are three forms of servitude, said the great Italian patriot, Mazzini, "You were once slaves, then serfs, then hirelings." Emerson says: "Ceasing from fixed ideas is a great part of civilization." We speak of labor, of employe and employer as if it was a fixed idea, a condition of association always to exist, but as we see the Italian patriot recognized it as the last form of servitude, as it approaches the golden age of complete reciprocity, of "peace on earth and good will to all men."

Improved machinery manipulated by capital; the trust, the combine, began to close the avenue for individual effort, and two distinct classes today is the result; the mass working for the few, who either own or control all enterprise or means of production, ruling out forever individual endeavor, which is alarming or would be so if viewed alone, separate from the design or ultimate to be wrought out. As a condition the wage system is merely incidental; it is not ultimate; the individual—the industrial unit—working for himself, goes into wage service, but to appear later on in the collective unit—the state. How far have we gotten in organization, association, from the individual unit, each controlling his own industrial destiny, the free exercise of his genius, and the avails of it as expressed in the quotation from Lincoln toward the state?

Said a powerful capitalist some two or three years since: "There are fifty men in this country—and we might reduce that number one-half or more now—who have it in their power to control the currency of the United States; control her commerce, and at a day's notice stop every wheel in the whole territory of the United States." We all know he did not overstate the truth. A long way from each controlling his own destiny industrially and an open road to enterprise. But it is progress, not going backward. As each individual holds his place in the social economy and organization, specialization took the place of each by himself, those great business organizers found their place as managers; as a result they have shown the immense advantages of co-operative effort by creating more wealth in the last thirty years than had ever been created in hundreds of years. The change of system has builded institutions of learning, advanced art, opened up new country, extended commerce. For in geometrical ratio association multiplies production, increases opportunity, extends to all privileges in culture, in education, indeed in all lines of human development. The amount of wealth produced and the progress on all lines under the leadership of these great business minds has no parallel in written history in the same length of time.

Probably 90 per cent of business today is in trust, combination, corporation—which is socialism, and because we do not go forward to all-inclusive organization—state control—it is socialism by the few oppressing the many. It is socialism to the right of us, left of us, front and rear,

holding individual enterprise and even the destiny of the nation in the hollow of its mighty hand. The few intemperate agitators of socialism compared to these mighty bodies are as a tempest in a teapot to the cyclone. A few disorderly socialists can be easily cared for; but these bodies of socialists rule the earth, imperil the nation. It is in vain you legislate against these bodies. One might as well attempt to roll back the tides of the ocean as to presume to turn organized business back to individual competition. They will appear in another form, for they are in the line of progress; larger and larger until it has assumed its present threatening proportions; all preparatory for the last step, public control; or what Bishop Brooks named "mutualism," by which the individual again comes into possession of an interest in his country. He owns an interest in the postal system—the collective interest; let him hold an interest in the railroads, telegraph service, in the coal fields; that a body of conscienceless socialists shall not stand between him and God's free gift, through the chemistry of sunlight, condensed to warm the shivering million; and all the great monopolies that today, like an octopus with its many mouths, are feeding upon the substance of the people. Too long already have we halted at this half-way house in organized industry; too long have we endured this limited socialism.

Evolution in business is obstructed, not allowed to go forward to its legitimate result; thus national unrest—evolution obstructed.

Every stage of progress in evolution of society has its limit when it must yield up its form to something higher. These socialists have shown us what organization can accomplish; the limit of their use is reached. They are such complete masters of all industries, of all privileges, all natural resources, that society can not go forward in its normal growth of interdependency without more extended organization. The trust must extend to all—the state, nation, municipality. Public ownership is the last step in regular order of evolution from competition to small organization, then larger and larger until its socialistic power has all business interests at its mercy—if it has any.

We began with competition pure and simple; its stress and intensity compelled the organization of the trust in a small way, then a larger trust absorbing the smaller, and still larger until many classes of business are organized the nation over. To use a phrase of the gaming table, let the people say "we will go you one better" by turning this mighty power of private monopoly into public monopoly.

Prof. Ely of our State university, in his "Socialisms and Social Problems," plainly proves that private monopoly must become public monopoly.

A momentous fact incidental to this concentration of wealth is that, according to Carrol D. Wright, one-half of the population are propertyless.

THE IMPERATIVE NECESSITY OF OWNERSHIP.

We all know the safety and prosperity of a country is in the fact that the people own their own country, that they have some possession of value, something to protect through law and order. In those towns where the people own their own homes there seldom occurs riot or disturbance of the peace. The ownership of the industries and a right in the soil is the one essential condition that secures the freedom of the individual, and thus his progress, his happiness, contentment; and insures to the community law and order. It was this security to which Lincoln referred in the quotation made, when the trial hour of the republic was before him—the people owned their country and the mighty fortress of patriotism it bulwarked was impenetrable; upon it he depended to save the republic. Ownership is the soil in which patriotism flourishes; remove it by thus separating a people from their country, and as sure as the uprooted plant withers, falls into decay when separated from its native soil, so does this vital principle that solidifies a nation lose its cementing principles.

When the wage system took the place of ownership the wage-earner was divorced from his country; but to be united to it again on the higher, divine level of association, if he but lift his gaze to behold his opportunity. This idea of more extended association is not new, it is pure Americanism. Through it we have come up to where we are; extend it and build higher, and obliterate the threatening disaster to this nation. We need not be disheartened by opposition to this idea of state ownership, or complete, all-inclusive association in business, for every extension toward complete organization has been compelled to contest its way.

The district school was mutualism in its smaller form, including a few; but see what an advance was made in the idea of complete mutualism; and of the responsibility of wealth to the masses, when it was made to defray the expenses of our

free school system; and we remember in this state how the possessors of wealth dramatically scouted the idea that they should be compelled to pay for the education of their neighbor's children, having, perhaps, none of their own to educate.

On account of rapid transit, quick interchange, inventions, improved machinery, improved methods, competition became so intense that to preserve business from complete destruction men organized their business into combination. Under the state of progress it was imperative; now equally necessary is it to extend business organization, or again, destruction, to commercial interests, must follow. To remain where we are in organized industry is to make the organizers of these combinations second only to the fallen, who aspired to supercede God—to control all things; while to move on is to place them in the van of progress; their magnificent brains with their master power of organization turned again to the highest use. This condition of things, brought about mainly by these men is not only our opportunity, but our necessity. We need spend no time in beating the air proclaiming, Behold, what evil these men have wrought, but take up their work and go on from this half-way house in organized industry. They have established the requisite organization; this was their mission under the divine order. This vast supply of products, of means and methods, must go to the general good, through wise and peaceful means. Men are standing on the street corners, or tramping over the country, because the means of production have been through progress taken from them, and by progress must be restored to them, not individually as before, but in the collective capacity.

Much depends upon the teachers both by pen and spoken word that instruct the people. If they can be led to see their opportunity to extend this threatening limited socialism, peacefully will flow on social progress in this nation. If not, God himself, or the divine order, will inspire the people to fury, that humanity may go up higher in human association. This potency of growth outflowing in nature everywhere, is God manifest—it can not be stayed. Stand upon the shores of the Father of Waters, how peacefully flows its deep current; but obstruct it, let it set back, and as fast as it rises pile up obstruction until it is no longer possible for human skill to build higher or stronger; and it cuts its way through in rush and roar and destruction, to find again its peaceful, majestic flow until it reaches the sea. So is this progress in human association irresistible. It must be left free to flow on until it reaches the sea of all-inclusive perfected organization—the state, the people, the collectivity.

The cause of our trouble is laid to the spirit of greed. I fear if we wait until that is eliminated from human qualities, it of itself will have sealed our destiny in deeper degradation. As previously intimated, ethical motives do not obtain, to only a limited extent, as yet, as a rule of action, and the divine order has made use of a less noble impulse, the spirit of greed, to demonstrate what can be accomplished by association. What does the inspired book say? "Make you friends of the mammon of unrighteousness!" Make use of these men for what they are, as you would make use of the muscle and adaptability of another for any form of manual labor.

Moral potencies of the heart stimulated by pen and spoken word expand outward; but environment modifies this expression; even as a plant placed in good soil, with water, sunshine and fertilizers, so improved it over the absence of these surroundings that it would appear almost a new specie, so do we need to remove this great monopolistic power that, like clouds between the fruitful fields and the sun, shadow the sunlight of prosperity that should surround each and every one of God's children, and thus grow men and women as well as material prosperity; in fact, it is for this material prosperity is intended. Men are greater than things. Poverty, want, anxiety, is poor soil in which to grow human souls.

These great organizers of business can be of service at the head of the people's affairs; but they might emigrate to Paradise or some other supposedly more densely populated locality, only leaving the industries and the nation's resources for the production of wealth with the people. I fancy some one asking, how can this change be brought about? There is a phrase gone into history—"the way to resume is to resume." Begin by nationalizing all great avenues of intercommunication; railroads, telegraph and telephone service, and all monopolies as fast as they are seen to be a tax upon the people by absorbing an undue portion of the avails of production.

Contemplate the great wave of anxiety, of discomfort, of distress, even cold and hunger going up from this city, and multiply it by that of larger cities, and keep swelling the volume as you encompass the nation, enough to make the angels weep, and this, too, in a country that can pro-

duce an overabundance of comforts and even-luxuries. Surely, our social system is at-fault. Go over all the remedies proposed and they are only palliatives, if they have any application at all, until they finally rest upon this proposition—all-inclusive organization. Once demonstrate the practicability of the people conducting their business under order, system, unity, as they have demonstrated it in the postal service, and before the first quarter of the next century shall have marked its history upon the dial of time, this people will have inaugurated the golden age prophesied all along down the centuries.

Once upon the channel and it will by its own momentum widen and deepen until it will be the broad Amazon upon which our civilization will smoothly float. May a Webster in persuasive eloquence appear, and a Phillips with burning words to stir the people to action; and a Lincoln in statesmanship to lead them out of the wilderness of conflict, of suffering, injustice, into the promised land of peace on earth and good-will to all men.

Society was never before thus responsible, for the abundance to bless humanity through means and methods of progress never before existed. "God who makes things make themselves," and who makes things destroy themselves when they fail to fulfill the uses intended, "rules the world in truth and grace and makes the nations prove the glory of his righteousness." Never before in the known history of this planet had the evolution of society reached a condition of growth where the principles of Christianity could become the hearty pulsations of every business interest. It is said with God, "a thousand years are as a day;" the practical application of the principles taught by the Son of Man, for which the centuries have waited, must now be incorporated into the business associations of men.

The tide of a great thought has set in from the throne of eternal justice; the last great battle between Mammon and the divine principles of love and justice is rapidly rising to its height. There is a blessing awaiting labor of all kinds, grand beyond comparison with the present. These are not common days; the deeps of time, with its untold store of events, have given to humanity the word of command, "Onward march; old things must pass away." Occasionally minds along the centuries have announced our marvellous possibilities, commanding patience until the fullness of time. Words of prophecy have fallen from lips with countenances beaming with inspiration, proclaiming the time of peace on earth, when men should unite their powers for the common good. The upward progress of this nation to heights sublime, where peace crowns a world of plenty, or brutish instincts dethrone the Godlike in man, is strikingly alluded to in the last stanza of a poem entitled, "The Old and the New."

"There yet shall rise beneath the sky,
Unvexed by narrow greed for pelf,
A race whose practice shall deny
The heartless creed: "Each for himself."
There is no halt or compromise
Between the ways all life has trod—
'Tis downward with the brute that dies,
Or upward, with the sons of God."

RELIGION.

The various religions of the earth
All from the parent root of Truth had birth;
Beneath the bark of rituals, forms and creeds
Runs the same pith whose love in noble deeds
Expression finds, and ministr'ring to human needs.

These branches blossoms bear of many hues,
Which different odors through the air diffuse.
But men blind to the universal law
Ruling the whole, together madly war,
Saying "My flower of all that blooms is without a flaw."

Name matters not, in spirit worship you,
In truth be liberal, truth be true;
Outside the narrow walls of bigotry,
Of superstition, show and sophistry
Breathe deep the air of individual liberty.

These green shoots pointing from the earth's wastes away
Toward the divine, the higher, better way,
Give us compassion, charity for those who fall,
Draw nearer God with love embracing all,
And teach of a just Heaven, a sweet home waiting all.

—Gena F. Grant.

If one good turn deserves another, can
A man be blamed for robbery? It's funny,

If money will do anything for man,
That man should not do anything for money.

OUR AMERICAN VAUDEVILLE SOCIETY.

Are we not in danger of taking too seriously that thing which calls itself Society? The other day an ingenious soul wrote to a newspaper this child-like query: "You have given us page after page about one divorce in Society; could you not furnish us with a paragraph about the millions who do not get divorced, and who are not in society?"

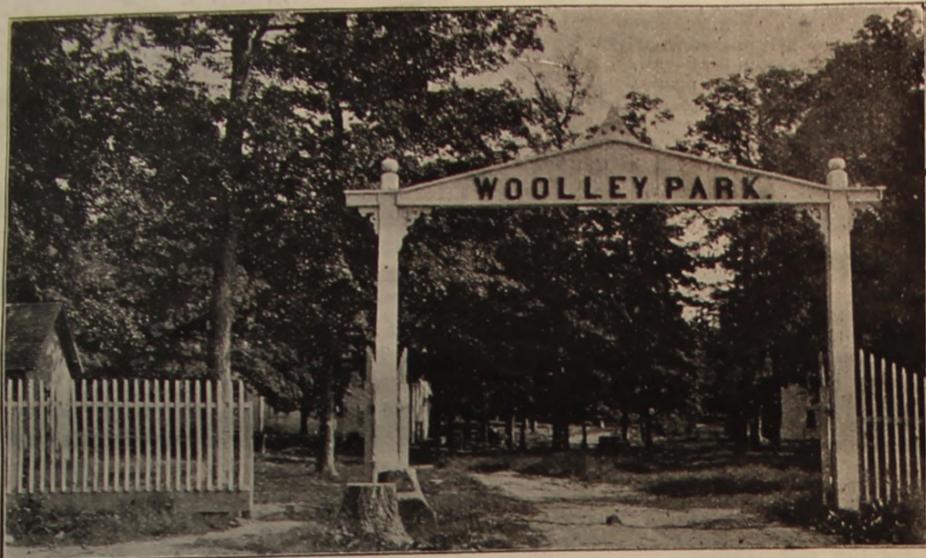
This naive interrogation has the frank incisiveness that one often encounters in the nursery. There is in it a bland suspicion that the word Society is in some way fraudulent. To take up the query at this point leads invariably to the question, Who and what is Society, anyway? Is it the Gulf stream of communal integrity and loyalty to great ideals? or is it the gulls that fly over it? Shall we judge of the tendency of a vast current by the mere eddies that pretentious wealth and ostentatious fashion make amid the tepid puddles of luxury? Is Society a factor that can be appraised by the number of plates and wardrobes?

The only Society of which America needs to be proud and upon which its perpetuity rests is magnificently independent of fashion and notoriety, and very often of wealth itself. The word society means nothing more than the association for a common purpose of a number of human units, and this associative instinct, where it is purest, strongest and most conservative, is outside of coteries, lying in vast but unobtrusive phalanxes along the energizing levels. That wealth, however gotten, and mere behavior, and a formulated exclusiveness should have appropriated the word Society and interdicted its use by anybody else is one of the most impertinent anomalies of a republic.

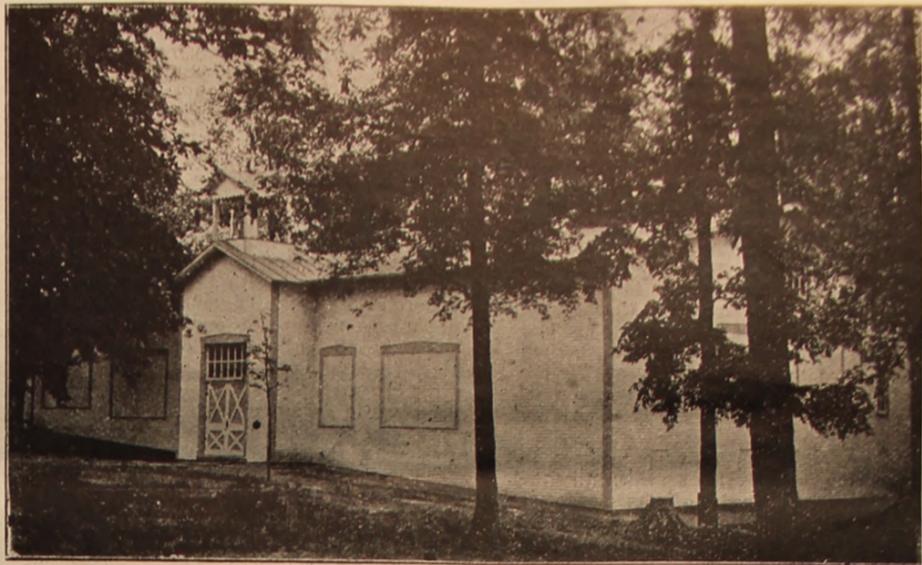
If anybody will take the trouble to dig for it he will probably find the real authoritative American Society living humbly, or at least modestly, in farm-houses and cottages and tenements, a vast group of closely riveted human interests, unacquainted with Mrs. Grundy and unfamiliar with the Society journal, making up in its entirety the solidarity and the promise of our civilization. Here is the bed-rock of national vitality. But it is not picturesque nor theatric nor startling. It is only unconsciously heroic and patient and procreative. God seems to have said of these persons: "You may not be Society, but you can become the salt of the earth, and that is much better for My purpose."

The things which make for righteousness in a nation are not listed at the Stock Exchange, or set down in the elite directory, but may flourish and bear abundant fruit in obscure homes and patient lives. Society, like religion itself, is self-sacrifice, and not self-parade. The so-called Society of our fashionable life in the fevered centers approaches nearer and nearer the theater in its manifestations. It is because both of them give themselves with zest to exhibiting and not to being. But all the while the great normal currents of life itself make up the real social onwardness of our civilization. Back of the phantasmagoria are the wan faces and the tired limbs and the patient hearts that are building better than they know, and are giving their lives for something other than themselves, and thus pulling the universe up, as God intended, to a higher plane.—A. C. Wheeler (Nym Crinkle) in the Saturday Evening Post.

PSYCHOMETRIC DICTIONARY — A definition of the influences perceived by sensitives, by the author of "Higher Realms" 25 cents



ASHLEY CAMP—ENTRANCE.



ASHLEY CAMP—AUDITORIUM.

HOW VITAL EDUCATION IS TABOOED.

A PERSONAL STATEMENT.

By Leroy Berrier.

Of the thousands of Light of Truth readers who have read my experience, due to having distributed my books on human culture by mail and express, only a few outside of Minnesota will ever have a chance to read one of those books and thus become informed of their true character and teachings. Nothing would please me more than to be allowed to put these books into the hands of every person whose attention has been attracted to the procedure. By so doing I am confident a more effectual realization of the outrage would be aroused. I do not desire this in order to show that the outrage pertains to my personality, but to show that it was an outrage of free press, free thought and free investigation.

All things pertaining to sex have been tabooed so long, and there has been such a Comstockian misrepresentation of those who have ventured to dispell that taboo and make known the laws of normal and abnormal sex life and procreation, that there is a tendency among broad-minded and progressive thinkers to jump to mistaken conclusions in regard to the teachings of those who have thus ventured and have received Comstockian condemnation.

I have long realized this fact. When I was arrested I saw that I was going to be misrepresented and therefore condemned. The Comstockian censors and keepers of the people's consciences made no attempt to bring forward any one who had been harmed, or to designate a single sentence wherein I urged the slightest deviation from morality, yet they sent out the cry that my books were immoral. In order to prevent such misrepresentation, here at home we distributed a large number of books among prominent and influential people. The effect of thus doing was not only to prevent misrepresentation, but to bring forth the power that secured my liberation.

It is my desire in this communication to make known the true character of my work and books so that those who have never read the books or conversed with me will not be misled or entertain erroneous conclusions just because the books were condemned and I was imprisoned.

These books were intended to be the American Institute of Human Culture's mail course of instruction. There were three of them. "First Lessons in Sexual Science," "Procreation and Love" and "Creation Force and Sexual Natures." There were

others to follow, but only three were published and condemned. The prices of the books, 50 cents, \$1 and \$2, were so reasonable that it put the course within the reach of all who desired it. I will quote from "First Lessons in Sexual Science" the statement of the origin and object of the American Institute of Human Culture. The books express its teachings.

"The American Institute of Human Culture is organized for the purpose of disseminating knowledge, as its name suggests, on the sexual natures, the sexual relations, procreation and proper living. Its promoters and originators have for a long time observed the terrible conditions resulting from the universal absence of such knowledge. They see throughout this broad world there is not a single institution or source, founded for the purpose, to which a human being can go, and receive instructions along the lines above mentioned. They are impressed with the solemn fact that until the present age of sex degradation and indiscriminate procreation is ended and an age of sex elevation and discriminate procreation is entered upon, there can be no hopes of reaching a higher stage of development and civilization.

"The human race is in entire darkness upon the creatory sources and process. Mystery, superstition and ignorance, accompanied by a feeling of their indecency, hangs like a dark cloud over the sources and processes that bring us into being and govern what kind of beings we are to be. It is to overcome these facts, and thereby produce better humanity, that the American Institute of Human Culture is founded. It does not seek to prepare instructors alone. It desires to prepare every human being who comes inside its walls for the greatest duties of life—the duties of love, marriage,

procreation, pure and proper living. It solicits the patronage especially of young men and young women—the future lovers and sweethearts, husbands and wives, fathers and mothers. To such it says, if you value life and all the grandeur and enjoyment that may accompany it, secure this instruction from a pure and wholesome source. To the millions of men and women who realize there is something wrong with their sexual life, it offers remedial instructions."

In all my work and books I have never deviated from the position made known in this statement. Time after time do I proclaim my belief that love should be the bond of all marriage, the tie of the home, and the basis of discriminate and desired propagation. I have ever sought to stimulate and maintain a childlike simplicity and purity of thought and speech of organs, processes and emotions, which are as pure and as beautiful as the singing of the birds and the blossoming of trees.

This work henceforth can not be carried on by mail or express. Our nation deems it proper to know how to secure perfection in the swine of our barnyard and improper to know how to avoid producing human swine.

Our courts maintain that this great nation, in its governmental statutes, declares that the human organism and the sources and processes of human creation are "obscene," and that it is illegitimate to investigate and make known the laws of normal and abnormal sex life and propagation. Some one says: "No, they only desire to prevent an indiscriminate dissemination of such knowledge." My answer is, they do not stop with declaring this knowledge shall not be disseminated by mail or express, but do all in their power to suppress its being given in any way. This I know from

experience. I wish to say, however, that I shall continue to give instruction on human culture from the lecture platform, and in the class rooms of the American Institute of Human Culture.

The book, Cultivation of Personal Magnetism, which I have published since being released from prison, was originally intended to be one of the series prepared for the mail course. It deals with human culture and is the same as that part of the course given in the institute, only epitomized. In this course I not only show how to acquire life force, but teach how to convert it into the personal magnetism that commands the respect and attention of our fellow beings and makes our efforts in life successful.

ASHLEY CAMP.

The tenth annual meeting of the National Spiritual and Religious Camp association of Ashley, O., begins August 6 and closes September 27 at Woolley Park, Ashley. Speakers and mediums are Moses Hull, Dr. Adah S. Horman and Willard J. Hull. Message medium, Dr. Nellie Mosier.

Ashley camp is located 30 miles north of Columbus, O. A hundred miles south of Cleveland on the Big Four railroad. It is one of the finest located camps in the state; has been slow in growth, but very sure. The grounds are beautifully shaded and covered with fine lawns. One of the most commodious auditoriums in the state, 60 by 90 feet, and will seat 1,200 people. There are six beautiful cottages on the grounds and two others under construction. Lake Tiberius, in the grounds, is a very pretty artificial lake. Two odivene wells of medicinal qualities are on the grounds.

INSTINCT.

Taste is Frequently a Valuable Guide in Selecting Food.

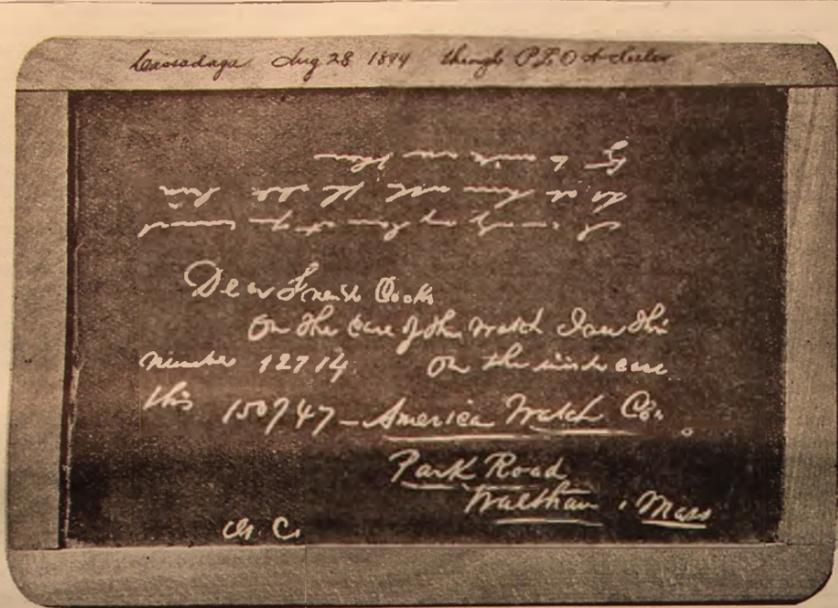
A little child's taste is often a reliable guide to palatable and desirable food, and it is worth one's while to observe how the little ones take to Grape-Nuts, the famous new food made by the Postum Co., at Battle Creek, Mich.

They eat it freely without the addition of sugar, for it has the peculiar, mild but satisfying sweet of grape-sugar and the natural taste either of child or adult recognizes at once a food that will agree with and richly nourish the system.

They are generally unable to explain why, but instinct seems to tell the unerring truth when Grape-Nuts are tasted, and a few days' use will show strength and health as the result of food that not only has the delicious flavor, but is made of those parts of the food supply furnished by the Creator, that tend to easy absorption by the system.



ASHLEY CAMP—LAKE TIBERIUS.



The following account of the above photograph is furnished by Mr. Charles P. Cocks of Brooklyn, N. Y.:

At Cassadaga Lake, N. Y., on August 28, 1894, I called upon Mr. Pierre Keeler, a medium for independent slate-writing. I detached my watch from its chain, and, placing it upon the table, asked if there was an invisible intelligence or spirit present able to obtain the number of my closed watch case, and with power to write the same between the pair of slates that I had cleaned, and which lay before me with a bit of pencil between and tied together.

The experiment was tried. Mr. Keeler and myself holding the slates a few minutes, during which time the scratching of the pencil could be distinctly heard, and when the slates

were opened the following message, plainly written, was found:

"Dear Friend Cocks,

"On the case of the watch I see this number: 12,714. On the inside case, this: 150,747. American Watch Co., Park Road, Waltham, Mass. G. C."

On examination to verify the statement, the only discrepancy found was that the movement number should have read: 750,747.

Everything else stated was perfectly correct, and the error of that one particular figure would seem to be a very natural one to make. I consider it a most successful experiment, and the test more than fulfilled my most sanguine expectations.

CHAS. P. COCKS.

"SCIENCE AND SPIRITUALISM."

Apropos of the recent stir created in scientific circles by the preliminary statements of Prof. Hyslop and his colleagues, the staid and conservative Scientific American has the following editorial comment under the above heading. Any other than a gingerly allusion to the subject would be too much to expect at this time.

"We have recently been entertained by the daily press with accounts of a Spiritualistic investigation of the immortality of the soul, which is remarkable, not so much for the novelty of the results obtained, as for the prominent position occupied by the chief inquisitor as a professor in one of our foremost institutions of learning.

"That Prof. Hyslop believes that he has found in Spiritualism additional and complete proofs of the soul's immortality can hardly be questioned. He states that he has arrived at his conclusions only after a most thorough and painstaking examination, in which all possibility of fraud was carefully excluded. Indeed, it is the very method of investigation employed which Prof. Hyslop so strongly emphasizes; for he lays great stress upon the scientific methods, the care and exhaustiveness which characterize his inquiry and distinguish it from previous work in this direction.

"Prof. Hyslop has asked the public to withhold its judgment until he has published a full account of his experiments and submitted the facts which he has gathered to the scientific world. As a matter of mere courtesy and justice we should wait. But in the meantime we can not help remarking how puerile and fruitless have been the results of previous attempts, how disproportionate the time and effort expended. Such men as Marsh, Kiddle,

Dr. Hodgson and Prof. James have also attempted a scientific investigation of Spiritualistic phenomena. Mr. Marsh, we are told, talked with Adam and Eve, with Methusaleh and other biblical personages. Mr. Kiddle conversed with Washinton, Bonaparte, Byron and a host of equally distinguished men, and both Hodgson and James have brought all the undoubted critical acumen of their minds to bear upon the case of Mrs. Piper. The actual results, judged from a dispassionate, scientific standpoint, are very disappointing. Even in the case of Hodgson and James, they are vague, trivial and inconclusive.

"The many newspaper articles which have appeared on Prof. Hyslop's experiments give us (chiefly because of his reticence) no coherent account of what he has actually accomplished. From the little that can be gleaned, however, we are not very san-

guine that anything new has been added to what is already known of Spiritualism.

"In Spiritualistic experiments, Prof. Hyslop has been associated with some of the most distinguished psychologists and alienists, men who have become well known through the value of their contributions to mental science. For this reason we have a right to expect something more than the vagueness and ambiguity which have ever been characteristic of Spiritualism, something which will at least prove amenable to the ordinary laws of evidence, and afford us that sensible proof of immortality, the desire for which is coeval with the existence of the human race. Although the publication of the results of his examination into Spiritualism may not be accompanied by 'such a wave of excitement as the world has never seen before,' we trust Prof. Hyslop will keep his promise, and if he presents us with results in the way of spirit communication, we hope they will be marked by that dignity and practical utility which have been so invariably and conspicuously wanting in all previous communications."

LILY DALE NOTES.

Lectures at Library hall since the picnic have had a good class of representative thinkers, and good feeling prevailed. The influx of strangers and cottagers is said to surpass any previous season thus far. Improvements are manifest at every turn, and Lily Dale was never quite so charming as now.

Mrs. Brewer of Toronto is to speak next Sunday, supplemented, perhaps, by Mrs. Cowan and others. Thought exchange meetings Wednesday evenings keep things astir, and there seems no good reason why the season should not be the best in the history of the camp.

Mr. Bach is busy with his Sunflower, and Mrs. Bach is the light of the institution.

The sewers have been opened, cleared and flushed, so that, if cottagers do their duty, the camp should be clean and wholesome. But with carelessness and negligence on the part of roomers and cottage renters and owners, no amount of vigilance by the association can insure healthful cleanliness.

The Campbell brothers are contemplating a visit to Europe and Australia. Their cottage and surroundings are artistically arranged and attractive to all lovers of the beautiful.

LYMAN C. HOWE.

WAYSIDE JOTTINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price 50 cts; postage 10 cts.

THE CONTRAST—Evangelism and Spiritualism Compared. By Moses Hull. Cloth, 75 cents, postpaid.



ASHLEY CAMP—LOOKING NORTH.

SPECIAL Premium Offer FOR Renewals and New Subscribers to the Light of Truth.

This Company has made some premium offers heretofore in the way of books and pamphlets, but it has remained for this time and place to make an offer which partakes of the nature of an irresistible inducement.

Remember we have been selling most of the pamphlets we now give away.

LOOK AT THIS.

We will give to every person renewing their subscription for one year, and to every person sending us a new subscription for one year the following books bound in paper:

SPIRITUAL SCRAPS,

A compendium of Scientific Research and Experiences by prominent writers. Illustrated. 112 pp.

GOATS, FOXES AND CONIES;

Or, the Coming Armageddon—A Dream.

By John Bunyan, Jr.
Sir John Franklyn—The Mysterious Revelations of a Child—An Arctic Scene—Point Victory—Victoria Channel—Lady Franklyn's Letter.—By A. O. Hoyt.

SERMON ON SPIRITUALISM.

By Rev. Marion F. Ham.

Testimonial to Mediumship,

By Rev. Dr. Jos. Duryea.

THE USES OF WOMAN'S BEAUTY,

By Miles M. Dawson.

GOD, The Constitution and the National Reform Association.

One of Willard J. Hull's greatest speeches.

QUESTIONS & ANSWERS

A Miniature Library of Practical Information.

SMOKE STACKS AND STEEPLES.

An Address by Willard J. Hull.

REMEMBER

All of the above works mailed absolutely FREE to any address to any person renewing or beginning a subscription to the LIGHT OF TRUTH for one year.

The LIGHT OF TRUTH, acknowledged by the advanced thinkers of the land to be the best Spiritualist paper in the world, together with this list of books ALL for ONE DOLLAR.

MISCELLANEOUS.

THE SPIRITUALISM OF HARRIET BEECHER STOWE.

By Sara A. Underwood.

In the recently published "Life and Letters of Harriet Beecher Stowe," by her friend Annie Fields, abundant evidence is given of her belief in Spiritualism. To her intimate friends she was unreserved in the expression of that belief, as were others of her family, notably her talented sister, Isabella Beecher Hooker, who has done so much on the platform in behalf of many reforms, and her brother, Thomas K. Beecher; while Rev. Edward Beecher believed in the manifestations but thought they came from evil spirits. Mrs. Field says of Mrs. Stowe: "She drew near to the heart of every one with whom she really came in close contact. Every human being to her a spirit walking the brief road to the eternal life, and the shows of things were the divine setting in which the Lord's jewels shone. She loved the beautiful things and the luxuries of the world when she chanced to come across them, but they bound her no more than if they were the cobweb lines of the Lilliputians."

Of Spiritualism Mrs. Stowe wrote to a friend as follows: "One thing I am convinced of—that Spiritualism is a reaction from the intense materialism of the present age. Luther, when he recognized a personal devil, was much nearer right. We ought to enter fully at least into the Spiritualism of the Bible. . . There is a real Scriptural Spiritualism which has fallen into disuse and must be revived, and there are doubtless people who, from some constitutional formation, can more readily receive the impressions of the surrounding spiritual world."

On one of Mrs. Stowe's visits to Mrs. Fields, her friend writes: "She chanced to talk with greater fullness and openness than she had done before on the subject of Spiritualism. In the simplest way she affirmed her entire belief in possible manifestation of the nearness and individual life of those who had passed into the unseen world, and gave vivid illustrations of the reasons why her faith was thus assured. She never sought after such testimony unless she found herself sitting with others who were interested, and who wished to try experiments, but her conclusions were definite and unvarying. At that period such a declaration of faith required a good deal of bravery; now the subject has assumed a different phase, and there are few thinking persons who do not recognize a certain truth hidden within the shadow." The last few words quoted indicates in the writer, the widow of the well known and well beloved publisher, James T. Field, and herself a poet and author of ability, a certain amount of courage in so much of a confession.

To the poet, Dr. Oliver Wendell Holmes, Mrs. Stowe wrote: "I have long since come to the conclusion that the marvels of Spiritualism are natural, and not supernatural phenomena—an uncommon working of natural laws. I believe that the door between those in the body and those out has never in any age been entirely closed, and that occasional perceptions within the veil are a part of the course of nature and therefore not miraculous. Of course such a phase of human experience is very substantial ground for every kind of imposture and superstition."

Even to such an Agnostic as George

Eliot, (though so truly spiritual in her nature), Mrs. Stowe did not hesitate to write: "In regard to the subject of Spiritualism I am of the opinion of Goethe that 'it is just as absurd to deny the facts of Spiritualism now as it was in the middle ages to ascribe them to the devil.' . . . I am perfectly aware of the frivolity and worthlessness of much of the revealings purporting to come from spirits. In my view the worth or worthlessness of them has nothing to do with the question of fact."

At the age of 76 she wrote to Dr. Holmes: "I have sometimes had in my sleep strange perceptions of a vivid spiritual life near to, and with Christ and multitudes of holy ones, and the joy of it is like no other joy—it can not be told in the language of the world. What I have then I know with absolute certainty; yet it is so unlike and above anything we conceive of in this world that it is difficult to put it into words. The inconceivable loveliness of Christ! It seems that about him there is a sphere where the enthusiasm of love is the calm habit of the soul, that without words, without the necessity of demonstrations of affection, heart beats to heart, soul answers soul; we respond to the Infinite Love, and we feel his answer in us, and there is no need of words. All seemed to be busy coming and going on ministries of good, and passing, each gave a thrill of joy to each, as Jesus, the directing soul, the center of all, over all, in all, and through all, was working his beautiful and merciful will to redeem and save." Again she writes another friend: "Sometimes in my sleep I have such a nearness to the blessed; it is almost as if one voice after another whispers to me, 'The eternal God is thy refuge, and underneath thee are the everlasting arms.'"

Mrs. John T. Howard of Brooklyn tells this story of what Mrs. Stowe told her of the writing of "Uncle Tom's Cabin," one night when they occupied the same room.

She said: "I have just received a letter from my brother Edward from Galesburg. He is greatly disturbed lest all this praise and notoriety should induce pride and vanity, and work harm to my Christian character." She dropped her brush from her hand and exclaimed with great earnestness: "Dear soul, he need not be troubled. He does not know that I did not write that book." "What!" said I, "You didn't write Uncle Tom?" "No," she said, "I only put down what I saw." "But you have never been at the south, have you?" "No," she said, "but it came before me in visions, and I put them down in words." But being still skeptical, I said: "Still, you must have arranged the events." "No," she said, "your Annie reproached me for letting Eva die. Why! I could not help it. I felt as badly as any one could! It was like a death in my own family, and it affected me so deeply that I could not write a word for two weeks after her death." "And did you know," I asked, "that Uncle Tom would die?" "Oh, yes," she answered, "I knew that he must die from the first, but I did not know how. When I got to that part of the story I saw no more for some time." Later, she said, according to Mrs. Howard's story, that the scene of his death and its cause came to her suddenly.

Mrs. Stowe wrote the following to her husband after the death by drowning of their son Henry: "What you said about your spiritual experience in feeling the presence of dear Henry with you, and above all, the vibration of that mysterious guitar, was very pleasant to me. . . I have become acquainted with a friend through whom

I receive consoling impressions of these things—a Mrs. E. of Boston, a very pious, accomplished and interesting woman, who has had a history much like yours in relation to spiritual manifestations. Without doubt she is what the Spiritualists would regard as a very powerful medium, but being a very earnest Christian, and afraid of getting led astray, she has kept carefully aloof from circles and things of that nature. She came and opened her mind to me in the first place, to ask my advice as to what she had better do, relating experiences very similar to many of yours. . . . I have found that when I am with her I receive very strong impressions from the spiritual world, so I feel often sustained and comforted as if I had been near to my Henry and other departed friends. This has been at times so strong as greatly to soothe and support me. I told her your experiences, in which she was greatly interested. She said it was so rare to hear of Christian and reliable people with such peculiarities." Another time she declared that "when the spirits will help, I can write. When they jeer, flout, make faces and otherwise maltreat me, I can only wait humbly at their gates, watch the posts of their doors."

Mrs. Elizabeth Barrett Browning, another noble genius who believed in the reality and nearness of the spiritual world, loved and appreciated Mrs. Stowe, and said the first words of real comfort which came unexpectedly to her when mourning the loss of a dear friend, came from Mrs. Stowe, who, not knowing of Mrs. Browning's affliction, wrote her of the comfort she found in her faith in Spiritualism after her son's death.

And still another grand spirit in a woman's body, the one known to the literary world as "George Sand," paid high tribute to Mrs. Stowe in the following words: "She has genius as humanity has need of genius—the genius of goodness, not that of the man of letters, but of the saint. Yes—a saint! Thrice holy the soul which thus loves, blesses and consoles the martyrs, spirit which thus fathoms the recesses of the human soul. Noble, generous and great the heart which embraces in her pity, in her love, an entire race, trodden down in mire under the whip of ruffians and the maledictions of the impious"

Mrs. Stowe's life by Mrs. Fields will be found interesting reading to every one, Spiritualists and disbelievers.

PSYCHOGRAPHY.

To those interested in the much-mooted phase of mediumship—"independent slate writing,"—so-called, the work of Fred P. Evans on Psychography will prove invaluable. It is a remarkable book. It contains the life and experiences of Mr. Evans—we may say thrilling and strange because true. Fiction writers would envy the facts therein related. Mr. Evans is yet young, having been born in 1862, and for this prosaic age has undergone as much as Captain Maryatt's sailors; for a mariner he was before mediumship led him out of his course. His slate-writings are truly marvelous, and this book contains illustrations of the phenomena—one slate having messages in twelve languages on it, while the medium is conversant with one. This book should have a wide circulation, as it is calculated to become a standard testimony in favor of Spiritualism.

We have the book on sale. Price, \$2, postage 20 cents.

PREVARICATED PROVERB.

People who live in glass houses shouldn't go to bed with the blinds up.

IS IT DESIRABLE?

Supposing Prof. Hyslop, Dr. Minot J. Savage and other believers in the possibility of establishing regular communication with the dead are right.

Is it desirable?

No doubt it stirs the imagination to think of a telephone system with wires running all over the "land that is fairer than day," so that we could ring up the central office over there at any moment and ask to be connected with Shakespeare, Milton or Goethe, or with Washington, Jefferson, Lincoln, Grant or Blaine.

Prof. Hyslop says it can be done. He believes he can show us exactly how to hold familiar talk with the spirits of the dead.

But—is it desirable?

Thousands of hearts in which love remains stronger than death will answer off-hand: "Certainly it is worth while. We would give all we possess to talk with our mothers and fathers, our husbands and wives, and our children, and be sure that they still live and love us and wait for our coming."

Nevertheless—is it desirable?

Is it not certain that if the people of this world were placed in easy and cheap communication with the world of departed spirits there would be a tremendous waste of time and energy spent by the living in useless talk with the dead?

Prof. Hyslop and Dr. Savage are by no means the first men who believed they had held communication with the dead.

Emanuel Swedenborg was just as positive and far more circumstantial about it. John and Charles Wesley, founders of Methodism, heard often from the other world. Lord Chancellor Brougham left a written record of his interview with the shade of a dead friend. Editor William T. Stead of London is as satisfied as Dr. Savage that the dead come back and talk with the living.

And yet—is it desirable?

There is much hard work to be done in this life. Duty presses upon nearly all of us right here and now. Is it desirable, even if practicable, to become much occupied in chatting with either the mighty or the lowly dead? They, perhaps, have troubles of their own. We certainly have ours. Why not mind our own business and let them mind theirs? One world at a time.

I clip the above flippant screed from the editorial columns of a leading New York journal to show what shallow reasoning, or rather what unreasoning sophistry, the opponents of the greatest fact of this age of discovery are driven to in venting their prejudice and catering to that of their equally ignorant readers.

The antagonistic position assumed in the several-times repeated "Is it desirable?" is too absurd to be worthy of extended answer, but it is necessary sometimes to obey "the wisest man" (?) and "answer a fool according to his folly" in order to remove even a mere "scare-crow" from the way of the truth seeker. Perhaps in some instances there might be a shadow of truth in the assertion "There would be a tremendous waste of time and energy spent by the living in useless talk with the dead," for there never was a good gift that might not be perverted and abused. But this silly objection bears with equal weight against "easy and cheap communication" among mortals. A vast "waste of time and energy" occurs in the social intercourse of gossiping, scandal-mongering mortals, but would this casuist have all men and women made dumb on that account? Editors like this sophist have for half a century abused their prerogatives by "a tremendous waste of time and energy" in writing such flimsy arguments against Spiritualism as the above, but should "freedom of the press" be es-topped on that account? Newspapers and telephones are useful and "desirable," even though there be "a tremendous waste of time and energy" by many who teach folly and error through such "cheap and easy communication with the world!"

We may allow that even such "easy and cheap" communications as this editor has given us are not wholly "a waste of time and energy," for he reminds certain eleventh-hour believers that they need not plume themselves

as discoverers, for they "are by no means the first men who believed they had held communication with the dead."

Nevertheless we feel called upon as "a defender of the faith" to resent the audacity of his last interrogative: "Why not mind our own business and let them (the spirits) mind theirs?" That's exactly what we and they are doing by holding mutual intercourse, for we may ask with St Paul, "Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation?" How dares this "blind leader of the blind" attempt to put an embargo upon the commerce of ideas between us and "ministering spirits," whose divine mission is to cheer and aid us in the "hard work to be done in this life?" These very "ministers of grace" reiterate, as their watchword of action, this blind editor's declaration: "Duty presses upon nearly all of us right here and now," as teachers, helpers, comforters, inspirers and guides of earthbound mortals

"Is it desirable" that children should have the counsels and guidance of their more experienced parents? Then why should not "children of larger growth" accept the guardianship offered them by "ministering spirits" who are "minding their own business" in thus assisting "poor humanity?" 'Tis true, as this conceited editor suggests, that "they, perhaps, have troubles of their own." Aye, they "have troubles" caused by "deeds done in the body" which they can expiate only by ministering to those they wronged on earth. Would this short-sighted editor prevent such troubled spirits from "working out their own salvation" in the most effectual way? When the many "blind guides" of the rostrum and the press who pompously shout their shibboleth of "One world at a time," learn that

"The world of supernal powers impinges on this world of ours."

aye, that even the two are "one in spirit," they'll see how foolish and puerile is the idea that "one world" is all that concerns or affects us "right here and now"!

The swine, whose mission is solely to hunt for "grub" and grow fat, may well "eat, drink and be merry, for tomorrow he dies," and he may constantly keep his eye on earth and ignore the sun, moon and stars, for "one world at a time" is enough for him, but no one who "bears the image of the divine" is worthy of his manhood, when brute instincts are his sole guides and inspirers.

DEAN CLARKE, Boston, Mass.

VENTILATING THE HOUSE IN SUMMER.

"Admit sunlight at least part of the day in as many of the rooms as is possible, especially in the sitting room, dining room and kitchen," says the writer of "Five Minute Talks on Good Health," in the July Ladies' Home Journal. "Every room should be aired daily and given the benefit of the sunlight, if not of the sunshine directly. Should you close the house or a part of it during the day, do not do it so completely as to shut out the moving air, but invite it in through the open windows at the bottom, and after its mission of purification is accomplished give it free egress through the windows opened at the top. The dust may find its way in also, but better some dust and some air than no dust and no air. Bear in mind that a cool room in summer is not desirable nor healthful if the coolness has been purchased at the expense of fresh air and sunshine. Do not fail to have every window of every living room lowered from the top, if only a few inches."

DREAMS AND DUTIES.

A Thought for Spiritualists.

Spiritualists must be judged and should expect to be judged by the fruit they bear, by the moral and Spiritual light which they bring to humanity, by the love they exemplify in their daily walk.

It behooves every one who claims communion with angels to walk honestly and uprightly in that faith, keeping the golden rule and making it a part of their daily lives, dwelling in harmony with it, and proclaiming to the world the central truths of their philosophy, the unity of the living light, the inner spirit guide of every human being and the inner life of all things.

As Spiritualists, those who emphasize Spirit, yet deny the ultimate assumptions of materialism, that unconscious darkness or matter creates intelligence by a fortuitous superposition of atoms. That "granulated" darkness produces light, or that ignorance is the prepotent cause of knowledge.

Materialism, even in its perfection, cannot give us more than half the truth, namely, the side which pertains to matter, while all conscious knowledge is the child of spirit.

Materialism dwells on the pain and sorrow of this life. We admit that the birth of the human spirit, while evolving through the material body, suffers, yes, agonizes, at times, but, for all that, pain is a great angel. True, the earth is a sepulchre of perished and perishing orders of life.

The roaring seas and the un pitying winds add agonies to the wrecked sailors or the desert travellers. It is plain enough that the power does not modify creation because it causes pain, violence and conflict of parts. Probably such conflict is necessary to bring the inner spirit to consciousness and to power. The universe shows evidence of such conflict long before man was on the scene, and yet they have their limits. Summer comes despite the tediousness of winter.

Order is heaven's first law and the law of progress to perfection is guided by love, which is another aspect of God.

Man is, within certain limits, his own master, responsible for his use of talents, of opportunities, and the conquest of his baser nature, his animal propensities.

"Unless above himself he can erect himself, How poor a thing is man."

The will of that "living love" is to be honored, is to be done, and to be suffered. So let us lay aside the dreams of the sweet summerland until we learn the lessons of duty and earn those hours of rest, of heartsease and recuperation.

As the Spirit Epes Sargent has well told us, "Do not think that death will lead you to escape any responsibilities. It brings you all your treasures; it yields to you all your possessions; it restores to you all your faded hopes; it gives back every blessed and good promise of life, but it will not relieve you from responsibilities. These are yours, you inherit them; they belong to you as a part of the infinite plan, and sooner or later, in one world or another, you must meet and vanquish them one by one."

Then let us not neglect stern duties for the sake of luxuriating in dreams. Let us be up and doing, declaring the great truths of the Spirit. J. P. COOKE.

An Old Nurse for Children.

Mrs. Winslow's Soothing Syrup for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

A REMINISCENCE.

Editor Light of Truth—I have been reading how one after another great scientist or preacher has been brought to a knowledge of the truths of Spiritualism. Now, I am not a person of renown, only an humble searcher after truth. I thought my experience might be helpful to some one else traveling the same road.

My father is a regular ordained minister of the United Brethren church. I was born and brought up in accordance with strict orthodox views, but in looking back I cannot remember the time when I did not doubt endless punishment. I was a great reader and passionately fond of books.

When I was eight or nine years old father promised me a Bible if I would read it through. I joyfully promised and read perseveringly, but my little tender heart was shocked at the seeming cruelty and revengeful spirit of many accounts I read. In reading of the children of Israel passing through the wilderness and the severe punishments inflicted on them for murmuring, I went to father and asked him if all the people that died for disobedience were lost. He very kindly took me on his knee and tried to explain theology to me. I said to him, After all, it don't seem to be right. I never could reconcile the Old Testament or understand it either until I read Moses Hull's articles on Biblical Spiritualism in the Light of Truth. What a relief it was to me when I did not have to try to believe that God was responsible or commanded all the cruel, revengeful, as well as licentious, things imputed to Him by orthodox belief.

A knowledge of Spiritualism makes the Bible an open book.

There are many grand, good things in the Bible, as well as many things no educated, thinking man can believe. The Bible is valuable if you read it through with a view to tracing the evolution of humanity. I never was satisfied with orthodox belief. Eight years ago we moved to Van Wert. There is a small Spiritual society here. At one time they had Frank Ripley, the great test medium, here and my husband and I went out to hear him. He is very radical and I did not like his lectures at all, but his tests were marvelous. We became so thoroughly interested that we decided to investigate for ourselves. Another gentleman and lady, my husband and myself formed a circle of our own.

We soon got very satisfactory results. Our circle all proved to be mediums except myself. We still keep up our circle and we know what we receive is truth. There is no money at stake whatever, and we would have no incentive to deceive each other.

I know that it has made us more Spiritual. It has made us better men and women. I would advise others who are seeking the truth to do as we did. Keep up your circle regularly, even if you get no results at first. I have had many convincing tests, but must reserve those for a future article as the present one is long enough.

Yours for the spread of the truth, M. A. DULL, Van Wert, O.

THE VERDICT IS That the Light of Truth for 1899 and The Coming Age, offered together for two dollars, is the greatest combination of the day. YOU WANT THEM.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM — Crowell Price \$1; postage 15 cents. PSYCHIC WORLD—By author of Higher Realms. Price 25 cents, postpaid.

THE EVOLUTION OF CHARITY.

"Charity," says the old adage, "begins at home." The first duty of society, therefore, is to protect itself. In no way can it render greater protection to itself than by preventing the increase of its enemies. A pauper is an enemy of society because he absorbs the energy and production of others. A criminal is an enemy of society—he openly attacks life and property.

Paupers and criminals are of two classes—those who are born to that condition and remain therein and those who, coming into existence amid a healthful environment, join the army of society's enemies in after life, through evil habits and associates, or are driven through conditions and circumstances for which, in the main, they may not be responsible. The perfect man has not yet been found in all this world's history. Every one makes and has made blunders, errors and mistakes. Man is very largely a creature of environments, and is influenced by the law of environment, either in a descending or in an ascending scale.

The great object of the true philanthropist is to lessen the ranks of the enemies of society and to make mankind happier by bettering its general environment. As the ranks of the enemies of society are increased, society itself is weakened. If the enemy is stronger, then society must fall.

The great civilization of Egypt and Greece and Rome perished because society, through its own lack of intelligence, permitted its enemies to assume the ascendancy. If we permit history to repeat itself, our civilization will perish from the same cause.

Every person unjustly charged with crime stands in great danger of being driven into the ranks of the enemies of society. Every person who, through the power of evil habits, approaches the haunts of pauperdom, occupies the same perilous position. The offspring of both will naturally follow in the footsteps of their progenitors. In the environment of prison life, while one, unjustly accused of crime, is awaiting trial, and in the environment of those who, through evil habits, are driven to the verge of pauperdom, lies the danger. Everyone who joins the ranks of the enemy increases its capacity for harm. Every one brought back to society's fold increases the power of your environment and your capacity for good. A nod, a smile, a handshake, aids in adding sunshine to the environment of the one who has been unfortunate; a helping hand may restore him again to the fittest class in the community.

My friend, you are your brother's keeper, and he is yours. Who knows, amid the shifting scenes and the kaleidoscopic changes of life, which one of us it may be who will need the outstretched hand to prevent his being driven from his own inheritance?

Respectfully suggested to societies, SYLVANUS LYON, Vice-President of the Moderation Society, New York Branch.

The offer of The Coming Age and Light of Truth—both for the price of one—is good for old and new subscribers, and it is good for those who are paid ahead on our list and for those who are in arrears. It is open to all.

CUT THIS OUT. Send \$2 with this and we will send you the "Light of Truth" and "The Coming Age" for one year.

Light of Truth

IS ISSUED EVERY SATURDAY BY
The Light of Truth Publishing Co
 305 & 307 North Front St., Columbus, Ohio

WILLARD J. HULL. - - - - EDITOR.

Vol. XXV. July 15, 1899. No. 2.

TERMS OF SUBSCRIPTION.

One year\$1.00
 Club of ten (a copy to the one getting
 up the club)..... 7.50
 Single copies..... .05
 England or Europe... 1.52
 India or Australia..... 2.04

Obituary notices of five lines inserted
 free; 10 cts. per line over that number.
 Advertising Department. — Morrison &
 Sommermann, New York City, 500 Temple
 Court; Chicago, Boyce Building.

The Light of Truth can be found on sale
 at the following news dealers: Boston,
 Banner of Light; New York City, Brentano
 Bros., 31 Union Square, and F. P. Evans,
 103 W. Forty-second street; Cincinnati,
 The Cincinnati News Co., 127-9 Shillito
 Place; Chicago, Chas. McDonald & Co., 55
 Washington street.

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

Who is great? The man who is not
 afraid of a new truth.

Men are best judged by what they
 read. Point out the books and current
 reading a man pursues and we will
 tell you what kind of man he is.

Not until woman is the owner and
 mistress of herself can there be any
 vital change in sociology. Ignorance,
 vice and poverty populate the world,
 and this is true because woman is a
 slave and the bearer of slaves.

How different the sentiment be-
 tween the 4th of July, '99, and that of
 '98. A year ago the victories of Dewey
 and of Sampson and Schley in the
 "war for humanity" swelled the pulse
 of patriotism. But no such stimuli
 pervaded the boom and hurrah of last
 Tuesday—and the "war for humanity"
 still goes mercilessly on. Evidently
 there is a difference between pursuing
 a people with peace at the ends of bay-
 onets, and breaking the grip of a time-
 dishonored power upon a people strug-
 gling for liberty.

THE LIGHT OF TRUTH AND THE MEDIUMS.

It is not the religion of Spiritualism
 which fosters disdain and uncharit-
 able feeling. Most of us know what
 it is to be slandered, vilified and
 abused, the worst of all, behind our
 backs. We all know how easy it is to
 be mistaken, and yet we are all the
 while moulding our opinions of others
 on mistaken apprehension. We grow
 to be embittered toward those who,
 perhaps, are thinking well of us. We
 sometimes carry our prejudices to the
 point of persecuting those whom we
 hold in vile esteem. But all this is
 wrong, and he is of all men to be pit-
 ied who, posing as a member of this
 great family of Spiritualists, permits
 himself to be warped and switched off
 the track in this manner. Life here
 is far too short to waste time in pick-
 ing flaws in our fellows. Were any
 of us perfect there might in that event
 be a pattern to which we could cut
 other people. But humanity is a sorry
 lot in point of spiritual and physical
 integrity.

If there is any one thing in Spirit-
 ualism, as a teaching and a code of
 practice more vital than another, it
 is the admonition of the great teacher
 who practiced what he taught—"Judge
 not, that ye be not judged, for with
 what judgment ye judge, ye shall be

judged, and with what measure ye
 mete, it shall be measured to you
 again."

This is good gospel for those who
 sit in judgment on some of our me-
 diums.

We have been reminded by a good
 teacher and personal friend that the
 opening of the columns of this paper
 to writings concerning certain medi-
 ums is hurting it among those who
 are influential. Obviously, if it can
 be said of a newspaper that it is
 strong enough to tell the truth and
 withstand the opposition of the "influ-
 ential," there is some hope for the
 Spiritualist press.

We want the influence of the influ-
 ential if it is on the side of fair play,
 but the Light of Truth is not an
 "organ." It caters to no man simply
 because he may be influential. Nei-
 ther does it pass judgment until the
 beam is cleared from its own eye, and
 when it does speak in denunciation of
 the piebald hypocrisy of people and
 the cruelty of conditions brought
 about by hypocrisy, cunning and igno-
 rance, its readers are assured that
 it knows whereof it speaks. And yet,
 not against the man so much as
 against the badness in him.

It has come to this, that tried me-
 diums today, with scarcely an excep-
 tion, are the recipients either of an
 outright hostility on the part of a class
 determined to root out all phenomena,
 or they are victims of a halting flat-
 tery infinitely worse.

It has been openly charged by rep-
 resentative mediums that there is no
 longer any place for them in the press
 ostensibly devoted to Spiritualism.
 This is a most serious thing to say,
 and there must be adequate cause for
 it else it would not be stated.

The Light of Truth is not the friend
 of nor is it defending perfidy. It seeks
 only to voice the plea of those who
 have little or no defense in their own
 household, and whom it has reason to
 believe are persecuted.

The miserable condition of things is
 due to the primary wrong of vending
 mediumship in the public mart—mak-
 ing of it a commodity and those who
 possess it a tribe of competing, grasping,
 and in some cases, conscienceless
 barterers. Allied to this is the seeth-
 ing Gehenna into which they are
 plunged — called society, the various
 stratas of which attract their own
 kind in spirit life, thieves, robbers,
 liars, deceivers, saints, sages, philo-
 sopher and reformers, all in one inter-
 minable mass, with little or no dis-
 tinction so far as the medium is con-
 cerned. Into this jumble of best and
 worst we force our mediums, and then
 exact from them immaculate virtue
 and the wisdom of the gods. We for-
 tify them with cyclones and demand
 of them the "peace which passeth un-
 derstanding." We condemn them for-
 ever if they make a misstep. Instead
 of Samaritans we are a lot of hypo-
 critical Pharisees. Instead of reach-
 ing down to the gutters into which
 they have been driven and raising
 them up, we peck filth at them or
 damn them with faint praise and
 Klondike charity.

The Light of Truth believes it time
 to call a halt on the perfidy which
 makes "frauds" of our mediums.

Hence it comes about that we say,
 good or bad, as against the world of
 Mammon and its unrighteousness, its
 slander and its greed, we are for our
 mediums.

A number of leading Alabama citi-
 zens have started a movement for the
 purpose of "elevating the negro's con-
 dition in life." We don't understand
 whether this means a modification of
 the present system of elevating the
 negro by the rope, or some new-fan-
 gled idea.

NOTES AND COMMENTS.

A little boy, Alfey Brett by name, is
 creating a stir among the psychists in
 Boston. He is only 11 years old and a
 remarkable clairvoyant when under
 hypnotic control. He is the son of Dr
 Brett, chief of the College of Physi-
 cians in Boston, and when hypnotised
 by his father is able to see through
 solid objects. He describes minutely
 the bones and other portions of the
 anatomy of persons submitting to the
 test, including physical defects and
 malformations. He has no knowledge
 of anatomy.

* * *

The man who makes the machine
 says: "Make the machine go; no mat-
 ter about the men." Hence this bit
 of philosophy:

"Say, Sam, I say, which'd you ruther
 be, a hoss or a man?"

"Sho', Jim, I ruther be a hoss."

"Why so?"

"Kase when de hoss git sick he don't
 git docked for los' time; and he don't
 hab to pay the doctor bill. Den he git
 rub down night an' mornin' an' plenty
 ter eat. Cose I drudder be a hoss; man
 got no show in dis world 'side a hoss."

* * *

The original plans of the late Sen-
 ator Stanford relative to the univer-
 sity bearing his son's name are to be
 carried out by his widow. The estates
 of the senator were tied up in the
 courts after his death, but a judicial
 decision in favor of the widow has
 placed her in a position to make the
 university the most munificently en-
 dowed of any institution in the world,
 the properties going to it aggregating
 \$38,000,000.

As Senator Stanford was an out-
 spoken Spiritualist and his widow in
 sympathy with him it can be said that
 at least one wealthy Spiritualist has
 made provision for the expenditure of
 his millions in line with the highest
 and best thought of the Spiritual phi-
 losophy, viz., education of the most
 modern type of constructive elevation.

* * *

Here is something which, if Charles
 A. Dana sees it, will probably make
 that worthy wish he had never seen
 the New York Sun. It is a criticism
 by the Sun editor of Rev. M. J. Sav-
 age's recent sermon on immortality
 and spirit return. This great "educat-
 or" asks:

"What authority for a future life is there
 except dogma? Immortality does not re-
 veal itself to the simple reason. It is un-
 known to human science and undiscover-
 able and undemonstrable by it. Except in
 Scripture or tradition, made authoritative
 by religious dogma, we have no basis for
 anything more than a purely fanciful,
 poetic conception of a future life. No man,
 of himself, has ever been able to pry into
 the mystery of death. To the natural eye,
 when a man is dead that is the end of him.
 His dead body is buried away to go into
 noisome corruption. Only in dogmatic as-
 sertion, the assertion of the authority of
 a revelation from God, of a wholly super-
 natural communication, has anybody any
 ground for assuming, as the Rev. Mr. Sav-
 age assumes, that the dead come to life
 again in another state of existence; and
 Mr. Savage, as a Unitarian, rejects all
 dogma.

"Coming from him, then, his sermon of
 last Sunday on the conditions of life be-
 yond the grave was only a string of fancies
 by a mind confessedly without any attain-
 able knowledge of the subject and without
 any faith in the dogma which is the only
 authority men have or can have for look-
 ing forward confidently to a future life
 as existing at all"

It seems strange indeed that a man
 who ought to have lived in the four-
 teenth century should be compelled by
 force of circumstances over which he
 had no control to exhibit himself in
 this manner. But Dr. Savage is mag-
 nanimous. He was gentle with the
 "Sun" man, and it is hoped that he
 sees where his own logic places him.
 In his response Dr. Savage said:

"You assert that all belief in God, in
 Scripture, in immortality, has one basis,
 and one basis only. This is church dogma.

"Grant it for the sake of argument, and
 where does my critic find himself? He ac-
 cepts the church dogma either for a reason
 or without a reason. If he does it for some
 reason, then he thereby inevitably admits
 that reason is the final court of appeal.
 He is a rationalist; for reason is sup-
 posed to authorize and support his dogma.
 If he accepts his dogma for no reason,
 then there is no reason why he should ac-
 cept it. There is no reason why he should
 not as well be a Mohammedan or an Athe-
 ist. When reason is ruled out of court
 then it is clear that there is no reason left
 for anything.

"As to supposed facts on which to base
 belief, yours are very like mine; only mine
 are modern, and can be investigated, while
 yours are ancient, and can not."

* * *

The widow of Tom Baker, leader of
 one faction of the Kentucky Baker-
 Howard feud, has her wish fulfilled.
 She gave birth June 22 to a boy, her
 twelfth son.

On June 11 Mrs. Baker said: "I have
 prayed to God that my unborn child
 may be a boy, so he can help his elev-
 en brothers in the work of avenging
 their father's death.

"I shall teach all my boys," the
 woman continued, "that their aim in
 life is to slay the men who are respon-
 sible for poor Tom's murder. Jim is
 already big enough to fight and sev-
 eral of the boys will soon be able to
 handle a Winchester. I want to live
 long enough to see his murder avenged
 by his sons, and I shall never let them
 rest until that is done."

Now if this woman was a spirit and
 could get into communication with per-
 sons in the flesh, what kind of message
 and influence would she bring? In na-
 tures such as hers we have the raison
 d'etre of "evil spirits," deceivers, liars,
 humbugs, etc. She is environed phys-
 ically, geographically and spiritually
 by a vengeful, ignorant and brutish
 psychic aura. Were she in spirit life
 her condition would be the same, and
 wreak itself, for a time, upon every-
 body and everything within the sphere
 of her influence.

And when we consider that the hy-
 enaism we call civilization is continu-
 ally thrusting such malformed, degen-
 erate people into the invisible realms
 of life we ought no longer to wonder
 at the amount of rubbish, false pre-
 tense, deception and imbecility en-
 countered in researches in psychism.

The spirit life, like the earth life, is
 what we make it. Men and women
 are changed neither into gods nor dev-
 ils by the process of death.

Professor Jevons is one of the great-
 est authorities of the world. In his
 famous book called "Principles of Sci-
 ence," he says: "We can not deny the
 strange suggestion of Young that
 there may be independent worlds,
 some possibly existing in different
 parts of space, but others perhaps
 pervading each other unseen and un-
 known in the same space."

Who is this Young that Jevons
 quotes? He is the man who contro-
 verted the theory of light which was
 held by Newton, and converted the
 world to his theory, which is the uni-
 versally accepted one today. In other
 words, he is one of the great names
 in the science of the world; and he
 tells us that for anything our eyes and
 ears have to say to the contrary, we
 may be surrounded on every hand by
 other worlds, invisible, intangible to
 us. We are so apt—we people who
 think we know it all—to be the fools
 of our senses.—Rev. M. J. Savage.

It is openly charged that Anna
 Gould, Countess of Castellane, is the
 financial end of the schemes of the Cas-
 tellane family to overthrow President
 Loubet. It is not at all necessary to
 ask whether Jay Gould ever figured on
 such a use of his millions.

SLATE WRITING IN COLORS.

Queastor Vitae has turned over to Light, for inspection by those who may wish to see it, the slate covered with writing in colors produced through the psychic, F. P. Evans, an account of which appeared in Light of Truth of May 20. "Q. V." adds the following addenda to his communication to Light with reference to remarks of Dr. Richard Hodgson concerning the experiment:

"Every particular phenomenon must be taken by itself and estimated according to the conditions of verification under which it is obtained. The accusations of fraud brought against Mr. Evans by Dr. Hodgson bear directly on the particular seances to which he refers, and not on the seance at which this slate-writing was obtained.

"This particular slate, and the two others accompanying it, which were written upon on the same occasion and on which the writing is in ordinary slate pencil, were never touched by Mr. Evans from the time they were laid on the table after inspection by me, till I myself took them up. The slates were placed on the table, close to me, about a yard away from Mr. Evans, he sitting at the other side of the table and not touching it. One of the slates (marked to that effect) was held by myself all the time. Mr. Evans did not leave his chair or the room, whereas I am told that Mr. Davey, when producing imitations of this phenomenon by conjuring, usually left the room. The conditions were not then under the control of the investigator as they are with a professional medium, and Dr. Alfred R. Wallace tells me that no leading Spiritualist possessing considerable experience of this phenomenon was allowed free investigation of Mr. Davey's trick performances. It is evident, therefore, that Mr. Davey's imitations have no bearing on the slates submitted herewith. On the other hand, we have the valuable description on page 233 of "Light" showing that slate-writing has been produced through a non-professional medium, in the studio of the investigator, constituting indisputable evidence that this phenomenon is produced by supernormal power.

"It will be observed that in the case of the writing in colors, each line is superposed over the letter J written in chalk on the slate immediately before laying it on the table over some slate pencil dust (no colors being visible on the table). The letter O was written on the surface of the slate which remained upwards, as a check against the possibility of substitution. But substitution was impossible under the conditions above described.

"It must also be remembered that evidence has been adduced that writing has been produced on slates suspended above the head of the investigator, and on others held under the feet of the investigator, through the mediumship of Miss Bangs. I obtained writing on slates which I held on my shoulder, in the presence of a medium who used to live in New York 20 years ago and whose name I have forgotten.

"Dr. Hodgson is of course at liberty to refuse to accept the conclusions of other investigators, but that precedent demonstrates that, in seeking to establish his own conclusions as carrying any further validity, he is utterly illogical."

The best way to create interest in the churches is to use them. Churches should be temples of learning, art and recreation. One or two days or evenings a week of desultory and perfunctory routine, with closed doors the remainder, accounts for much of the stay away interest against which the clergy fulminate.

EMANUEL M. JONES.

The Light of Truth presents as frontispiece this week the portrait of one of nature's noblemen, firm, conscientious, generous and true.

Emanuel M. Jones (Crusader) first saw light in Paterson, N. J., September 5, 1843, and is now a resident of Camden, N. J. At 10 years of age he left the parental roof and since then he has fought life's battles alone. During the early sixties he saw active service in the United States navy and after the war was employed as a locomotive engineer for 10 years. Since then he has been a stationary and electrical engineer.

From 1881 (when he became convinced of the grand truths of Spiritualism) he has contributed freely to different Spiritual and Liberal papers, and no more staunch advocate of Spiritualism can be found. Emanuel is clairvoyant and clairaudient, and is a fine healing medium. Among the many cases cured (without the use of drugs) was one of milk leg, combined with erysipelas, of over 51 years standing, cured by 21 treatments. Asthma, deafness, rheumatism, catarrh, swellings, ulcers, headaches and all nervous diseases yield to the unseen power. As he uses neither tobacco, liquor, meat, tea nor coffee in his daily life, he imparts a pure magnetism to his patients.

Charles C. Moore, the free thought prisoner and publisher of the Blue Grass Blade, whose sentence of two years in the Ohio penitentiary was commuted by the president, was released from that institution last Friday and proceeded to his home in Lexington, Ky. A large company of his friends in this city met him on his release and bade him goodbye. An ovation was extended to him at Cincinnati and Lexington.

Moore was the victim of a bad combination, viz., Comstockism and Kentucky orthodoxy. Few survive such an ordeal as he has encountered and had it not been for the humane condition of society in the big prison he would undoubtedly have perished.

From this we conclude that as a place of residence for a free thinker the Ohio penitentiary is to be preferred to the state of Kentucky.

When Moore was publishing his paper in Cincinnati, the Light of Truth Publishing Co. did his printing for a time and we came to know the fearlessness of the man's nature and while admiring it prophesied that the colonels, majors and parsons of Kentucky would have him behind the bars again if he ever returned there. They had previously imprisoned him, so he knew their peculiarities, but he went back and finally an accommodating judge sequestered him where the manly offices of Warden Coffin could lighten his burdens.

The logic of the situation is, as we see it, that President McKinley, in the goodness of his heart, has dealt out a hardship to Mr. Moore in expelling him from the penitentiary, because he has gone right back to his "old Kentucky home" where the Lord's own, together with such aid as their devil can render, will make life miserable for the venerable humanitarian.

One of the most galling things of life is the consciousness of being misunderstood. How many of us pass through a whole lifetime and carry with us the feeling that our fellows do not understand us; that we are subject to the asperities of the world and are under the espionage of suspicious minds! And in turn, how often it transpires that we have formed a false estimate of others! Of all things a calm consideration should precede judgment.

Few indeed apart from those immediately interested have any idea of the hold which Spiritualism has obtained upon the public. Every column of the Light of Truth could be filled from week to week with accounts of spirit return. Many of these narratives are of too private a nature for the public eye and pertain to family matters for the most part, to parade which in print would be as vulgar as to print one's private correspondence.

But here we have the proof and the consolation which this blessed truth vouchsafes to all who ask for it.

We specially welcome reports of personal experiences in psychism of a character fitted for the public eye. The papers contributed by G. B. Stebbins, Moses Hull, Lyman C. Howe and others are of great and timely value, and are creating a world wide interest. We are deluged with letters commending this department. Fred P. Evans' illustrated psychic experiments add dignity and unanswerable logic to the department. In this way is being built up a series of invaluable articles which every Spiritualist and inquirer may well be proud of.

"The mother of all trusts is the protective tariff."—Havemeyer.

In this way do the gods confuse men. Mr. Havemeyer speaks the truth. Senator Sherman advised years ago the repeal of all protective duties on articles controlled by a trust. The Michigan legislature, at last alive to the labor pains of the Old Lady, passes a more drastic anti-trust law than that of Texas, and thus the pull and haul goes on. Meanwhile New Jersey continues to draw her pay as midwife to the Old Lady. Two hundred new combines, each of which had to pay a big fee into the Jersey treasury were incorporated in that state last month.

Among the scientists who have gone on record as investigators of Mrs. Piper's strange powers, and who have either announced their conviction or withhold judgment, are such men as Professor Charles W. Elliot, LL. D., president of Harvard university; Professor Charles E. Norton of Harvard university; Minot J. Savage, a noted New York clergyman; Professor William R. Newbold of the University of Pennsylvania; Professor Oliver Lodge, F. R. S., of Cambridge, England.

In a lecture delivered at San Francisco the other day Dr. Hartland Law declared that women ought to propose marriage as well as men. He said that this would result in 50 per cent more marriages, and the women who heard him hardly knew whether to be pleased or angry at his views.

We are informed that the higher order of spirits approve President McKinley's policy in the Philippines. We have some doubts about it, but if such is the case we give notice that we will take a place with the lower order of spirits. We are after congenial company and pursuits.

The efforts put forth by the clergy to get people into the churches reminds us that time has wrought a change since the lurid gospel of Cotton Mather and Jonathan Edwards. Then the chief concern of the clergy was to keep people out of hell.

We hazard the opinion that it is called Christian Science for the same reason that because a certain animal is not a pig and did not originate in Guinea, it is called a "Guinea pig."

There is some difference between Peter the fisherman and Peter the pope.

POINTS.

Perhaps apologies for mankind are better than satires on them.

Mark Hanna is in Europe "and the government at Washington still lives."

When there are two evils and a pessimist around, he chooses both.

If poverty is no disgrace it should not be punishable by hard labor.

Some people are worse than others. This is the best that can be said of the race.

Even Dick Croker could not govern New York city except with the consent of her people.—Indianapolis News.

Some men, when they want rain, pray for it. Others buy new straw hats and crash suits and defy the elements.

Keep the mind young. Age should not be applied to the spirit, but it is crippled oftentimes by a tired and aged mind.

The difference between now and then, as Watson Heston puts it, is that then Christ rode the ass, and now the asses ride Christ.

Copies of the report of the N. S. A. for 1898, containing the complete proceedings of the convention, can be obtained at this office. Price 25 cents.

The entire world will watch France's action in the Dreyfus case. Its treatment of that celebrated prisoner will raise or lower it in the estimation of the world.

In that part of the sketch of Dr. Schlesinger in last week's issue, where reference is to his age as his "eightieth year," it should read his seventieth year.

Our old friend Rev. S. W. Sample is back again in Minneapolis, preaching the gospel of humanity and running a neat weekly reform paper called The People's Paper.

The play grounds of 27 school buildings of Philadelphia, provided with toys and games for the amusement of children, were thrown open last week. A step forward.

A private letter to Mrs. M. Russell, addressed, as per her instructions, to Memphis, Tenn., care general delivery, has been returned to this office unclaimed. Will Mrs. Russell please note.

"If a man say I love God and hateth his brother, he is a liar, for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

The death struggle of the Old has commenced! Hasten, O blinded people, to incorporate yourselves with the New; so that you will not be cast away with the outworn shell and corruption of the Old! The New, the True and the Good are coming to take possession!—L. A. M.

As indicated in these columns last April, the difficulties attending the proposed congress of religions in Paris next year have broken down the project. There will be no congress such as was held in Chicago, but there will be a school or college for the scientific study of religion, like that in Stockholm two years ago, but larger in scope and appointments.

By a curious misprint an American contemporary says that "Professor Loveland is nothing if not clear and turgid in his statements." We suppose "clear and lucid" was what was meant—the statement is far from lucid as it stands.—Light.

That's us, Brother Rogers. We were trying to write lucidly that morning with a turgid head and Professor Loveland got a "mistaken" notice. Light broke in after the types were in the press, too late to reduce the inflation.

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

A NIGHT IN A SICK ROOM IN TERRE HAUTE, BY MY SISTER, SEEN BY HER HUSBAND IN A NEW ORLEANS HOTEL ROOM AT THE SAME TIME.

By G. B. Stebbins.

On September 29th, 1831—a lovely autumn day—my sister Emeline was married in the spacious old farmhouse in Hatfield, Mass., which had been our home for years. Just before noon the mail stage, southward bound, came down the wide street and turned onto the grassy lawn between the house and two great elm trees by the roadside—magnificent in their massive trunks and towering height of a hundred feet, beautiful in their amplitude of shade and their fine tracery of green leaves and spreading branches, reaching out over a circle of 80 feet and swinging over our chimney tops.

My sister was soon seated beside her husband, Alexander C. King of Terre Haute, Ind., the tender good-byes were said with brave cheer in the voices and tears in the hearts, and the wedded couple began their long 12-days' journey, now easily traveled inside of three days. I followed in 1837, and about 1840 came the psychical experience which I briefly narrate.

Mr. King, as did many merchants in the fertile valley of the Wabash, bought corn for shipment to New Orleans and a market. It went down the river in flatboats, the owner preceding in a steambot to see to other affairs and be ready for the coming of his flatboats. He stopped at the famed old "St. Charles" hotel in New Orleans, near 2,000 miles from home and family, no cars or telegraphs, the brave boy who had come to them sick in his cradle at last report, and mails slow and not sure. A week without news made him a little easier, and he went to his own room, dropped into a quiet sleep, but soon awoke from a vivid dream or realistic vision in which he saw the Terre Haute house, his wife, a nurse whom he knew and a physician, all anxiously watching and caring for the precious sufferer in his cradle. The room was familiar, the forms of the midnight watchers, real, their manner gave an expression of anxiety in a dangerous crisis. The only strange fact was that the doctor whom he saw was a young man whom he knew, but not the older family physician always called for in hours of peril. Three times this dream, alike in every detail, was repeated. Sleep fled, he rose and went down to the large public room and tried in vain to interest himself in the newspapers. About 2 o'clock in the morning, the surprise of a more peaceful mood brought rest and a sense of peril gone by. He went wearily to his room, sank into a restful and dreamless sleep, and awoke safe and cheerful in body and spirit, late the next day.

He wisely resolved to keep all this secret until after my sister, his beloved wife, had told him, in their room at home, of her experiences during his absence. The hour of meeting came and he listened silently to her full and accurate narration of the oc-

currences of the same night and the same hours in which his vision came in that distant New Orleans hotel. The persons present, their acts and aspect as the precious boy seemed slipping away from their care, all were in his vision, as if seen in a mirror without flaw. Then he told his story—so marvellous, yet so natural—and their souls had a more sacred sense of awe and wonder and gratitude. He asked: "Why did we see the young doctor in the sick room, and not our skilled and trusted physician?" She answered: "The old doctor could not come, and we found Dr. Hitchcock, whom we both liked."

These experiences I heard in family talks, and the sick baby of that night's visions grew to be Dr. James Stebbins King of Decatur, Ill., and wrote the facts in careful detail, which I condense from "The Arena," a Boston magazine. He and his sister's husband, Dr. Coleman, were army surgeons in the civil war, and he is now a sturdy gray-headed man, a prized "Immune" surgeon, serene, cheerful and dutiful, doing valued service in Cuban hospitals, and with sick soldiers on transport ships.

The many friends of my sister and her husband never held them as liable to be "carried away by every wind of doctrine," but as thoughtful, intelligent and fair-minded.

Every psychical experience which reveals the wonders of the inner life of man the spirit, or of our capacity to hold communion and gain light from those in the Celestial life, verifies his personal immortality. The very thought that lives so rich in promise can be snuffed out as the brief candle dies is absurd—it makes the great spirit a foolish worker to no wise end.

Thirty years after the fair form of my sister had crumbled out of sight or semblance a woman in an eastern city, not a professional psychic, described her person, gave her name and distant western residence and leading traits, with no knowledge of her personal existence.

NOTHING IS LOST.

Nothing is lost:

The loose leaf tossed
To earth, to perish there,
Is bright with nature's dying smile,
Gives back to earth its heart, awhile,
Its fragrance to the air.

Nothing is lost:

The sea is crossed
To find fair worlds again,
Where music's borne on every breeze,
And sunlight, sifting through the trees,
Falls like a golden rain.

Nothing is lost:

The earth embossed
By witchery of spring,
Through breathless summer hours has
made,
With fingers deft to tint and shade,
Its autumn coloring.

Nothing is lost:

The night that cost
Extravagance of fears;
Ah! soon its weary watching ends;
The dawning of the morning sends
The sunshine through our tears.

Nothing is lost:

There comes across't
The ages as they flee,
The judgment sounded once again,
That naught is lost, and naught is vain
In God's economy.

—Frederick A. Bisbee.

BARRIERS BURNING AWAY

THE PETTIBONES IN ST. LOUIS.

The following is an account taken verbatim from the St. Louis Republic of Sunday, June 25.—It was written by a reporter of the paper, and is amongst a mass of printed matter dealing with psychic phenomena:

WHAT A SKEPTIC SAW AT A LOCAL SEANCE.

Deeply impressed with Mrs. Piper's remarkable demonstrations, I hunted up a well known local Spiritualist, and he directed me to Howard hall, the headquarters of the Spiritualist society in St. Louis, where Mr. and Mrs. Hatfield Pettibone were announced to give a seance last Sunday night.

The hall was comfortably filled with local mediums, visitors and skeptics. In fact, a little canvass of the audience convinced me that a goodly number were there for the first time. There were almost as many men as women, and mostly all were well-dressed persons, seemingly in easy circumstances.

Mrs. Pettibone was on the platform when I entered giving names of spirits with whom she held oral communication, and transmitting to the persons present the names and messages of their spirit friends.

Mrs. Pettibone not only gave the baptismal names of some of the departed friends, but also their surnames, and in some instances they were rather odd. She talked rapidly and never seemed to halt for a name. Many in the audience recognized the names giving testimony that the names and messages were correct and intelligible. At least they said so, and that's all the evidence I have.

In one instance Mrs. Pettibone stumbled over the name of Hannibal. She wasn't quite sure whether it was Hannibal or Hannibell, but a lady in the audience spoke up and declared that she recognized the name.

"It's Hannibal," she said.

"Well, Hannibal wants me to ask you," continued the medium in her trance talk, "whether you remember the time when he visited you in Washington, D. C. You took a carriage ride together, and he embarrassed you very much by eating peanuts and bananas and throwing the shells and peels on the floor."

"I remember it distinctly," spoke up the lady in the audience, "although it is many years ago and the circumstance had long ago slipped my mind."

Quite a number of persons were addressed by the medium as having present departed friends who wanted to communicate with them, but in most cases the messages were of the reminiscent kind.

As Mrs. Pettibone came out of her trance she shook herself violently, and it was some time before she could throw off the influence of the besetting spirits. Then Mr. Pettibone took the platform and spoke briefly on Spiritualism; said that mediums must be mediums whether they want to be or not, because they are useless in other vocations of life. Therefore, he held, mediums must be paid for their work in order to live as well as other people who have material employment. He then promised to materialize hands, slate writing, pencil writing out of and in the cabinet, which he said it was necessary to use.

This cabinet was merely a wooden frame, hung with black cloths. There were no wooden sides to it that I could see. It stood wide open and everybody was invited to inspect it. It was erected against the wall of the room in which the meeting took place, and I knew there was no door leading into another room beyond. It was a solid

with wire enough. All the sides of the cabinet were formed of these black cloth draperies, and where the draperies came together they could easily be separated. The medium seated himself in front of the cabinet and asked the ladies in the audience to fortify him with their influence. They took seats beside him, and Mrs. Pettibone planted herself in front of her husband, with her back to the audience. The hall was brightly illuminated, and the cabinet, as well as the persons seated before it, could be very plainly seen. Mr. Pettibone's frame was enshrouded with a black cloth, after he had clasped hands with his two assistants, and they also were covered with the same cloth, and one of their arms was left free.

A well-known local promoter, whom I saw for the first time at the hall, although he may have been a Spiritualist all his life, started a music-box going, and then sat down by the side of the cabinet to give everybody a slate who was called by the spirits to step up to the shrouded hollow.

From a seat at the side I walked up in front of the cabinet and took a chair right behind Mrs. Pettibone and in plain view of everything to be seen. It seemed to me hardly longer than five minutes from the time this part of the seance had started that a finely-shaped masculine hand reached out of the cabinet and pointed to a lady in the audience. It was an imperious sort of beckoning and very decided. The hand was large and well shaped and scrupulously clean. It didn't seem like a work-a-day hand, although it looked certainly like one of flesh and blood. The lady to whom it pointed came up to the cabinet, placed her right hand on the head of Mr. Pettibone, and, holding a slate in the left hand, waited for it to be taken by the mysterious hand. A small feminine hand reached out from the side of the cabinet and encircled the lady's waist, and soon afterward the big hand came out above the medium's head and grasped the slate, with which it disappeared behind the folds. Then the sound of a pencil clicking over the slate was plainly audible, and soon the slate came out with a message on it, which the lady seemed to understand and appreciate, for she walked away satisfied with it and declared that it came from a husband, whose first name was Byron.

What seemed to be an old man's hand reached out and made free with the chignon of the lady on the right of the medium. It tried its best to twist it off, until appealed to by the lady to let her coiffure alone. She declared it was the hand of her dead husband, who was forever pulling her hair down in a mood of playfulness. As she had not worn a false braid during his lifetime, the trick did not prove as disastrous as it might have last Sunday night., when the lady in point wore a false switch.

One man's handkerchief was pulled out of his pocket by a hand that came out of the side of the cabinet, and another hand, very different from the one I saw go down into the receptacle of his mouchoir, handed it back to him, with his slate.

I was quite anxious that I should be called up to the cabinet, and finally my desire was fulfilled. The medium called me, not by name, but by nodding his head in my direction. I picked up a slate, which lay on the lap of the woman surrounding the medium, and examined it closely, to see that there was no writing on it. While I was doing this one of those mysterious hands made for my sailor hat and nearly pulled it off my head. As I turned to look the hand was gone. From another rent in the black cloth came a second hand, reaching for my slate. I held it up and soon the hand

disappeared. In less than a minute it came back with my slate, and this was written on it:

"You know I would come to you. I want to impress you soon and bring you success.
ALBERT."

The writing was not familiar to me. It might have been written by a man's or woman's hand. There was nothing characteristic about it. But it was quite legible. It doesn't seem possible that any one could have written that much in a dark cabinet without light, for even the alignment wasn't bad, and the letters were clearly strung out. I laid my slate down on the knees of the ladies at the cabinet, and asked the invisible hand whose it was.

"Give the name of some departed friend who might want to come to you," said Mr. Pettibone.

I did, just speaking the name. Quick as a flash a hand was thrust out of the folds of the cabinet, and with outstretched palm held straight into my face. I was much startled, but, being skeptical, my eyes measured in a moment the distance from where the hand appeared to the armpit of the medium, and I was forced to confess to myself that he would have to have an abnormally long arm to flash that hand into my face some inches above his head and more than a yard away from his shoulder. As the hand disappeared Mr. Pettibone directed me to look into the cabinet to see if I could see a materialization of the person to whom the hand belonged. I made quite an opening in the folds of the cabinet with my disengaged hand, and my sailor hat, which wedged itself in, so that considerable light streamed in with it. The bare floor of the cabinet was plainly discernible, and the light from without seamed the edges of the black draperies where they came in contact with the floor.

As I stepped aside, declaring that I could see nothing save an empty space, the medium declared that the seance must cease, as he was thoroughly exhausted.

After the seance I examined the various slates that had been handed to those who were called up to the cabinet and found the handwriting on all of them different. In some instances the writing was quite plain and good; others were scribbled, like mine, but still readable.

What was it? Where did these hands come from that looked like hands of flesh and blood, yet as if they had been purified, for on none of them were visible stains and ruts of labor. One hand, which I grasped while I stood before the cabinet, felt like a real hand, except that it vanished while I was holding it. I did not let go of it. It simply wasn't there any longer after I had held it, or thought I did, for the space of a moment.

OUTLINE STUDIES

For clubs and classes. Courses of reading with suggestions for conversation. Paper, 10 cents each.

James Russell Lowell. By Mrs. S. B. Beals.

Holmes, Bryant and Whittier. By W. C. Gannett.

George Elliot's Novels. By Celia Parker Woolley.

History of Ireland. By Professor William F. Allen.

Dickens' Tale of Two Cities. By Emma E. Marean.

History of Art. By Ellen D. Hale.

Religious History and Thought. By John C. Learned.

Studies of Holland. By Edwin D. Mead.

History of the Northwest. By Frederick J. Turner.

Lessing's Nathan the Wise (a study program).

For sale by Light of Truth Publishing Company.

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

A SEANCE WITH MRS. ELSIE REYNOLDS.

Editor Light of Truth: The only paper with independence enough to publish the truth in favor of a medium who has been persecuted by malicious and envious persons, we the undersigned, ask space for our experience with Mrs. Elsie Reynolds, in our opinion the grandest materializing medium on earth. We arranged for a private seance with her alone, without manager or confederate, as has been hinted by some of the so-called spiritual papers. We know there were no confederates. We took every precaution to convince ourselves of the genuineness of the manifestations. The room we sat in had a large bay window and one large side window through which the electric light showed, making it light almost as day. While Mrs. R. was giving instruction and still outside, the curtains parted and three forms stepped outside into the middle of the room. One, my sister, the other two were friends of Mrs. Dr. Kibbe and Mrs. Judge Wilder. So overwhelming were the manifestations that we could not speak; we saw and recognized our friends, men, women and children came out, eight at a time, all of them approaching, touching and speaking with us. One female form materialized back of us. Mr. Monroe, the medium's control, spoke from the cabinet, saying, "Look back of you," and there we saw a little white object not larger than my hand. It seemed to tremble and grieve until it assumed the size and shape of a woman. She passed to the organ, played a few notes with the lid down, and then passed to the cabinet, talked a few moments and dematerialized. Another form came out, full-sized, with broad shoulders, and began to rise from the floor until it touched the high ceiling with her head, which we all heard distinctly. Five spirits stepped out and sang at the same time, dematerializing at our feet in full view, six feet from the cabinet. They continued to sing, their voices dying away until they sounded a great distance from us. There occurred so many wonderful things at this sitting that it would require more space than you would perhaps be willing to give us. We know these were spirits. We know our friends and are willing to take our oath, if necessary. This is no romance. We are not confederates. We are and have been citizens of this little city. I was a skeptic, as was Mrs. Wilder, when we came to Mrs. Reynolds', but are so no longer. Mrs. Reynolds is loved and respected by the Spiritualists of this city, who are many. She does not need to resort to trickery. She does not need to hold seances, for she is rich, and is always scattering blessings among the hungry souls for truth and helping the poor. Her home here is a picturesque place of comfort and harmony. She loves her work, she tells us, and would continue it were she possessed of millions. We have to thank the Light of Truth for the joy and happiness it always brings us every week. Everybody here takes it and will continue to do so. It is needless to add that Mrs. Reynolds is despised and feared by the clergy. It is needless for me to say why. The most obtuse person can solve the problem. Go ahead, Bro. Hull, doing your duty; you will be sustained. Hundreds of people in California are taking Light of Truth and getting their friends to take it. Yours for truth,
JOE FRESHOUR.
MRS. JULIET WILDER.
MRS. M. E. KIBBE.
Los Gatos, Cal.

THOUGHT FROM THE SPIRIT WORLD—By Mrs. Yeatman Smith. 20 cents.

SWAMP-ROOT Is not recommended for everything; but if you have kidney, liver or bladder trouble it will be found just the remedy you need. At druggists in fifty cent and dollar sizes. You may have a sample bottle of this wonderful new discovery by mail free, also pamphlet telling all about it and its great cures. Address Dr. Kilmer & Co., Binghamton, N. Y.

Dr. Fellows,

Vineland, N. J.
Is an able and learned physician of many years experience, and the most successful in curing all Sexual Weaknesses of Men. His new form of treatment is truly a wonderful discovery in medicine: it has brought him business not only from all parts of this country, but from foreign shores. For further information see his Private Counselor.

A BOOK FOR MEN!

Sent sealed to any address for 10 cents, treating on that health-debilitating and life-consuming weakness of men as the result of youthful errors and excesses. The book sets forth an infallible cure, which is a medicine to be applied externally (the only remedy of the kind in existence). You will feel improved the first day, benefited every day, until all signs of Early Decay, Weakness, Lost Manhood, etc., are fully restored. Address, H. PECK FELLOWS, M. D., Vineland, New Jersey, and say where you saw this advertisement.

Dr. Fellow's little book gives more solid truth about Self-Abuse, Loss of Manhood, Varicocele, Atrophy etc., than any other book of its kind. The remedy is applied externally which comes in contact with the very seat of the complaint, and a cure is complete. As the Doctor is Liberal and Progressive the Friends of Progress of the land should give him their patronage.—L. of T.

CAMPBELL BROS.

:: SLATE WRITERS ::
:: SEANCES ::
LIFE-SIZED PORTRAITS

THE
COMMANDMENTS
ANALYZED
BY W. H. BACH.
AUTHOR OF
BIG BIBLE STORIES
AND OTHER WORKS

The great demand for "BIG BIBLE STORIES" has induced the author to offer another book upon a biblical topic. THE TEN COMMANDMENTS have been considered to be the only true moral guide, and to give the exact standing of the Bible upon all moral and religious topics—which is not the case. THE BIBLE gives them in two different forms, and in three different places, and it CONTRADICTS EVERY ONE as positively as it gives it. This book takes up each Commandment, then quotes places where THE SAME POWER that gave the Commandments gave others exactly the opposite. Paper, 25 cents. For sale by the Light of Truth Pub. Co.

RELIGIO-PHILOSOPHICAL JOURNAL

AND THE
LIGHT OF TRUTH
Clubbed for \$1.75 PER Year
Send your Subscriptions to this Office.

A 3 Months' Trial Subscription

And This  For 25c.

THE above is an engraving of the newest thing in rings. All sizes, fit all fingers.

Send 25 Cents

to this office for a trial subscription to the LIGHT OF TRUTH and secure one of these rings. Made of genuine horse shoe nail; highly polished and nickled.

THE
Spiritualists' Hymnal
No. 2.

A Collection of New and Original Songs and Hymns, Words and Music.

PREPARED ESPECIALLY FOR
Spiritualists' Meetings,
Lyceums, Seances,
and The Home Circle.

BY B. M. LAWRENCE, M. D.

Author of Celestial Sonnets, Summerland Songs, The Patriots' Song Book, Etc.

PRICES: 25 Cts., Postage 4 Cts.,
\$2.25 Per Dozen. Postage Paid.
LIGHT OF TRUTH PUBLISHING CO.,
COLUMBUS, OHIO.

Dr. J. Swanson Psychopathist.
1728 Clinton Ave.,
Minneapolis, Minn.
And his Spirit Band treat all diseases, physical and mental, at any distance without medicine; curing many cases where medicine has failed. Testimonials from all parts of the United States. J. C. F. Grumbine and Willard J. Hull recommend him. Send stamp for circulars, terms, etc.

NEW
Hymn Sheets.

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

Prices: \$2.00 per 100
1.50 for 50
1.00 for 25
.05 single copy

Postage 40 cents per 100 and proportionately.

Express charges vary according to distance.

Light of Truth Publishing Co.

MISS JUDSON'S BOOKS

A HAPPY YEAR;
or, Fifty-Two Letters to The Banner of Light.

Litho-plate, scarlet and gold; 178 pages, 75c.
WHY SHE BECAME A SPIRITUALIST
Cloth, 264 pages, \$1.

FROM NIGHT TO MORN;
or, An Appeal to the Baptist Church.
Pamphlet, 32 pages. One copy 15 cts., 2 copies 25 cts., 10 copies to one address \$1.

THE BRIDGE BETWEEN TWO WORLDS.
277 pages. Cloth \$1; paper 75 cts. Each of the above contain a portrait of the author.

DEVELOPMENT OF MEDIUMSHIP BY TERRESTRIAL MAGNETISM.
Cloth, 23 pages, 50 cts.

LIGHT OF TRUTH PUBLISHING CO.

TRUMPETS

ALUMINUM TRUMPETS in two and three sections 36 in. high—magnified when desired—\$1.50 on receipt of price. Address WM. A. MURRAY, 508 E. Second St., Newport, Ky

CORRESPONDENCE

THE FIELD AT A GLANCE

Mrs. M. J. Crilly will be located at Cassadaga camp for the season.

From Cleveland to Ashley and return for \$1.00 August 13th and August 27th.

Landlord Harvey, Clerk Blynn and Woodbury are making improvements at Lake Pleasant.

The patriotic summer residents of Lake Pleasant had a successful Fourth of July celebration.

Helen Temple Brigham delivers two lectures at Lake Pleasant this year. Mrs. Mary E. Lease three.

The Big Four will give 50-cent rates from Columbus to Ashley and return August 6th and August 20th.

E. G. Reilly of Syracuse, N. Y., says: "Our society is doing nicely with J. C. F. Grumbine as speaker for June and July."

Dr. D. C. Martin has removed from Mansfield, O. to Lisbon, O. His friends and patrons will please note the change in address.

Dr. Clem Harding lectured at Lake Pleasant June 25, and Germania band gave a concert up to date. Most successful season for years.

Mrs. M. L. Gillette has closed her home seances in Chicago until September first. She will be at Lily Dale during the month of August.

Every campmeeting should have a committee on reception and hospitality. Lake Pleasant, Mass., has one to look after strangers and all visitors.

The Spiritual and Progressive society of Elyria, O., have been favored with interesting meetings, conducted by Dr. Nellie Mosier and Hugo Pryor.

Mr. Stratton of Boston is delivering a course of metaphysical lectures at Lake Pleasant. He is a worthy son of one of Spiritualism's most noted mediums.

The officials at Lake Brady camp have been offering flattering inducements to Elsie Reynolds to come to their camp this summer from her California home.

Mrs. Anna L. Gillespie's lecture appointments include the following: July 21-25, Brady lake; July 26, August 3; August 6, Island lake; August 12-16, Cassadaga; November and December, Indianapolis.

B. Grant Taylor was married to Lucretia E. Watson, June 14, at "Sunny Brae," Cal., the home of the bride's mother, Mrs. Elizabeth Lowe Watson. Mr. Taylor is a son of the late Geo. W. Taylor of Lawton, N. Y.

Lyman C. Howe closed his Sunday lectures at Lily Dale on the 2d inst. and expects to be at Forest Home camp, Mich., July 10th to 24th. His address until July 22 will be Snow Flake, Antrim Co., Mich. After July 23d, until Sept. 1st, at Lily Dale, N. Y.

C. J. Van Alstine writes: "Long Beach, Cal., will be one of the centers of Spiritualism ere long, as we have the material here now, and more is coming, and from all the states in the Union. The beach is not excelled by any, and when the liberal element is a little stronger Spiritual temples, schools and homes will come into existence."

The Womans' Auxiliary at Lake Brady camp has been organized with the following officers: President, Mrs. C. C. Bacon; vice president, Mrs. Mary Hoyle; treasurer, Mrs. Alfred Kellog; secretary, Mrs. Lena Diebolt; executive committee, Mrs. Maggie Joseph, Mrs. Elizabeth Mee and Mrs. Calvin Wilkinson. Mediums now on the

grounds are: Charles Barnes and wife, Mrs. Clara Bond, Mrs. McFarland, D. A. Herrick, Dr. Nellie Mosier.

The Central New York Spiritual association will hold their annual camp meeting at Freeville, N. Y., from July 29 to August 14. Moses Hull, Mrs. Augusta Armstrong, Mrs. M. C. Lincoln and J. C. F. Grumbine are the speakers. This is a new camp. It is situated at the junction of the Elmira, Cortland and Northern and Auburn branches of the Lehigh Valley railroad. Five trains that carry passengers pass each way daily on each branch. It is easy of access from Buffalo, Elmira, Rochester, Auburn, Syracuse, Binghamton, Wilkesbarre and other points.

The meetings of the First Spiritual alliance of Chicago will be discontinued until September. Last Sunday, at Washington hall, Dr. White and the Rev. T. B. Gregory, late pastor of the Universalist Church of the Redeemer, lectured to a large audience. Dr. White spoke eloquently on "Faith, Hope and Charity," and his remarks were listened to with great attention. The Rev. T. B. Gregory took for his theme "The Man Jesus," and gave one of the finest short addresses on this subject the writer ever heard. The Rev. Gregory would be an acquisition to the Spiritualist platform. Mrs. Hamilton Gill gave some very good messages.—Cor.

The arrangements for the season at Queen City Park, Burlington, Vt., are now all completed, and the outlook for a very successful season is very bright. The hotel is open for summer boarders and the cottages are filling up. The park is looking lovely, fair and green. Two lines of electric railroads are nearing completion. One will be open on July 20. I shall have my usual three cheap excursions from Lake Pleasant or Millar's Falls to Burlington and return, one on July 29, Aug. 15th and 29th. Also I have now on sale a \$5 ticket, good from now till September, and which can be procured from me at Brandon or from M. B. Smith, Miller's Falls, Mass., C. P. Forbes, Greenfield, Mass., or N. S. Henry, Lake Pleasant, Mass. This ticket is good on any day or train. Circulars can be obtained from me at any time.—E. A. Smith, Pres. Queen City Park camp meeting.

The opening day of Camp Monroe was a decided success. The first service was held at 3 p. m. A slight rain somewhat retarded the program, which only assisted in making the day more perfect. The opening remarks and invocation were made by G. V. Cordingley, which were followed by an address of welcome from Dr. D. S. White, whose eloquence touched the hearts of all present. He dedicated the grounds to the spirit world, thoroughly impressing us that harmony and freedom of thought ought to prevail, and that a great deal of the camp's success depended upon the influence of those present. He also stated that its progress depended greatly upon the social features, and each and everyone should manifest an interest in the strangers and visitors, that all should join heart and hand in the affiliation of so grand a union. Mrs. May Langdon's demonstrations of spirit return were excellent. Every test with names in full was recognized. Mrs. Bell's inspirational remarks struck every one very impressively. Others who proved themselves worthy of mention were Mrs. Beshe and Mrs. Annie Watson.—H. W. Miller.

Lake Brady camp was declared open for the season Sunday morning, July 2, by D. A. Herrick, chairman. The morning exercises were made up of short speeches, interspersed with music. Many people prominent in Spiritualism throughout the Western Reserve, were present and participated

in the exercises. Mrs. Carrie Twing was the afternoon speaker. She dwelt upon the necessity for a higher plane of life in church, in state, in society and especially in Spiritualism. She said in substance that spirit return was now an established fact, was acknowledged as such by many prominent teachers and thinkers. She called attention to the intellectual minds that had recently been added to our ranks, and said: "The brain may try to deny this truth, but the heart accepts it." The teaching of Spiritualism regarding individual responsibility was enlarged upon as producing a healthy morality which would not allow anyone to escape the consequences of their own acts. Mr. C. H. Figures of Cleveland, Ohio, and Dr. Nellie C. Mosier of North Lindale, O., each gave messages after Mrs. Twing's lecture. From remarks made afterwards by persons receiving them, we are satisfied many who had come to the meeting skeptics left it convinced of the truth of spirit return.—Mrs. M. McCaslin.

A few lines, Mr. Editor, to let you know how we are progressing here in Rochester, N. Y. We have just completed a thorough reorganization of the society. Mr. Sisson, who had been the president ever since it was first formed, has resigned and a new president has been elected with a full board of trustees. We have moved into a new hall with seating capacity for 300 and can closely pack 100 more; centrally located, up one flight of stairs, heated by steam, lighted by electricity. We held our first meeting there Sunday morning and evening. Lyceum at noon. Mrs. S. Augusta Armstrong was the speaker. Morning subject, "Our Religion;" evening subject, "What Think Ye of Christ?" Mrs. Armstrong is a very pleasing speaker and handled her subject in a very logical manner. May Lincoln will be with us on the 23rd of July. We have Mrs. C. Fannie Allyn, of Boston, booked for the first Sunday in October. We would like speakers and test mediums coming east or going west to notify us of their movements. The Ladies' Helping Hand society are preparing for a fair to be held in our new hall September 20, 21, 22, 23, and if any of our many friends feel able to help us in our good work they may do so by sending in suitable contributions as all will be thankfully received and due credit assigned the contributors.

W. W. PARSELLS,
79 Monroe Avenue.

CHURCH ROOM DEDICATION.

Our beautiful "Queen City" is greatly indebted to a few honest, earnest, noble-minded ladies for their spartan persistence, undaunted zeal and sincere devotion that has resulted in the organization of a Spiritualist church in this city. "The Church Room" of the First Spiritualist Church of Battle Creek was duly dedicated to the cause of Truth on Sunday evening, July 2d. The dedicatory exercises were performed by that noble patriarch and pioneer philanthropist, Dr. J. M. Peables, who for more than two hours held his large audience by the earnest, eloquent words from his venerable lips. His address upon this occasion was indeed a masterpiece. It was replete with beautiful thoughts, invaluable advice and "truths that wake to perish never." May the good work so auspiciously begun be encouraged, and continue on and on until all humanity are free. "The truth shall make us free." N. H. B.

• "Samantha at Saratoga" and •
• the Light of Truth one year, \$1. •

C. Walter Lynn,
AUTOMATIC WRITER
AND
MENTAL HEALER.

Diseases Treated Successfully
at a Distance.
Obsession or Undeveloped Influences Removed.
INSTRUCTIONS IN
MEDIUMSHIP.

Life Readings and Business Advice
\$1 and Two Stamps.

FOR Absolutely Correct Diagnosis of Disease Send five 2-cent stamps Age, Name, Sex and own Handwriting. Address :: ::
606 14th St., OAKLAND, CALIF.

I have never known a more competent reliable and truthful medium for the spirit world than Charles Walter Lynn
Prof. J. R. RODES BUCHANAN.

DON'T BE HARD UP \$2,000 a Year Easy. Gen's & Ladies at home or traveling, taking orders, using and selling Prof. Gray's Platers. Plates Watches, Jewelry, Tableware, Bicycles, and all metal goods. No experience, heavy plate, modern methods. We do plating, manufacture outfits, all sizes. Only outfits complete, all tools, lathes, materials, etc., ready for work. Gold, Silver and Nickel, also Metal Plating by new dipping process. We teach you the art, furnish secrets and formulas FREE. Write today. Testimonials, samples, etc. FREE.
B. GRAY & CO., PLATING WORKS, 7, CINCINNATI, O.

NO MATTER what your trouble or disease I will diagnose it if you write me enclosing four cents in stamps.
IDA ANDRUS, M. D., Victor, Col.

BE A CLAIRVOYANT. By reading minds you know friends and enemies, by reading your future prepare for the opportunity that comes in every human life: in this way wealth, love and position is gained. Every person born into the world can be a Clairvoyant—the power lies dormant in them. Our book "Clairvoyance Revealed," Free, also full information by addressing INTERNATIONAL INSTITUTE OF CLAIRVOYANCE, NEVADA, MO

MRS. MAGGIE WAITE.

Reading by mail \$1 and 6 cts. Business advice & specialty. 278 Merrick Ave., Detroit, Mich.

FATFOLKS Two years ago I weighed 47 lbs. by following the suggestions of departed friends; no gain, no starving, nothing to sell. Inclose stamp for particulars to Mrs. L. T. Moleworth, 116 Clymer St., Brooklyn, N. Y. 26

Expectant MOTHERS

Should use MITCHELLA COMPOUND it relieves all distress and makes childbirth SAFE AND EASY. BOOK FREE. DR. J. H. DYE MED. INST., BUFFALO, N. Y.

LADIES Star Regulator does the work; one full treatment Free. Mrs. E. Starr, St. Louis

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. BARRITT, M. D., LL. D., Dean, 233 South Broadway, Los Angeles California.

DR. J. S. LOUCKS

Is the oldest and most successful Clairvoyant Physician in practice; his cures are astonishing. Send him name, age, sex, look of hair and 6 cents in stamps and get a correct diagnosis of your case and he will treat you for \$2 a month. Cures are made after others have failed. He has a specific remedy that will make child-birth easy and safe; and a sure relief for morning sickness; also a safe sure cure for obesity. It will safely and speedily remove all superfluous flesh.
Address J. S. LOUCKS, M. D.
25 Warren St., Stoneham, Mass.

BY sending us a lock of hair, age, and sex with 25 cts., in stamps we will diagnose any case and treat according. Abbott & Boyd, 1010 Elm St., Cincinnati, Ohio.

MRS. JENNIE CROSSE, 25 years a public medium. Life reading \$1.00, six questions 50 cts. Send date of birth. Disease a specialty. Address 127 Oak St., Lewiston, Maine.

PSYCHOMETRY. Send 25 cts., a page of own handwriting with full name, and receive a reading. Address
ANGIE B. LATHROP, 123 High St., Belfast, Me.

HOW to Become a Medium in Your Own Home. Will send a pamphlet giving instructions, delineate your phases of mediumship and give a spiritual song book. All for 35 cents. Address Mrs. Jas. A. Bliss, San Diego, Cal.

AMERICAN HEALTH COLLEGE teaches Vitispathy! Universal Health Practice. Books, Batteries, Baths, Patents, Diplomas. Full equipments, legal everywhere. Adg., Prof. John Banyan Campbell, M.D., V.D., Fairmount, O.

THE CHILDREN'S HOUR DELPHA PEARL HUGHES.

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

Address all Communications for this Department to its Editress, "Aunt Rose,"
Box 63, Rollin, Michigan.

THE SONG OF THE BEE.

Buzz! Buzz! Buzz!
This is the song of the bee;
His legs are of yellow,
A jolly good fellow,
And yet a great worker is he.

In days that are sunny
He's getting his honey;
In days that are cloudy he's making
his wax;
On pinks and lillies,
And gay daffodills,
And columbine blossoms he levies a tax.

Buzz! Buzz! Buzz!
The sweet smelling clover,
He, humming, hangs over;
The scent of the roses makes fragrant
his wings;
He never gets lazy,
From thistle and daisy
And weeds of the meadow some treasure he brings.

Buzz! Buzz! Buzz!
From morning's first light
Till the coming of night,
He's singing and tolling the summer
day through;
Oh, we may get weary,
And think work is dreary,
'Tis harder by far to have nothing to
do.

—Selected.

HOW TO BECOME INVISIBLE.

(A Story for Boys, by Arthur F. Milton)

Going along the street one day I saw two boys of my own age about 14—pelted a dog with stones. Knowing that a word of protest from me would incur their displeasure and perhaps a volley of stones also, I desisted, but earnestly wished I could make myself invisible for a time being, still having the power to inflict punishment on such boys without their being able to account for the effect.

I had hardly expressed the wish before a voice said to me, "You can develop that power if you pursue the right course."

I started at first and turned around to see if somebody had spoken, but I saw no one. Then I wondered what did it, and how I could acquire that power.

The invisible intelligence seemed to understand my surprise, and query, and said, "Nature is intelligent—conscious of all our doings or wishes. She comes to our rescue by an influence bearing on us for good or ill according to our desires or designs.

If your desire to become invisible is to do good only wish it, you can acquire the power. It will grow on you, but it will take years to accomplish—perhaps a generation or two. But as human art can assist nature in many things, you can do likewise. Men can build themselves up by cultivation as you do a plant. Determine that you will have the power—will it constantly and consistently without mental reservation to use it selfishly—and at the same time practice temperance and justice. With these two virtues you can conquer the world and make of yourself a god. Temperance purifies the body. Justice, which implies honesty of purpose and act, develops absolute will. With all the passions under control, and the will in accord with the divine will—law—the body is yours—to do with it as you please. If your mind is set on making it invisible, to that end your desire will reach as the

point of your happiness. We all can have our reward for goodness. Your choice is made. It will be of practical service even in the next life as in the present. If not to make yourself invisible, which you will not need here it will take a higher turn and make you otherwise potent—as I am now manifesting to you. So go home and determine on your new course—and never say fail!"

I felt that it was truth speaking, whatever was doing it, or wherever it came from. My mind was made up to succeed, and I wandered home full of gravity and self-assurance—aye, enthused at the idea of success. In fact, I already imagined myself empowered to make myself invisible and doing things that were to startle the world and cause applause or wonder.

"Ah," I heard that voice again saying: "So soon—have you forgotten—there is to be no self-love in your motive—no desire for applause—spiritual gifts are not given for vain glory—for selfish delight. That has broken the backbone of many a power of the soul. It overshadows its beauty, and that robs it of the lustre which is needed to reflect pure spirit—the God principle of nature—the law that creates and governs all things spiritual, or the spiritual in all things. For spirit is God, and matter is its footstool—one absolute motion, the other inertia—one positive, the other negative, and the object of the positive is to control the negative. Spirit as a whole controls matter. It produces what may be called materialization, for a better term. Matter, as you know it, is but temporary—a veritable materialization of particles and atoms as they exist in another form. True matter is not solid, so to say. It is solid, but not as you understand it. Human spirits are spirit and matter individualized, but invisible to the ordinary physical sight—a reflected or relative mode of seeing. Clairvoyance is the absolute of sight, for through that you see the real, or indestructible, unchangeable immortal. Spirit and matter are interchangeable by virtue of contact with each other. But when interblended harmoniously they become perfect in action—the harmony existing in spirit freeing matter from its opaque form—purifying it, as it were. Materialization of spirits is a temporary opacity, and the passing of matter through matter a temporary disintegration. Spirits learn both of these processes, and have been enabled to practice them on man to some degree; but in each case, the man was a medium for that effect. Now, you are a medium for the temporary disintegrating process, but are not far enough advanced in harmony to get it under your own control, i. e., to making yourself invisible. Follow out our instruction and you will all acquire the power. Good bye!"

At this moment I awoke. It had been a dream, but one I never forgot, and since then have been endeavoring to follow the injunction therein given, still hoping to reach the power of making myself invisible. And should I not succeed, I trust other boys may take this as the cue by which to reach that desirable end.

CHOICE LITERATURE.

LIGHT OF TRUTH PUBLISHING CO., COLUMBUS, OHIO

- A CLERGYMAN'S VICTIMS—By Mrs. J. V. Ball. 25 cents.
SEX REVOLUTION — By Lola Walsbrooker. 25 cents.
ANYTHING MORE, MY LORD—By Lola Walsbrooker. 10 cents.
ADVANCEMENT OF SCIENCE—By Professor John Tyndall. 50 cents.
A TALE OF A HALO—(Illustrated)—By Morgan A. Robertson. 50 cents.
ANGEL WHISPERINGS—For the Searchers After Truth. By H. J. Ray-Curtis. Price \$1.50. Gilt.
AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.
A SPIRITUAL TOUR OF THE WORLD In Search of the Line of Life's Evolution —By Otto A. De La Camp. 50 cents.
RESURRECTION OF JESUS—An Agnostic's View. By Don Allen. Price 40 cents.
PSYCHOMETRIC DICTIONARY — A definition of the influences perceived by sensitives, by the author of "Higher Realms." 25 cents.
PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM — Crowell. Price \$1; postage 15 cents.
PSYCHIC WORLD—By author of Higher Realms. Price 25 cents, postpaid.
PHYSICAL AND SPIRITUAL EXPERIENCE—By Mr. and Mrs. John B. Christney. Cloth, 50 cts; postage 11 cts.
RELIGION OF HUMANITY—By M. Babcock. 15 cents.
STUDIES IN THEOSOPIHY — W. J. Colville. Price \$1; postage 10 cents.
SPIRITUAL BODY REAL — By Giles B. Stebbins. 10 cents.
STORIES FOR OUR CHILDREN — By Hudson and Emma Tuttle 25 cents.
SWEPT AWAY—A Sermon on Some of the Sins of Our Lawmakers. By Rev. Moses Hull. 10 cents.
THE CONTRAST—Evangelicism and Spiritualism Compared. By Moses Hull. Cloth, 75 cents, postpaid.
THE INFALLIBLE WORD AND HOW TO USE IT—By W. S. Buland. 10 cents.
THREE PLANS OF SALVATION—10 cts.
TWO LECTURES—By J. H. Randall. 10c.
THE ESTEY FAMILY—By Sarah E. Harvey. Price \$1.25.
THOMAS PAINE'S VINDICATION — By Robert G. Ingersoll. 15 cents.
THE NEW TESTAMENT OCCULTISM—By J. H. Dewey, M. D. \$2.
THE WATSEKA WONDER — A Case of Double Consciousness. 10 cents.
THE BETTER WAY—An Occult Story, by McL. Shephard Wolf. 25 cents.
THE INCOMING AND OUTGOING CHURCH—By Moses Hull. Tract. Price 5 cents.
THOUGHT FROM THE SPIRIT WORLD —By Mrs. Yeatman Smith. 20 cents.
THE LIVING TEMPLE OR THE HOUSE WE LIVE IN—By Dr. C. H. T. Beaton. 10 cents.
THE HIDDEN FAITH—AN Occult Story of the Period. By Alwin M. Thurber. Price \$1.25.
THE CROSS AND THE STEEPLE—Their origin and significance, by Hudson Tuttle. 10 cents.
THE DEAD HAND OF AMERICA'S LIBERTIES UNMASKED — By Elsie Charlton. 10 cents.
THE FALSE TEACHINGS OF THE CHRISTIAN CHURCH—By L. K. Washburn. 15 cents.
THE REAL ISSUE — By Moses Hull. An argument on political and industrial economy. 15 cents.
THE OTHER WORLD AND THIS—Compendium of Spiritual Laws. Cloth, gold and white binding; price \$1.50.
THE REASON WHY—Or Spiritual Experiences. By Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.
THE DRIFT OF OUR TIME — By Prof. Frank Parsons. From warfare and mastery to co-operation and brotherhood. Paper, 10 cents.
WAYSIDE JOTTINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price 50 cts; postage 10 cents.
WILL THE COMING MAN WORSHIP GODS—By B. F. Underwood 10 cents.

Minneapolis, Minn., June 20, 1899.

Dear Aunt Rose: I am a little girl just 11 years old, with three sisters, and I hope a great many cousins.

There are a great many good Spiritualists in Minneapolis, and most of their children go to the Lyceum that I go to. The last Sunday (it is closed for a little vacation now) we all went to Minnehaha Falls and had our Sunday school picnic. We had a lovely time and had our pictures taken. We stayed until 7:30 o'clock and then returned home.

I am very sorry for my invalid cousin, Annette, and I am glad she had her letter published. I must say, while talking about it, that dear Aunt Rose is very kind in having our letters published, and I must thank her for it. My mamma takes the Light of Truth and she has said more than once that she could not keep house without it. I must close now, with my best regards for every one and a hearty "Thank you very much" to Aunt Rose. I remain, yours truly,
ALICE CALMUS.

313 10th Ave. North.

You are indeed greatly favored, Alice, in having a Lyceum to attend and enjoy with congenial associates. How many members have you, and what

part of the exercises interests you most? Of course you had a lovely time picnicing amid the grandeur and sublimity of those enchanting falls! Did it not recall to you these lines from Longfellow's song?—

"Thus departed Hiawatha,
To the land of the Dacotahs,
To the land of handsome women;
Striding over moor and meadow,
Through interminable forests,
Through uninterrupted silence;
With hisoccasins of magic,
At each stride a mile he measured;
Yet the way seemed long before him,
And his heart outran his footsteps;
And he journeyed without resting,
Till he heard the cataract's laughter,
Heard the Falls of Minnehaha,
Calling to him through the silence."

WARNING.

Grive not so much for some one who has died,
That over thy neglect the living weep;
Love well the ones that linger at thy side—
How multiplied thy sorrows should they sleep!

—Charlotte Fiske Bates.

doxy merely a blind belief, which will eventually disappear before the searching light of Spiritualism.

EMANUEL.
Camden, N. J., June 25, 1899.

HALLELUYAH

My soul goes out in indescribable thanks and feelings of joy to you, Mr. Editor, and to that noble veteran, G. B. Stebbins, for the grand and indisputable proofs of Spirit life and its naturalness narrated on the second page of the Light of Truth of May 20 last. How glorious such proofs are! Such facts equal any of the phenomena of the New Testament, yet people doubt if the Christ has come. I wish we could have more facts of phenomena published than we do; they constitute the mighty, impregnable bulwarks of our philosophy. Skeptics, conjurers and self-adoring scientists shrink into nothingness and shame before the potency and grandeur of such facts. How insignificant and puny are all the theories of telepathy, subjective mind, sub-conscious mind, limited vibration, fraud, etc., when placed beside plain, simple facts as Bro. Stebbins has recorded for us, and they are not alone. There are hundreds of facts quite as convincing as these. Let the smart ones go on, they are building to themselves a monument of shame, a few years hence the builders will be forgotten, while Spiritualism and its glorious truths and phenomena will continue to enlighten the world and dissipate mental darkness until humanity shall reach the summit of perfection decreed by eternal law.

B. F. FRENCH.

A REMARKABLE DISCOVERY BY PROFESSOR BRINTON.

Prof. D. G. Brinton, the famous authority upon archaeology and linguistics, has given his valuable library upon these subjects to the University of Pennsylvania, together with many writings embodying his personal researches. It is doubtful, however, whether his papers include the following incident, the truth of which is vouched for, says the Saturday Evening Post:

While in Mexico, on one occasion the professor was the guest of the National Historical society of that republic. One day while discussing with a member on the street the blends of Aztec and Maya blood which enter into the average peon, the professor called attention to cranial peculiarities transmitted from these ancient races.

"There," he said, pointing to a laborer who was working on the street, "is a type in which apparently the maternal influences were Toltec and the paternal Maya or Carib."

"I see," said the member.

"Notice the man's forehead," continued the professor; "it has all the characteristics of—"

"That's that?" interrupted the supposed peon, dropping his pick. "That's that ye're saying, ye long-legged pervar-ikatur? I'll have ye know me fayther was a O'Shannessey and me mayther a Finnegan."

RELIGION OF HUMANITY—By M. Babcock. 15 cents.

THE Marriage Supper of the Lamb, By B. F. FRENCH.

Concise, Commonsense Exposition of the Book of Revelations and Parts of Daniel and Matthew.

Post Paid. Giving Home Startling but Truthful Aspects to Spiritualism. PRICE, CLATH. 35 CENTS.

Light of Truth Publishing Co.

DR. MANSFIELD'S

FAMOUS

Homeopathic Treatment

Cures where others fail. Send name, age, sex and leading symptom for Free Diagnosis. H. D. Barrett, Prest. N. S. A., Moses Hill endorse

W. A. MANSFIELD, M. D., 176 Euclid Ave., - - CLEVELAND, O.

NOW READY.

THE MOST IMPORTANT BOOK OF THE DAY BETWEEN

CÆSAR AND JESUS.

By Professor GEORGE D. HERRON OF IOWA COLLEGE

This book contains eight lectures delivered by Professor Herron last fall in Chicago under the auspices of the National Christian Citizenship League. The interest aroused was so intense that he is now repeating the course to immense audiences in one of the largest halls of Chicago. Professor Herron is the prophet of a better time and this is his greatest book.

No one should be without this book. It touches every present day question by revealing the foundation upon which the settlement of all these questions must rest. It contains the message which pre-eminently needs to be heard just now. It is of special value to all preachers, teachers, reformers and professional men and women.

Comments on Prof. Herron's Writings

"The burden of the Lord is upon his soul. No modern writer has stirred us more deeply than this author."—MAGAZINE OF CHRISTIAN LITERATURE.

"Dr. Herron thinks and speaks as one under the compulsion of heavenly visions and voices."—REV. CHARLES A. BERRY, D. D., ENGLAND.

"Above all those I have ever known, he seems to me to come nearest to Moses' way, and to walk as seeing Him who is invisible."—J. K. McLEAN, PRESIDENT PACIFIC THEOLOGICAL SEMINARY.

"Dr. Herron, like a prophet—a speaker of God that he is—does not argue; he appeals to one's moral nature; he pleads, he commands."—THE NEW YORK CRITIC.

"Here speaks a man with the profound conviction and intense earnestness of one of the old Hebrew prophets."—JOSIAH STRONG, D. D.

Send for "BETWEEN CÆSAR AND JESUS," 276 pages, 16mo. in cloth, gilt top. Should sell for \$1.00, but will be sent for only 75 cents.

OTHER BOOKS BY

Prof. George D. Herron.

The Larger Christ—Cloth, 12 mo, gilt top, 75 cts.; paper 25 cts.

The Call of the Cross—Cloth, 12 mo, gilt top, 75 cts.; paper, 25 cts.

The New Redemption—Cloth 16 mo, gilt, top, 75c.; paper, 40 cts.

A Plea for the Gospel—Cloth, 16 mo, gilt top, 75c.; leatherette, 40 cts.

Social Meanings of Religious Experiences—Cloth, 16 mo, gilt top, 75 cts.; paper, 40 cts.

The Christian Society—Cloth, 12 mo, gilt top, \$1.00; paper, 25 cts.

The Christian State—Cloth, 16mo, gilt top, 75c.; paper, 40c

Postage 5 cts. on each of above books.

FOR SALE BY

Light of Truth Publishing Co.

ONLY A POSTAL CARD

is needed to send for a sample copy of the

ABLEST,

BRIGHTEST,

MOST PRACTICAL,

MOST PROGRESSIVE

Weekly Political Journal in the United States

The American Nonconformist

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

The Editor of the "Nonconformist," Mr. C. Vincent, is one of the "Wincent Boys," who made the first hot fight for reform in Kansas in the latter eighties and early nineties. His name was included in the group of earnest reformers pledged 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.

The American Nonconformist, 629 S. 13th St. Omaha, Nebraska

JAMES G. BLAINE ON THE MONEY QUESTION—25 cents.

WORKS OF E. D. BABBITT, M. D., LL.D.

THE PRINCIPLES OF LIGHT AND COLOR.

Superbly issued, royal 8vo, with over 200 engravings and colored plates. Price \$5 or \$5.32 with postage or expressage. Price in massive half-Russia binding, 75 cents extra

"An imposing volume of nearly 600 pages. Shows a great amount of research on the part of the author. Will prove a great acquisition to Scientific Libraries."—N. Y. Herald.

HUMAN CULTURE AND CURE.

In six parts, four parts being already issued. Price for each, postpaid, 75 cents.

PART I. The Philosophy of Cure, including Methods and Instruments.

"The 'Principles of Light and Color' is in every respect masterly; and 'Human Culture and Cure' appears to be no less remarkable."—Dr. Pascal, 12 Rue Picot, Toulon, France.

PART II. Marriage, Sexual Development and Social Upbuilding.

"The usual heavy volumes issued by medical authors do not contain a tithe of the practical information that is included in Dr. Babbitt's work."—J. O. Underhill, Chicago.

PART III and IV in one volume, postpaid at \$1.50.

Covers wonderful ground, including Mental Science, Phreno-Physiology, Psychometry, Hypnotism, (explained for the first time), Clairvoyance, Nervous Force, Insanity, etc.

HEALTH AND POWER.

"Worth its weight in diamonds." Price 25 cents.

Religion as Revealed by the Material and Spiritual Universe.

378 pp., illustrated; postpaid, cloth, 82c.; paper, 58c.

"It proclaims a most beautiful and glorious gospel. If all could be lead to believe in such a gospel, the world would be almost infinitely better than now."—Dr. O. O. Stoddard, Philadelphia.

LIGHT OF TRUTH PUBLISHING COMPANY.

J. C. F. GRUMBINE'S WORKS.

CLAIRVOYANCE:

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

It is a system of inspired teachings concerning Divinity, especially how to unfold the Clairvoyant vision, to pierce the veil of sense, see and converse with spirits, enter at will into the spirit world and become a seer and an adept in mystical science. To the student, it will prove to be of priceless value. \$3.50.

PSYCHOMETRY:

Its Science and Law of Unfoldment.

The student of Occult, Mysticism, Spiritualism and Theosophy, will receive a scientific exposition of the Science of Psychometry. Price 50 cents.

LIGHT OF TRUTH PUBLISHING CO.

WHAT YOU HAVE BEEN LOOKING FOR.

Ten Cents Per Copy * THE PSYCHIC DIGEST * AND * OCCULT REVIEW OF REVIEWS * One Dollar Per Year

Edited by ROBERT SHEERIN, M. D.

A MONTHLY compendium of the contemporaneous thoughts and writings of the World on Mental Science and Occultism. It will be quite conspicuous from all other publications devoted to these subjects. Instead of furnishing the reader with original articles, editorials, or reviews, it will give an able DIGEST AND REVIEW of the best opinions, thoughts and writings of all the important psychological and occult papers, magazines, and reviews, gathered from the world over. It has no editorials of its own. It is not its purpose to present the views of its editor, but to represent the best thought, the latest discoveries and writings as far as expressed in the Psychic and Occult Science Literature of the world.

A TREASURE FOR BUSY PEOPLE.

Most Psychic and Occult students have neither the time nor money to spend on reading the vast array of periodicals devoted to their line of study, and it is the purpose of The Psychic Digest and Occult Review of Reviews, to supply their wants in this respect. You will profit more from a few hours reading of this Journal than in weeks of study put upon other periodicals. You cannot possibly gain better satisfaction for many times the expenditure elsewhere.

The Psychic Digest and Occult Review of Reviews is clubbed with The Suggester and Thinker—both sent for one year for \$1.50. Write for other premiums.

Send 10 Cents for Sample Copy. NO FREE COPIES. Address

ROBERT SHEERIN, M. D., 178 Summit St., Cleveland, O.

"LICHSTRAHLEN."

(RAYS OF LIGHT.)

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

Max. Gentske, West Point,

MUSIC AND THE ARTS

and the highest unfoldment of all Life's Forces are now successfully taught by the power of

TRUE INSPIRATION.

My method is not a remedy that only palliates, but it leads to a true solution of all inspirations. Send 2-cent stamp for a sample copy or my monthly publication, Universal Harmony, and circulars giving further information. Address, STELLA C. BISHOP, Daytona, Florida.

IDEALS—A Romance of Idealism. Charles Grissen. Price 25 cents.

AN ESSAY ON Mediumship

By Prof. J. S. Loveland, PRICE 25 CENTS. POSTAGE PAID.

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

Light of Truth Publishing Co.

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

NEWS OF THE WEEK

New York financiers are thinking seriously of buying Ireland from Great Britain.

The Missouri supreme court handed down a decision condemning insurance combines.

William Jennings Bryan made a speech in Columbus, O., on the 7th inst. Subject, "Democracy."

Former King Milan of Servia narrowly escaped assassination at Belgrade, Servia, on the 6th inst.

Fourth of July casualties reported from 250 towns to Chicago papers were 30 killed, 2,000 injured; fire losses were \$233,070.

The Indianapolis Journal says that the large increase in the demand for overalls is one of the great evidences of prosperity.

Christian Endeavorers met in convention at Detroit. There are 55,000 societies and 3,500,000 members belonging to the organization.

Mrs. Emma Dorothy Eliza Neville ("E. D. E. N.") Southworth, who died recently at her home in Georgetown, D. C., wrote over seventy novels.

An order directing the enlistment of ten new regiments of infantry was issued on the 6th inst. They will be numbered from Twenty-sixth to Thirty-fifth.

The Texas flood situation results from four days' steady rain, beginning June 26, which at some points partook of the nature of cloudbursts. Over 200 lives were lost along the Brazos river.

It is estimated that the cost of taking the next census will be about \$16,000,000. The enumeration will not be taken until next June, but the work of preparing for it is going on vigorously.

Western stove manufacturers met in Chicago behind closed doors and advanced prices 5 per cent, to take effect at once on all stoves and ranges. A further advance is likely in the near future.

A strike of 40,000 men employed by the tin plate trust is on. The men demanded an advance of 20 per cent in wages. The trust offered 11 per cent as a compromise, which so far has been rejected.

It is reported that 200 persons have met their death on the Edmonton trail to the Klondike. Twenty-five died of scurvy, 50 were drowned in the Great Slave lake, 10 were frozen to death, and the others were lost or died of starvation or committed suicide. Among the last was a New Yorker named Richter, who shot himself and left behind a memorandum charging his death upon the promoters of that route. Hundreds who are now upon it are in great peril.

One of the most terrible railroad accidents ever recorded in the history of Columbus occurred Sunday afternoon, July 9, at the Woodward avenue crossing of the Big Four tracks at the entrance to the state fair grounds. William Reinhard with his wife and five children were driving over the crossing, an unprotected one, when the horse and carriage were struck by a flying express train hurling the whole family into eternity in a second of time and without a particle of warning. The engineer of the train stated that this crossing is the most dangerous of any on his run, but the Big Four officials, murderous buccaneers, are too busy figuring out how to pay dividends to provide safety gates, flagmen or any other protection to the public. Humanity is cheap, dirt cheap.

ANYTHING MORE, MY LORD—By Lois Wainbrooker. 10 cents.

SCIENTIFIC DEVELOPMENT

How to Develop Soul Power, learn how to use the Seven Creative Principles in the Unfoldment of The Interior Consciousness. My Helps are wonderful. Send for these at once.

- Intelligence (monthly) one year - \$1.00
Your Influences in the Astral World - 2.00
"The World's Crisis," Two Visions - .10
From Disease and Death to Life and Health - .25
The Mystery of Sin - .05
The I Am—Love - .10
Four Weeks Treatment for Higher Development. The Mind Unfoldment - 1.50

Total \$5.00

Send \$1.00 NOW and get all of these at once to help you onward to the higher realm. We will trust you for the balance (\$4.00) to send as you can afford it—10 cts. or 25 cts.—any time in six months or a year. Do not delay in your greatest desire to advance. It is your eternal joy. Ad'ss

PROF. V. JAY HILLS, S. C., EDITOR of INTELLIGENCE, Springfield, Ohio.

FRED P. EVANS, THE SLATE WRITING PSYCHIC,

Has taken a vacation until September. Due notice will be given in these columns of his return to New York City.

Wanted Ladies and Gentlemen to learn the Science of Healing—the best paying profession of modern times. Lessons sent by mail. Write for free information.

DR. EARLI,

Lock Box 88, - - - Eureka, Kan.

\$1.00 for 10c. We don't send you a paper dollar for ten cts., but we do send, on receipt of 5 two-cent stamps to help pay postage, our great big wholesale catalog and price list which contains more than a dollar's worth of information. We sell anything and everything. The 10c. you pay for postage will be deducted from your first order. Write to-day. FRANK E. MORRISON, 4 Temple Court, N. Y.

WHY NOT

Get a photograph of your guides or some of your

SPIRIT FRIENDS?

TERMS

Reduced during the Summer months. Send 2-cent stamp for instructions to

FRANK N. FOSTER,

305 Tompkins Ave., Brooklyn, N. Y.

TESTIMONIAL.

RESCUE, MICH.

Dear Mr. Foster:—The last spirit photo you sent me was just what I wished for. You will be dear to me while I live. That picture has made a text for the whole orthodox community to think about, and they are mum now. JAMES CARROLL.

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, 305 Park Ave., Baltimore, Md.

THE

Mississippi Valley

Spiritualists' Association

Will hold their Seventeenth Annual Camp Meeting at

MT. PLEASANT PARK,

Clinton, Iowa, from July 30, to August 27, 1899. Write to E. L. Kilby, Sec'y., Ottumwa, Iowa, for a 36-page illustrated pamphlet containing programme of entire meeting, railroad and river rates and other information concerning the meeting.

HAVE YOU TEN FRIENDS?

WE will mail 10 Sample Copies of the LIGHT OF TRUTH to any ten addresses forwarded as per blank below on receipt of 10c. in silver. Cut out the blank form, fill in the names and forward with the amount named, which will cover postage and clerical expense, and we will promptly forward the papers.

Table with columns for NAMES and ADDRESSES, numbered 1 to 10, and a field for Name of Sender.

W. M. Forster, M. D.

1059 MARKET ST.,

San Francisco, California.

Special attention is given to diseases of the Nervous System, the Liver and Kidneys.

Correspondence Invited. Enclose Stamp For Reply.

Do You Need Help?

We have assisted thousands to health. Write stating age, sex and leading symptom. By Spirit Power and Clairvoyance I will diagnose your case for two 2-cent stamps.

DR. B. F. POOLE, Clinton, Ia.

Dr B F POOLE, Clinton, Iowa.

Dear Sir:—Your remedies and system of treatment are the best I have ever used. I have tried many. Please send another month's remedies. Fraternally, L BORING, Ontario, Wis.

JUST OUT... CULTIVATION of PERSONAL MAGNETISM;

— BY — LEROY BERRIER.

A Treatise on Human Culture. Price \$1.00. Postage 5 Cents.

The Only Popular Treatise of Its Kind. This treatise reverses the common belief that PERSONAL MAGNETISM, LIFE FORCE and MIND FORCE can not be cultivated and acquired. It is a COMPLETE COURSE OF INSTRUCTIONS that will enable all who possess them, to become powerfully magnetic. Address LEROY BERRIER, President Institute of Human Culture, Minneapolis, Minn.

PSYCHIC WORLD;

or, Experiences After Death.

An illustrated spiritual novel by the author of "Higher Realms" and "Psychometric Dictionary." "Psychic World" is a sequel to "Higher Realms." Price, 25 Cts. Post Paid.

LIGHT OF TRUTH PUBLISHING CO.

- "Samantha at Saratoga" and the Light of Truth one year, \$1.

ASTONISHING!

— THAT —

Dr. A. B. Dobson's

Healing Powers are being repeated over again through the Mediumship of

Mrs. Dr. Dobson-Barker.

— WHO HAS —

SUCCESSFULLY TREATED THOUSANDS OF PATIENTS

Curing all Diseases that flesh is heir to with her Magnetized Remedies.

Do You Wish Good Health?

IF SO send 3 2-ct stamps, lock of hair, age, sex and one leading symptom, with full name and plain address, and be convinced of the WONDERS OF SPIRIT POWER.

YOUR CASE DIAGNOSED FREE.

ADDRESS ALL MAIL TO

Mrs. Dr. Dobson-Barker BOX 132, SAN JOSE, CAL.

ECHOES FROM THE WORLD OF SONG,

By O. Payson Longley.

A handsomely bound volume of music that should be in every home. Price, \$1. 15 Cts. Postage. LIGHT OF TRUTH PUBLISHING CO.

College of Psychical Sciences.

The only one in the world for the unfoldment of all Spiritual Powers, Psychometry, Clairvoyance, Inspiration, Healing, the Science of Harmonics Applied to the Soul of Music and Physical Expression and Culture, and Illumination. For terms, circulars, percentage of psychical power, send a stamped addressed envelope to J. O. F. GRUMBINE, author and lecturer, Syracuse, N. Y. Send 25 cents for sample copy of, or \$1 for a year's subscription to "Immortality," the new and brilliant Quarterly Psychical Magazine. Address: J. O. F. GRUMBINE, Syracuse, N. Y. 1718 1/2 W Genesee St.