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Light of Truth



W. T. STANTON, NATIONALIST AND REFORMER.

An Exponent of the
Philosophy of Life.

HY

Philosophy and Facts.

THE LAW OF PSYCHIC PHENOMENA.

And a Scientific Demonstration of the Future Life, by Thomas Jay Hudson.

Reviewed by Prof. J. S. Loveland.
ARTICLE I.

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But this is not the only instance of the antithetical character of his mode of argument as we shall see in the course of our review. He abounds in this form of self-contradiction, and it is very difficult to conceive how an author can expect to convince his readers by such an extraordinary course of assumed argumentation. It certainly is not calculated to inspire any fear of the force of his conclusions, or any high opinion of his logical acumen.

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As an author introducing essentially a new psychology, it was incumbent on Mr. Hudson to state in extent and define with precision the attributes and powers of these two distinct mental entities. This he has not done, and only by a most patient scanning of the more than 700 pages of the two volumes are we able to find even a partial statement

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The subjective mind takes cognizance of its environment by means independent of the physical senses. It perceives by intuition. It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism."

"The real distinctive difference between the two minds seems to consist of the fact that the "objective mind" is merely the function of the physical brain, while the "subjective mind" is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independent of the body."

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But what is the wonderful intuition? According to Mr. H. it is a form or mode of perception. He is correct in that, but he never seems to dream or suspect that there can be no perception without prior sensation. Indeed, he seems to be woefully ignorant of the principles of mental philosophy, and also of the fact that there can be no correct psychology without a knowledge of physiology. Mind and body work together until death separates them. But he says that the subjective mind "perceives intuitively the laws of nature." But he does not allow the existence of senses in the subjective mind, then there can be no perception. There can be no differentiation from the homogeneity of infinite life into personality without the development of the consciousness of the me, and the not me. Intuition is the sensing of principles and qualities, including the perception of the same by the reason. It is, hence, a normal process, and partakes no more of "omniscience" than the sensing of eye or ear.

The difficulty with Mr. H. is that he fails entirely to comprehend the duality of sensation, and assumes for his imaginary subjective mind the powers and functions of the reason. The wonderful feats which he ascribes to this creation of his imagination are simply the acts of the intellect through the perceptions of the interior senses. Whoever has studied the process of evolution knows that the first—the lowest—forms of animal life possessed only one sense, that of feeling. The ameba feels without nerves, digests without a stomach. But from this primitive sense of feeling has been differentiated the other four physical senses, which are only special forms of feeling. Every latent function evolves an organ for its use or manifestation. What is popularly called psychometry is the primitive soul sense, and its differentiations constitute clairvoyance and clairaudience. And they have just as distinct nerve or brain matter as a medium for their activity as do the intellectual faculties of the reason. But the sensations produced by the impingement of the imponderable energies of nature and of the universe of mind are not those of the nerves which serve the physical senses. The most eminent physiologists confess that we know comparatively little about the brain, and I may add that we know vastly less of that vast system of nerves called the ganglionic, or the nerves of organic life. Where can we find any tolerable exposition of the functions of the solar plexus and the other great nerve centers or plexi? It is more than inferred that these nerves extract the nerve essence from the arterial blood in mode analogous to the lacteal vessels, and that plexus, ganglion and brain are depositories of the same. And if Mr. H. will master the functions of these two nervous systems and brains he will find that the regal reason has two avenues by which it contacts with the universe of mind and matter, and that it is a perfectly normal process in both cases. I think these positions substantiate my contention of the oneness of our mental nature.

But I propose to make it still more clear by showing the conflicting and monstrous nature of Mr. H.'s positions. The reader will remember that one of his propositions is, that the "objective mind is merely the function of the physical brain," and on page 247 of "Future Life" he adds, "and ceases when the brain is destroyed." No language could express a balder materialism than this. It is only another form of saying that "thought is secreted by the brain as the bile is by the liver." And if the wonderful achievements of the intellect in the vast field of scientific progress and human advancement are only "the functions of the physical brain," we are

entitled to affirm that his "subjective mind," if there was such a thing, "merely the function" of the "medulla oblongata," or some other portions of the nervous system. And especial when we are informed on page 262 "Future Life" "that so far as this life is concerned the subjective mind has primarily but three functions, namely 1. Self preservation; 2. Reproduction 3. The preservation of the offspring. These are primarily animal functions. They are nevertheless its only normal functions. This is demonstrated by the fact that it can be performed by other function or exercise, and the use of its manifold powers except under the most intense abnormal conditions of the body." Now, it will still be every person as a most singular and absurd assumption that the wondrous powers of the human intellect are merely brain functioning, while the "normal" functions are the only normal ones of the "immortal soul" during its earthly existence. That is, it requires a soul entity to perform mere "normal" functions," while the grand triumphs of the intellect in the fields of science, philosophy and of civilization, in its largest sense, are all accomplished by mere brain functioning. Out upon such nonsense. If the physical brain or a portion of it—the cerebrum—can accomplish such grand results, the "normal" portions of brain substance, whether the cerebellum, medulla oblongata, the spinal cord or the solar plexus, can do all the rest, and we have nothing but the baldest materialism as the only logical inference of Mr. Hudson's "hypothesis." He comes before the world assuming to present a new psychology, which shall prove that man has a soul, and to "demonstrate" that the soul can secure immortality; and yet his first position is that essential mind is a function of physical substance! If Mr. H. were an utter atheist he could take no surer course to destroy all faith in spirit personality and a future life than in the mass of assumptions and fallacies which largely make up his two volumes.

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THE FUTURE OF SPIRITUALISM.

and force and influence of past generations promote the growth of spiritualism having degenerated, like the rest of the established church into a materialism to feed a sensual and ignorant and philosophy having been its inspiring power to promote the cause of lack of practical education.

It is a small part of the fact of its mortality with the little value it now has in the eyes of the world. What value has the spirit world as a higher plane of development than this life. It is to be searched thoroughly not accepted indiscriminately independent of the "moral law." It is to be shown that its manifestations are superior to the laws of human life, otherwise truth has nothing to substantiate its claims. Release from orthodox restrictions is not man's liberty should become the law of offence and sin. If it is not as the mind has been freed from the freedom or enlightenment of the mind is not a sudden thing whereby the laws that govern its life and its manifestations are reversed and made imperative, but is the result of the advance of the human mind to higher into the knowledge and light of truth. The mind does not make any radical change "on the spur of the moment," but as it is convinced of the superiority of the new condition, and as it is an advance from a state of preparation to a state of possession.

It is immensely superior to the former condition of every mortal mind. To be sure, the philosophy of Spiritualism includes great comforting and inspiring truths, but they have become involved with the sensual and physical and hence have lost much of their practical uplifting power in the human life, having become exponents of man's weakness rather than of his strength. This is the reason why it has such a poor conception of God the Infinite Spirit, and such a debased ideal of spirit life as to demonstrate it by fleshly passions.

It is to be well known as to require an unimpaired attention to emphasize the truthfulness. He wrongs the truth who does not present it in its most fitting way and the most powerful presentation and the most compelling power is in the life that exemplifies the truth.

The spiritual theology that has prevailed thus far in the present century has been hardly interpreted a single fact of the truth, and its presentation is either written or presented a respectable imitation of the orthodox dogmas that claim as much exaltedness correctness. Both Spiritualism and the established church believe in the immortality of the soul, that the reason why it is freed of sin, the former as the Inalienable right and possession of every man that reaches into the world. But to know has Spiritualism demonstrated practically that continued existence beyond the grave is on a high-

er plane than this life. In fact the philosophy and theology of Spiritualism has been emptied of its real meaning and name to uphold a system it was never intended to carry out. However, in spite of the changes and modifications, the numbers of adherents has steadily increased, because this system now represents nothing of a moral nature beyond that which the natural world reflects, and that is what the natural world has as absolute freedom.

Every portion of spiritual philosophy points to a truth that is spiritual, and if those truths had not been obscured in the lives of the leaders of Spiritualism they would not now be so nearly a dead letter. The spirit above interprets spiritual truth and man's weakness becomes a mighty power when it is emptied of itself, and with it is truth. But many a teacher so exhibits himself, that that which he claims he represents is forgotten in the personal attraction offered. The human representative of a sense of human responsibility of great power, as attainment of a clearer understanding of the authority of the human will, the possession of a truer conception of the moral nature of the Infinite Spirit and man's relation to it have been, and status shows how divine and divine has been the advance of the mass from the "truths" of the old schools of theology. They indicate an increase of power intellectually and morally that refuses to be bound down to the narrow traditional dogmas that are so harmful to humanity and so derogatory to God. Year by year these elements have grown, and they have been opposed by increased activity in religious enterprises and orthodox revival. Every good teacher who seeks to maintain the authority of a right spiritual theology has been used - yet there has been a steady effective deliverance from the dogmatic slavery of ecclesiasticism.

Still spiritual philosophy and theology has had very little of a very small part in bringing it about, whatever other influence may have favored the emancipation of the people. While the lives of the majority of the adherents to the doctrines of spiritualism are no worse than the majority of the lives of its leaders have not been such as to show the superiority of the moral life of the spirit world over the animal or earth life. It is hardly supposable that the supreme intelligence, infinite wisdom or the eternal spirit could be so dominated by evil spirits as to fail to find worthy witnesses of himself - to be able to - or to refuse to temper the light of truth upon human minds as not to bring about to some results in character as to the darkness of the lives of "living witnesses" if it have appeared in no way contrary to the various motives or methods of human action, and the direct power of spirit control had not seemed desirable, it has been in the hands of the few who practice operation in the daily life. Not that its doctrines and laws are dead letters but that the incompetencies between doctrines and practice operate as to the better part of Practice. But, there are those who refuse to be led along such lines or to think and act under uncontrolled impulses.

There are those who believe that Spiritualism is a bad description, a large gain in philosophy and religion than the world has heretofore known. But, underlying all, as the work of its defense and the only mark of its support, they maintain that the before and after description of spiritual truths are made manifest in the human life, and nowhere else. That while the spiritual life is the realm of freedom it cannot be separated from the human but it is clearly revealed by it. Such a conception does not mean li-

ken to all the passions of the body, but that as the body manifests the life of the spirit, so the more clearly is the relation of the human to the divine and the divine to the human revealed. Such a conception means that the human life is a means, not a barrier against the human, or comprehension of human powers with spirit agencies in manifesting the life of God.

The path to spiritual enlightenment and engaged life, through the passions of the body is a very unglorious and fatal way to the attainment of the highest wisdom, wholeness, and health and joy. Wisdom, wholeness, and health and joy, and to what may be called the "dry rot" of materialism.

Truth is divine. It has an ethical and a reasonable life and reproduces itself after the law of its own life, not after the law of the flesh.

The apprehension of truth in the personal experience, and the moral interpretation of it in the daily walks of life, bringing all the powers of man and the Infinite Spirit, to bear upon operation in the commonest events of life, reveal the vitality, power and common sense of True Spiritualism. G. W. BRAINFURD.

AN APPEAL.

LETTER FROM JUDGE LAILEY.

It is not often that I see the columns of our spiritual journals full of publications from my pen. There are now so many who have so much that is so interesting and so important to my knowledge of what this ordinary moment I do not wish to occupy valuable space. My silence is not because of a lack of interest in spiritual things, for I was never more impressed with their importance than now. I have realized, however, that in the early days of the new Spiritual Dispensation we were too sanguine and anticipated too much. We planted fresh seed from stock as old as humanity and others have been the result of the ages. The soil had some partaken of foreign truth, grafted on the parent stock, that it did seem that food by nature adapted to the soul's want would be welcomed everywhere. We have learned that human appetites are based on an accumulation of unadvised enrichment that a second nature may lead us to repeat the most wholesome to both soul and body. No longer has error been taught that the truth has seemed a lie, though spoken in the ear by angels and proclaimed by messengers of the Most High. The work of dispensing light and knowledge has been assumed by all who dared the undertaking, and they have been many. It is the privilege of all, it is the duty only of the some who are the best workers of the world. We have learned the folly of casting pearls before swine and that those who thrive from the credulity and ignorance of others are not too quick to lead them into the ways of truth. Our experience has been that the power of the spiritual reason able exertions upon the frail but mighty mind in voicing the utterances of angels who are keen in discerning the visions presented from the extraneous and the material of Practice. They have ever been and always shall be opposed to mere semblances of truth if by another course to me who will be welcomed with all the love of my soul, if some other woman comes in the semblance of the power of Practice will be reversed. I had her very far for a dozen failures than one fraud. Those who give their time and strength in efforts to convey to me answers to our desires are as fairly entitled to compensation as the poorest who have failed in the name of his client as the doctor whose private fee, as the clergyman whose prayer fee, are considered. When Soul sought information as to his father's sense of the year he beheaded because he had nothing to give in return for the sufferings.

tion. My servant kissed him the requisite fee, and Samuel anointed him king over Israel. I have now had so many years experience with mediums, and have watched them so critically, that I am not ignorant of their frailties, nor unaware of the terrible strain that is placed upon their energies, nor of the unreasonable exactions from them for their services. A severe normal. To see beyond the boundaries of the material world, as it were, a candle is lighted whose flame feeds upon the energies of the poor sensitive, and at the end of a long lecture or service the medium is limp, tired, exhausted, and is liable to be assailed by those who could and would be repelled when in a normal condition. I could recite numerous instances of this character were it requisite to prove my assertion.

My purpose in this communication is to supplement a portion of what I have said with a brief recital of our recent experience with Mrs. May S. Pepper, of the well known case of Providence, Rhode Island. This lady is one of the most marvelous test mediums I have ever known. Like most others she is but little understood. Though large in stature, and somewhat fleshy, her complexion is black, and lips pale. A severe injury to the back of her head has so seriously affected the nerves connecting with her eye as to diverge her line of vision and cause intense suffering. Her body is insufficiently nourished with blood to give her required vitality. With little physical exertion she is completely exhausted as to require immediate rest. If she ascends stairs rapidly her lips become purple, heart action uncertain, and symptoms alarming. Her usual control is Bright Eyes, a Kirgapan Indian maiden, only, however, one-fourth the blood of the red man. There are many now living who knew her in life, when she traveled through the country with her parents giving valuable and useful counsel. She has served her a useful purpose, since she passed at about the age of twelve years into the spiritual world. She is now inseparably identified with the life of her medium. Of course she and a great number of those from the spirit side intervene in prolonging the days of Mrs. Pepper's usefulness as much as possible. Mrs. Pepper is here to consult Dr. Hermann Knapp, the eminent eye specialist in New York. Yesterday, after several unsuccessful operations, she obtained a consultation. The doctor, after a critical examination, declined to assume the responsibility of an operation to relieve her suffering, owing to her low physical condition, to which I have already referred. What the operation is to be a source of regret to her many friends. To go on and meet her engagements means speedy death. A comparative condition from patients in our work for a prolonged period since can preserve her life. (To be closed on Page 11.)

Blood... Bubbles.

Those pimples or blotches that disfigure your skin, are blood-bubbles. They mark the unhealthy condition of the blood-current that flows through you. You must get down to the blood, before you can be rid of them. Local treatment makes it impossible. If it does not heal, The best remedy for eruptions, eruptions, sores, and all blood diseases, is

Ayer's Sarsaparilla.

CORRESPONDENCE

CINCINNATI.

An Appeal for Harmony—Unforeseen Changes—Fate.

The Society of Universal Spiritual Culture met Thursday afternoon, October 22, with sad hearts, caused by Mrs. Pfuntner's change of residence to Indianapolis, where her husband is studying medicine. Our loss is Indianapolis' gain, may she appreciate it.

Mrs. Fowler opened the meeting by stating Mrs. Pfuntner's departure, the regret was deep with all.

Mrs. Heckman made a soulful invocation, saying in conclusion that the spirit and guides of our absent sister were with us.

Mrs. Bachman then read a lengthy article, "Resurgam," from which we extract the following:

"I would speak a word of encouragement to those who have slipped backward a step in the climb, or have been thrown prostrate in the wrestle of life. There are those who allow themselves to become discouraged and depressed in mind because their hopes seemed deferred and their efforts futile. There are those who grow sick at heart when they meet unappreciative ears closed to their beautiful words, flowing from a bright realization of truth, those who weep and yield to waves of depression, simoons of the world's belief in hard times and human depravity, those who feel at times they would gladly lay down the burden of life and give up the struggle forever.

To these I would bring a message from the source of power, the realm of pure being, from the land of the real and perfect. . . .

Dear hearts, there is never a day nor a condition that you are not equal to. . . .

Every difficult condition is but a call to arouse new energy and develop new strength. It is not true that these testing times come of evil. They result from ignorance and error because the ignorant and erring need such results, first, to check what would otherwise be ruinous in the end, and, secondly, through the wrestle strength may be developed and a higher plane attained, so that the child shall no longer neither be liable to such erring, nor subject to suffering from like errors. Without exercise no power is unfolded and without obstacles no exercise is possible. If we were already perfectly wise and symmetrical there would be no error, and hence no harvest and no overcoming of the sequences of error.

But without the possibility of growth, of education, there would be stagnation—no life. For life is evolution from degrees of unfoldment unto higher and broader degrees. Life is movement from lower to higher, from stage to stage of the modes of manifestation of infinite being. . . .

We should rejoice in the fact and meaning of life, progressive, ceaseless, living life.

Know that your inherent possibilities are limitless and ever pushing out to express themselves.

I would here earnestly impress a lesson. It is important that under all trying conditions a state of mind serene and free from discouragement and depression should be steadily maintained. Thus, you must overcome. It matters not whether the undesirable thing be removed at once or not. It will go just as soon as the purpose for which it came is accomplished. That purpose is under the law of good and we do not wish to defeat it. If we maintain an attitude of mental supremacy while the work is going on, being confident in the beneficence of all results, the end will be victory without delay. . . .

And the harder the trial the more important it is not to become discouraged or depressed. Either will yield the question, to cravenly submit to that which came to serve you. It is just the opposite from the right thing to do.

Buoyancy of spirit, with a will that is indomitable overcomes all things, through contest and victory lies the way to power and dominion. When all men and all things turn against you then is the time to leap for joy, for great is your reward in the kingdom of aonian life, now, here, always and everywhere. . . . Let your motto be "Resurgam."

Dr. McAllister, commenting upon the article, voiced beautiful thoughts and gave this advice: "You are all of more importance than you think; believe yourselves children of the Infinite with infinitude as an inheritance. Be not timid. Go to your chamber in silence and seek the at-one-ment with the Father. Fear not to aspire to enter the most Holy of Holies. You have a divine right to do so. Strive to reach a plan of unfoldment which will lift you into the highest spheres. The higher a plane you reach the wider the field expands before you. Go in silence. Oh! what a power in silence. In silent communion is attained knowledge more precious than gold! I would say to you, be not content with the Guides who have led and been with you for years. Send forth a desire for a change of Guides, for more advanced ones, and those who have for years attended you will gladly bring more advanced ones. But the desire must first be manifested by you."

Speaking of the spirit of unity and progression exhibited at these meetings, he said: "With such an influence you ought to rise above all obstacles and make all things come your way. I am pleased to see so many business men here. Something more than curiosity brings you, and speaks well for the spirit of these meetings."

Monteka then gave a "little preach" and communications. "The new woman and the new man meet here together, a harmonious one, as the Great Spirit meant they should. The squaws and the spirit friends have a string to the braves, and when we pull the braves just have to come—they can't help it."

One of the gentleman called upon in eloquent language gave his spiritual experience. During a thunderstorm he rode through a dense forest when quite a young man. Lightning would cleave the sky, illuminating all things momentarily, to be followed by darkness more dense. When about to give up in despair, he came to a broad field. Simultaneously the moon merged from a dark cloud and the way was clear. Just as he had gone through the darkness and wilderness of creeds and dogmas, with an occasional lightning flash of true inspiration which made the darkness more intense, when, as he was about to give up in despair and sink into materiality, the bright moonlight fell upon him in form of a spiritual power, which led him into the beautiful field of Spiritualism, where he is seeking knowledge and more light, which accounts for his presence this afternoon."

Mrs. B. then read an address, stating many had expressed their regrets should these meetings be discontinued. "This need not be. We have allowed the burden of entertainment and instruction to fall upon Mrs. Pfuntner, and now, since she has left for other fields, we are dismayed. It may all be for the best. It may be a "call" to arouse new energy and develop new strength." Let us meet and develop ourselves intellectually and spiritually. Let us make Universal Spiritual Culture more than a society name. "Universal" is broad, so let our scope be. Let us invite all thoughts germane to

"Spiritual Culture" and these afternoons be devoted to this "Culture." Each one can say or bring something to add to the interest and profit. Let us be co-operative. If you have read something of interest, if a beautiful thought or inspiration comes to you, share it with us. If the spirit friends open your spiritual sight or hearing tell us what you receive. At any rate let us try it for one month. We will always have a test medium with us, but do let each and every one do something. In this way only will you develop the latent power within.

I would like to make this suggestion: Let some one choose a subject, and all who can say quote or read to us something germane to the subject. For instance, if "Harmony" be chosen, let harmony be uppermost in your mind during the intervening week.

Until we meet again desire, create and think harmoniously. Breathe out upon the world at large harmony, and no doubt, as thoughts are things and have power, we may throw out an influence for good to others."

This suggestion was met with unanimous approval. Many others were also offered. One gentleman suggested that if we had nothing to say upon the subject, we must say "Amen" to what others have said. The meeting which began in sadness ended in joy, and a feeling of new life and good will permeated the assemblage, showing we had profited by the teachings of the Guides of Sister Pfuntner, her absence causing a common regret, which binds us closer than ever.

Mrs. Pfuntner returned Sunday evening to lecture for this society, and will do so until another speaker can be found. The subject, "Come, now, Brethren, a Final Farewell," was suggested by the thought thrown out, but it was not a "final farewell," as there is no such thing, for when love binds souls together even death brings no final separation. Our orthodox friends who believed in everlasting damnation did believe so, but the light of Modern Spiritualism has dispelled the darkness of this error.

After the lecture Mrs. P. requested all who had the success of the cause at heart, all who had ever pressed her hand in friendship, to remain, and appealed to them to promise in silence to do something for the cause.

"Not for my sake, not for this society, but for your own spirit friends and for Spiritualism. Give not financial aid alone, but your presence and good will. Don't let the cause so dear to our hearts die! Think of the occurrences of the last few weeks. There is a significance; there is no such thing as chance! Think of Mrs. Engler leaving your city, Brother Stowell resigning the presidency of the Light of Truth, and the office and plant of our paper leaving this city, and your humble servant changing her residence to Indianapolis in almost the twinkling of an eye! Friends, stand true to the cause. Don't let it die down, for in the sky there is a rainbow containing a golden promise to those who are faithful. This is a testing time, and a crown awaits those who will take up the cross.

CORR.

STRANGE PHENOMENA.

"A Spiritualist" writes to the Two Worlds: "My wife and I reside in a manufacturing town in the north of England. Some months ago an old friend passed to the spirit world. A few evenings after that event he made us aware of his presence by casting his shadow on the wall in whatever part of the house we went. Since his first visit, he appeared every night and will answer questions by moving up and down, right or left. Can any of your readers inform me of having witnessed a similar phenomenon?"

To The Spiritualists of America.

The "Veteran Spiritualists' Union," incorporated in 1891 under the laws of Massachusetts for the purpose of enrolling and organizing Spiritualists, co-operative action and promulgating the truth of Spiritualism, to solicit bequests and donations from all Spiritualists who desire through its agency to alleviate the necessities of the sick or destitute among its members and others—a work which it has carried out to the full extent of its means since its organization.

The "Union" is not local in its membership or in the bestowal of its bounties, its members being from nearly every state in the union, and its beneficiaries to fifteen states, and have not been confined to its members exclusively, nearly one-half being outside its pale of membership, and in some urgent cases outside the ranks of Spiritualism.

Believing that the time has fully arrived and the needs of the hour call for immediate action, the Union therefore, in accordance with the objects for which it was organized, proposes to establish and equip a "Home" in which to care for the aged and destitute, and in connection therewith, as soon as practical, a hospital building in which to treat the destitute sick among its unfortunate members, in accordance with the most advanced ideas in hypnotism, magnetism and kindred remedies.

It is with great pleasure that the "Union" announces that after six years of persistent effort it has at last succeeded in procuring a tract of land with buildings thereon, peculiarly adapted to the purposes of a home.

The establishment is situated in one of the most beautiful suburbs of Boston, known as "Waverly," in the town of Belmont.

This property, widely known as the "Campbell Mansion," has been purchased from Mr. Henry F. Campbell, a gentleman who is deeply in sympathy with the objects and purposes of the "Union," and a member thereof, and who accompanies the sale with very generous gifts of both land and money.

This estate immediately adjoins the "Beaver Brook" reservation, so called, of the new Metropolitan Park, and containing a portion of the celebrated "Agassiz Moraline" and "Agassiz Oaks," well known to scientists throughout the country. The grounds, which comprise four and one-half acres, contains a grove in which to hold open air meetings in the proper season, which will be undoubtedly a marked feature of the movement and a valuable aid in disseminating the truths of Spiritualism.

Within a radius of nine miles are the cities of Boston, Somerville, Cambridge, Waltham, Newton, Woburn and the towns of Belmont, Watertown, Winchester, Arlington, Stoneham and the historic battle grounds of Lexington and Concord, embracing a population of nearly or quite a million of inhabitants, thus opening a vast field in which to sow the seed of the New Gospel of Spiritualism. Thus with our benevolent work we combine the educational.

The executive work of the "Union" is done gratuitously by a board of fifteen Directors, and no member receives any pecuniary compensation for services rendered.

The "Union" now earnestly appeals to the Spiritualists to embrace the opportunity offered them to contribute to the support of so grand a work according to their means, remembering that

All sums received will be acknowledged in the Banner of Light, with the names of the donors, by Moses T. Dole, Treasurer, 71 Perkins Street, Charlestown District, Boston, Mass.

CHRISTOPHER C. SHAW,
President.

THE FIELD.

NORTHAMPTON, MASS.—Dr. C. W. Hidden was in the city recently, and was kept busy handling the sick through his mediumship.

LEXINGTON, KY.—The First Spiritual Society has been revived here, with J. F. Cruickshank as president, and S. F. Gray, of 221 Main street, as secretary.

ST. LOUIS, MO.—Dr. I. L. Meyer, inspirational speaker, has opened his Sunday evening lecture season with the Self-Culture Spiritual society at Jefferson Club hall, Olive street.

MANCHESTER, MASS.—President David Thayer writes that the Manchester Spiritualist society has resumed its meetings, having begun with Mrs. Nellie F. Burbeck.

YORKTOWN, IND.—Andy Martin writes that Mrs. Josephine Ropp, the trumpet medium of Cincinnati, O., is holding interesting and convincing seances in that city.

PORT HURON, MICH.—A stirring lecture delivered by Mrs. Anna L. Robison at the Spiritualist hall, Sunday evening, November 1, resulted in the conversion of sixteen young people to the Spiritualist cause, says a daily of the 2d inst.

DETROIT, MICH.—Frank T. Ripley opened the season at our new hall—I. O. O. F. hall—on Walker block, opposite City hall, November 1. He may be engaged for lectures and tests, and to attend funerals in the state during this month. Address him at 266 Twenty-first street, Detroit.

TACOMA, WASH.—A letter from Franklin Whitney states that Mrs. Georgia Cooley, of Portland, Ore., has been there and did efficient work for the cause in that center, her tests being of the kind that convince without an after doubt.

GRAND RAPIDS, MICH.—Concerning Mrs. Amanda L. Coffman's ministrations, W. B. Morrison writes eulogistically and thinks she stands second to none on the platform. The society served is the Band of Harmony. Dr. Dean Clark is the next speaker in order.

MINNEAPOLIS, MINN.—The correspondent of the W. U. S. A. writes that the association is progressing. Mrs. Pruden's lectures are interesting, and all the Sunday services are well attended. She may be addressed at 1121 Hennepin avenue for private sittings. The Ladies' Aid recently tendered Mrs. E. R. Nickless a farewell reception.

CINCINNATI, O.—The Society of Universal Spiritual Culture meets at Douglass hall every Sunday evening. The Ladies' Aid in connection with it meets on Thursday afternoon. Both assemblages are made interesting by lectures and discussions, and tests and readings, that blend the philosophy and phenomena in harmonious unity.

CINCINNATI, O.—The People's Religious Spiritualist society is holding regular Sunday services at the corner of Central avenue and Fourteenth street, beginning at 8 p. m. Among the recent speakers were Mrs. M. A. McFarland and Dr. C. H. Figuers. J. W. Jordan is the efficient president and Barbara Bechtold the secretary of the organization.

BUFFALO, N. Y.—J. W. Dennis writes that Mrs. Carrie Twing has occupied the platform during October and lectured twice every Sunday to crowded houses, the audiences averaging between 300 and 400. Mrs. Twing is engaged in New York for November and December, and will return to Buffalo by New Year. Besides her Sunday work she holds a seance during the week for the benefit of the society engaging her.

MILWAUKEE, WIS.—Paul E. Gitzkow informs us that Rev. E. M. Gilman, an excellent trance and physical medium, has permanently located there and holds interesting services every Sunday evening at Fraternity hall.

TORONTO, ONT.—Mrs. Ella R. Williams writes that through the efforts of Mrs. L. F. Prior a society of sixty members has been formally established there, which is doing much to enlighten the public on spiritual matters. President Barrett, of the N. S. A., was expected at the time of this writing.

KANSAS CITY, MO.—Jennie Hagan Jackson begins work with the First Spiritual association, Dr. Allen, president, at Tacoma hall, Grand avenue, and will accept week night calls outside of the city while here during November and December. She is also desirous of corresponding with Texas people concerning work in that state after January. Her address is 1115 Cleveland avenue.

FRANKLIN, IND.—Mrs. Francis Ruddick, inspirational speaker, is ready to engage for the winter months. Address as above. At present she is at Huntington, Ind., but will be in Grand Rapids, Mich., after the 12th of November and remain until close of the month, when she goes to Jackson, Mich., for a few weeks, and pay Battle Creek, Mich., and Findaly, O., a flying visit.

GRAND RAPIDS, MICH.—The secretary of the G. R. S. A. writes that during October Mrs. Steelman-Mitchell lectured to good and appreciative audiences, supplementing each lecture with descriptions of spirit friends and messages through the medium of photographs, which furnished the necessary magnetic aura to bring her en rapport with the unseen.

DETROIT, MICH.—The First National Spiritualist society opened its regular meetings on the 27th of September, and is meeting with interesting success. Services are held at 140 Eighteenth street. Mrs. Marion E. Carpenter is the pastor. A children's lyceum has also been organized and is doing well.—"Noma."

LYNN, MASS.—At Cadet hall on Sunday, October 25, Miss Lizzie Harlow delivered two discourses, the subjects being "The Advance of Truth" and "The Problem of Life." Mr. and Mrs. Kelly sang to the delight of all. Mrs. O. Stiles gave tests, and Mr. L. D. Milliken readings. The services were interesting throughout. November 8 Mrs. Kate R. Stiles officiated.—Mrs. A. A. Averill, secretary.

BALTIMORE, MD.—Mrs. Ida P. A. Whitlock served the Religio-Philosophical society for October. Mrs. C. Fanny Allyn is engaged for December, and F. A. Wiggin for January, '97. Home talents fill the months when no outside talent is engaged, or the society has been disappointed by illness of their speakers. The Lyceum is prospering under the efficient care of Mr. E. W. Wright.—D. Feast.

CHICAGO, ILL.—C. H. Horine writes: "One among the many earnest, sincere workers in the Spiritualist field is Mrs. M. E. Kratz, of Evansville, Ind. For two years she has faithfully served the people of Evansville with philosophical spiritual lectures, followed by descriptions of spirit friends, with messages, dates of events, psychometric readings and advice as to spiritual development. Mrs. Kratz also gives readings daily of a business and spiritual nature, and receives automatic drawings in colors. Mrs. Kratz has also done considerable spiritualistic work in other cities, and is at present lecturing and giving seances in Chicago with success. She is desirous of present monthly engagements with societies and camps for next summer. Her home address is, Mrs. M. E. Kratz, Evansville, Ind."

SPRINGFIELD, MO.—Mrs. O. Potter, secretary L. P. C., writes that Mr. and Mrs. Folsam, of Louisville, Ky., have been there since the 29th of July holding seances and convincing the multitude of immortality. Mrs. Folsam organized a ladies' club August 12th with ten members, but which has increased to forty-four since. It meets every Thursday afternoon. Recently the club gave a box social, which was largely attended and financially successful. Mrs. Folsam also lectures every Sunday afternoon and evening. The Hovey society has engaged these mediums till April next.

DETROIT, MICH.—"Detroit will soon take an advanced place and become a shining light in the great cause of spiritual progress," writes Dr. Cornelius W. Burrows, and gives a glowing account of the work of the Central Spiritual Union recently organized—the same having secured Star and Crescent hall, corner of Cass and Spencer streets, and will hold meetings every Wednesday evening. A course of interesting scientific lectures will be delivered by the doctor on the first and third Wednesdays of each month.

FORT WAYNE, IND.—Mrs. Lora Holton, lecturer and musical test medium, filled a successful engagement with the "First Society," of this city, for October. Fort Wayne has a large and flourishing society, with a fine lyceum, much interest being manifested in both. Mrs. Holton is now open for engagements for '97, whether in city or camp. Will also officiate at funerals and weddings. Address 68 Walton avenue, Fort Wayne, Ind.

BOSTON, MASS.—Mrs. A. E. Sheets writes that she is at present settled in the restful home of Dr. and Mrs. E. A. Pratt, of 192 Dartmouth street, of whom she speaks in the highest terms. Mrs. Sheets also writes glowingly of her participation in the N. S. A. convention and trip with the Boston delegation homeward. She serves the Berkley hall society for November, Mrs. J. J. Whitney to give tests. She is open for other engagements—society or camp. Address Grand Ledge, Mich.

DENVER, COLO.—Dr. S. L. Hard, secretary First Spiritualist church, reports that Dr. Ewell, their pastor, has returned from the N. S. A. convention and resumed his usual Sunday work, but full of enthusiasm concerning the work and expected results of the great meeting at Washington, D. C. On this occasion Mrs. Darrell and Mrs. Shagoon, of Texas, were present, who gave some convincing exhibitions of spiritual phenomena. Later in the week Mrs. Darrell held a cabinet seance, and Mr. Shagoon a slate-writing seance. The state convention comes off on the 10th, 11th and 12th of November, with three sessions each day.

WICHITA, KAN.—The Spiritualists of this city are making determined efforts to bring the cause before the public. Two months ago they organized a society, with Brothers T. A. Thompson as president and N. Rooney, of 1420 East Douglas avenue, as secretary. I am under engagement to lecture and give tests. One of the features here is the excellent music at the services rendered by the Childs and Thompson quartette, assisted by Professor Victor Engquist and wife. Prominent among the workers is Sister S. B. Dean-Thompson, the companion of the president. Her influence is cheering and encouraging. On my way here I stopped off at Monetta and delivered a lecture. We organized a society there, with Captain S. C. Mills as president. Mr. Allen is serving the cause in Springfield, lecturing for the South Side society. I am open to engagements for neighboring towns wherever I am located. Address me at 812 North Lawrence avenue.—Mrs. M. T. Allen.

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down,

Tired, Weak, Nervous,

Than because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles Peculiar to Women at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in

Hood's Sarsaparilla

The One True Blood Purifier. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

LYNN, MASS.—T. H. B. James writes the Spiritualists of Lynn held their usual Sunday services at 33 Summer street. A large audience was present in the afternoon, and selections rendered by the usual willing workers. In the evening every seat was occupied. Among the attractions on this occasion was the presence of F. N. Foster and son, the former lecturing on mediumship, the latter demonstrating his father's philosophy by a seance at Mrs. Dowland's Tuesday and Friday evenings. The interest still continues and much good is done for the cause.

ELIZABETHVILLE, PA.—N. W. L. writes that Rev. Charles E. de Ricard, of Fort Wayne, Ind., has been holding seances at the home of Mr. Francis Bau, a thirty-year worker in the cause. Mr. de Ricard met with some opposition from the pulpit, as well as in other ways, but he subsided that by substituting facts for theories and drew the crowds his way, much to the chagrin of the opposition. Mr. de Ricard does not proselyte, but simply leaves his hearers to choose to their liking, but facts always fetches them.

NATIONAL SPIRITUALISTS' ASSOCIATION.

Four charters have been granted since the convention, making total membership of the N. S. A. 154 societies; about twenty societies are making arrangements to affiliate with the national body. A little co-operation will bring membership up to two hundred before anniversary 1897. This we are determined to accomplish.

Mass meetings will be held in Baltimore in November, in New Orleans and Atlanta, Ga., in December. One each month will be held during the year; more if possible.

All persons who contribute one dollar or more to the treasury of the N. S. A. are entitled to a certificate as a contributing member. We ought to have a thousand of such members this year.

The last convention voted wisely, I believe, not to increase the per capita dues; they therefore remain the same. I trust all societies will endeavor to have a representative at the next convention, 1897; try and arrange for this early in the season. The N. S. A. is here to stay, let all its integral parts be lively parts this year; let there be no drones, but all work for one great object—humanity's good.

A few copies of President Barrett's report, 1895, and history of N. S. A. can be secured by any one, by forwarding two 2-cent stamps to this office.

FRANCIS B. WOODBURY, Sec'y.

Question Department

Questions of a spiritual nature or those pertaining to our cause are answered under this head briefly and to short notice. Questions should be concise and to the point.

Question.—Can you indicate psychometrically from my signature the nature of my mediumship if I have any; or can a spirit do so?—C. D.

Ans.—The best way to determine mediumship is to await its unfoldment. Some psychics or phytometrists are enabled to tell from the influences accompanying a letter the nature of the writer's mediumship; others read character from handwriting. But for a spirit to determine this, it is necessary for him to control the mortal temporarily. To do this the questioner must visit a medium.

Question.—Are not the most advanced thinkers looking towards thought as being the first cause of even physical laws.—T. F. L.

Ans.—Yes, and they are looking in the right direction, but it will need an intermediate science to lead to an understanding of it. You cannot demonstrate a material or physical analogy, and the nearest point of attraction is in man himself. His sensitiveness is a cue. By studying that as a science the first step may be attained. Intuition is the next. Where the effects of these have been thoroughly analyzed, their causes will become self-evident. After that thought or mind govern all—creates all.

Question.—The writer hears voices or sounds and has been told it is simply the action of sub-consciousness or echoes. Please explain the process by which such thoughts are reproduced; also if it is impossible for me to control or silence them?—Subscriber.

Ans.—The hearing of voices or sounds is clairaudience or clear hearing, that is, hearing with the mental or spiritual ear. Sub-consciousness is intuition or nature's voice touching the sensitive. But whatever is uttermost in the sensitive's mind will also be brought in to action, whether it be preconceived opinions, prejudices, self-developed theories or conceits. Echoes is clairaudience on the material plain, induced by a rapport with an object or sound at a distance—often hundreds of miles—and catching the refrain on the wings of thought, as it were. Thoughts are more readily reproduced than produced or generated, for all sudden impressions are thoughts caught up from others, whether from mortals or spirits. They may be silenced by habit in not giving heed to them.

Question.—Do decarnate beings control or influence mortals to commit crime for revenge or to gratify a desire?—L. P.

Ans.—They do when mortals are willing subjects—when they enjoy the temptation or delight in having an excuse to indulge or take revenge. But decarnate beings are not always the tempters where men fall. One may tempt himself and yet have high controls as guides. Like attracts like only where the lower consciousness supercedes the higher in vibration, bulk or volume of force. When man attains any sort of positive condition the lower order of spirits is expelled. He may attract spirits of his own category with the same weakness. But they may be as sad to see their charge indulge as the lower would be delighted. A father with the weakness of drink would not tempt his son, who may have inherited the same evil. He would be sad in the midst of his own debauch. Now, spirits who have reformed, though still hampered by the after effects—and naturally tempted till grown out of it—would not tempt those to whom they may be attracted by intellectual affinity. In fact they make it their duty to quench the de-

sire and thereby develop the needed will power to neutralize what of the desire is left in their own make up. No people who have no desire for evil will not be—cannot be—influenced to commit crime. It is contrary to the law of spiritual progress.

Question.—Can a spirit describe the life history of another spirit whom he did not know in material life. I have had communications through the Ouija-Board claiming to be from my father describing events only known to him and myself, and yet I was in doubt!—G. W.

Ans.—A spirit can give the life history of another if he knows it; and may personate another through love of deception if attracted to his kind. But where there is no good ground for this, we need not worry—only that we must not give up our reason in any event. Doubt implies reason; for the one who doubts exhibits selfhood—provided the doubt is not based on mere conceit or bigotted ignorance. But honest doubt is never amiss, and can never lead astray as gullibility will do, or blind faith. Then again doubt is an intuition that something is wrong concerning the subject under consideration. So it may be your father communicating, yet not directly. Your mind seeking him in the room and not finding him causes doubt. Another is acting as medium through whom your father communicates from afar—perhaps in superior spheres. But it amounts to the same in the end. Real deception is only for those who deceive in business or otherwise, while those of honest intention will receive honest communication, and need fear no evil. The latter will always be rectified by later impressions or impressions to the contrary of what is said on the spot.

PERSONALS.

M. H. R.—No doubt there are spirits who have plans of a system of communication independent of mediums, but, like ballooning, they have not yet been practicalized. Perhaps the near future may reveal something and your supposition prove the advance impression of the same.

Mrs. E. G. D.—The only way to obtain information of your loved ones is to find a medium with whom your magnetic forces will interblend harmoniously. For a photograph of them you must sit with a spirit photographer. To become clairvoyant or clairaudient depends on your medial powers. Attend seances regularly; if you have any powers they will be developed.

Sarah Ann R.—Your father will be able to communicate with you if you visit some good medium towards whom you could extend your sympathy.

W. C.—Much of the food partaken by elderly people is used up in generating energy for the body. Spirits only seek sustenance from strong or vigorous persons who eat for the love of eating rather than to satisfy nature.

REMOVAL.

Many of our patrons are still making their money orders payable in Cincinnati, despite the notice in last issue that we had removed to Columbus. Please avoid this, as it saves us the trouble of sending these orders down there for collection. Make both post-office and express money orders payable to the Light of Truth Publishing Company, 313 and 315 N. Front street, Columbus, O.

A good fluorescent screen for experiments with Roentgen rays, states a correspondent of the Scientific American, can be made by coating a piece of cardboard with prepared glue and sifting on a coating of common zinc white (oxide of zinc). This fluoresces somewhat less brilliantly than calcium tungstate, but makes a really excellent screen.

SPIRIT PHOTOGRAPHS.

At the Physical Research Congress President Cones read a paper on spirit photographs which led some to suppose that he had no belief in any genuineness in such productions. I confess that, as a hearer, I was so impressed for a time, but came to see before he closed that he was making a close and searching criticism and not giving an opinion.

While I do not know today of an artist claiming to produce such portraits whom I could recommend with any confidence, I have no doubt that genuine spirit photographs have been brought out and of course may be again. Matter is moulded by spirit into Portean forms, made visible and tangible and again fades into invisibility. We are but materialized bodies wrought into shape by the invisible and interior potency.

With a poet's insight Edward Spencer said:

"For of the soul the body form doth take,
For soul is form and doth the body make."

The poet was wiser than Herbert Spencer, the scientist.

A spirit photograph, to me, is a product in accord with spiritual laws, and the range of such laws is deeper than the plummet of science has yet sounded.

Some twenty years ago I was introduced, in Washington, to General Abner Doubleday, an army officer and a man of eminent character and ability, by Hon. Benjamin F. Wade, United States Senator from Ohio, who kindly asked that I might see a photograph which he had seen.

General Doubleday took from a drawer in his desk a common sized photograph, with three figures, all clear and distinct.

One was a lady seated; by her side stood the gentleman who was showing me the portrait; a perfect likeness as he stood when the photograph was taken, as he told me. On the opposite side, back near a door in the corner of the room, stood a gentleman smaller than the other, yet having a strong family resemblance and wearing a loose and long dragoon's cloak or overcoat, such as military men often wore. This was the spirit photograph, a form invisible until it appeared on metal plate of the operator.

I said: "I recognize you, but what of the others?" and the reply was substantially: "I was stationed at an army post in San Francisco some years ago and knew Mr. Sampson from Boston, a medium, who told me of the artist at whose rooms this photograph was taken. I went there with her, a stranger; her portrait is a good one as she sat. The person back in the room is my brother, who died twelve years ago, and that cloak is the garment I wrapped around his body with my own hands in preparation for his military burial. There was no portrait of him ever taken and the likeness is good."

I didn't ask his opinion, but he spoke with the serious manner of a man deeply impressed by what he was telling me. I never gave the matter any publicity, as it had, to him, a family sacredness, but his departure to the higher life a few months allows me to give it in this way.

At about the same date I spent a half day with my friend, William Lloyd Garrison, the anti-slavery pioneer, known and revered far and near. He talked much of spirit presence which he fully believed and knew and showed me a photograph of himself seated and Charles Sumner standing behind him, his hands on the shoulders of Mr. Garrison and holding a broken fetter which fell over the breast of the sitting figure—both figures being equally distinct.

He told me how he attended the funeral of Mr. Sumner in Music Hall in

Boston, sitting on the platform with others in the presence of four thousand people; and nine days after met a friend on the street who invited me to visit the rooms of Mumler, the spirit artist, whom he had never seen. I went thus unexpectedly and a stranger, in a few minutes was seated before the camera and this photograph was the unexpected result, and was, I thought, genuine. Mr. Mumler was sued about that time for obtaining money under false pretenses, the suit, I believe, friendly, and was acquitted after a thorough hearing in a Boston courtroom. His acquittal rested largely on the testimony of Mr. Gurley, an eminent New York photographer, who, not a Spiritualist, who stated as a witness that he went to Boston, my brother told him that he came to see us test this matter and that he had brought his own marked plates.

Mr. Mumler said: "Use your own plates and use my apparatus, chemical, etc., and I will not go near you. All I care to do is to stand beside the camera and put my hand on it when you take a picture." Mr. Gurley testified that, with these conditions besides the visible sitters were no plates and he could see no possibility of deception.

Whatever of pretence criticism or expose may well be smitten down, facts like these will stand. Search truth is often like the search for rubies or diamonds. We must expect to find aside and winnow away piles of dirt and chaff, but the gleam of the rare and precious metal and the white flash of the diamond are our reward.

G. B. STERBING.

GREAT MINDS ON IMMORTALITY.

The nearer I approach the end the plainer I hear around me the srumples of the worlds which unite me—Victor Hugo.

"There is one question I would ask the author. Is the Spiritualism of the work foreign to our materialistic, manufacturing age? No; for amidst the varieties of minds which gives circumstances produce are found those who cultivate man's highest faculties to these the author addresses himself. But even in the most cloudless sky of scepticism I see a rain cloud, if it is bigger than a man's hand; it is Modern Spiritualism."—Preface to *Life of Brougham* in "The Book of Names" by C. O. Groom, Napier, F. C. S.

Richard Whateley says: It is not considered as a passage to another world that the contemplation of beauty becomes holy and religious; that is calculated to promote a state of preparedness for setting out on this great voyage. It is manifest that those who are engrossed with the things that pertain to this life alone, who are devoted to worldly pleasure, to worldly honors or power, are certainly not preparing themselves for the passage to another, while it is equally manifest that the change of heart, of desire, wishes, tastes, thoughts, disposition which constitutes a meetness for entrance into a happy, holy, heaven's state—the hope of which can "subdue and master the fear of death" will not take place on earth; for, if not it will not take place after death.

The phenomena known as the Palaeomorgana have long been observed in the Straits of Messina, and have been described by Humboldt and other Rocks, buildings, etc., seen across lake or strait, appear to be greatly enlarged in a vertical direction, but Forel of Lausanne, who has been studying the subject, finds that the appearance is not a real enlargement, but a number of different images, some erect and some reversed, and explains it as a complex mirage.

Please address us hereafter at 313 and 315 North Front street, Columbus, O.

Primeval Causative Force.

FIRST CONSIDERED AS CAUSE AND EFFECT—BIOGENESIS.

1.

All things of the universe come under the one classification of biogenesis in the light of cause and effect. The universe—the infinitude of spirit and matter, or omniverse—is a biological entity, or personality if you prefer, containing the all of cause and effect. God without nature or nature without God are impossibilities. They are one as cause and effect. They are one as a biological entity of soul and body, all phenomena being effects of causes. All material things are therefore phenomena. The physical universe is a phenomenon. Cause is never revealed except through effect, and no effect can exceed its cause.

From this it is evident that every cause must produce its own equivalent. Hence the exact equating, cause and effect being coequal. They are inseparable and form one integral whole, the effect always resting in the cause. Thus we must judge the cause by the character and magnitude of the effect produced.

This world is an effect, and to formulate an estimate of the cosmic force that produced and yet sustains it we must analyze the effect (the earth) in all its manifestations of resisting force—its magnitude, weight, motion, etc. The earth's circumference is about 24,500 miles, which gives a diameter of 8,166 miles and surface of 196,000,000 square miles—driven through space at the rate of 17 miles per second. Let us pause and reflect on the vast amount of energy expended and resistance thus produced on the cause that produced and sustains it. Yet if we take into account the vastness of the universe (omniverse) with its myriads of orbs, our earth with all its ponderous mass would rate but as a grain of sand—a mere atom of the whole.

Now let us apply the quantity of our earth's substance to the measurement of distance. Our astronomers tell us that the distance to our nearest fixed star is 20,600,000,000 miles; and a cannon ball would require 5,000,000 years to reach it. And here I will just say by way of illustration that if Adam had jumped astride a streak of lightning he would have hardly reached there yet. And if the entire mass of our earth were mixed—solids and fluids ground into a paste and spun into telegraph wire and stretched, it would hardly be long enough to extend there. And taking this as the average distance between suns or solar systems, and starting with our own, it gives a globe of 1,220,600,000,000 miles in circumference. Our astronomers estimate about 20,000,000 suns in the Milky Way alone, and also tell us that their telescopes have revealed about 3,000 other milky ways similar to ours, which gives us about 60,000,000,000 solar systems. Now suppose each system was composed of one sun and eight planets like the earth, it would give us 480,000,000,000 worlds, all of which are supposed to be inhabited by sentient beings, all being but parts of the universal whole, and the end unknown, for our photoscopes are outreaching our telescopes in peering into the heavens. And suppose our astronomer were transferred with his telescope to the most distant nebula, and looking this way, he would still find himself in an apparent central position, whose center is everywhere and circumference nowhere, and whose limits we shall never compute till we have learned to square the circle. And yet the same God-power, the primeval cosmic force, caused it all. Yet the story is but half told, for we have dealt only with the telescopic end of the phenomena, while the microscopic end, if possible, is still more wonderful. The primeval universe of spirit and matter is a biological entity containing in itself

the all of cause and effect—the perfect embodiment of all energy, intelligence and affinity; and the material universe, with all its vastness and diversity of phenomena, is the effect from which we are to form some conception of the greatness of the primeval procreative causative force that produced it. The universe is an atomic entity, and every atom is a living epitome of the whole; each atom possessed of and exercising its full quota of primeval energy to keep up the perfect equation of demand and supply in accordance with the perfect law of cause and effect. Thus the ruling power of the universe is inherent in every molecule and every atom, acting in all and through all.

We must conceive of primal atoms as beyond the boundary or limit of the divisibility of matter—across the border line of materiality, and which constitute the infinite ocean of spirit or atoms of life vibratory force. And by the degradation of spirit or atomic vibrations spirit force becomes involved in material forms in accordance with the exact law of demand and supply—of cause and effect.

JAMES B. BELLVILLE.

A Case on Its Merits.

A SPIRIT MESSAGE UNDERGOING INVESTIGATION.

Enon Valley, Lawrence Co., Pa.
Aug. 10, 1896.

Messrs. Editors—My long and honored friend, Mrs. E. L. McGuffin of New Castle, Pa., sent me a copy of your paper of July 18, containing a communication purporting to come from Barrett Scott, who died at O'Neil, Holt county, Neb., in the beginning of last year. As to its verity I resolved, as in two other cases, to investigate it; and having done so, I believe the truth it goes to corroborate may receive some impulse among that large class of honest but ignorant and prejudiced people. I send it to you for publication.

A. B. BRADFORD.

"Enon Valley, Aug. 3, 1896.

"To the Postmaster at O'Neil, Neb.—

Dear Sir—I am informed that a man named Barrett Scott died some time ago in your town. For reasons I am desirous to ascertain whether it is true. Please tell me whether such a person ever lived and died there; what was his reputation; what were the circumstances and date of his death, etc. I am, respectfully, yours,

"A. B. BRADFORD."

The following was the reply, under date of Aug. 12:

"In reply to your letter of Aug. 3 will say that Barrett Scott lived in this county for 17 years. He died on Jan. 1, 1895, and was buried here on the 21st. His reputation on the score of good morals was what I term good. He came to his death at the hands of an unlawful society, known as the Vigilant Committee. His wife resides in the city. Her name is Mrs. Alice Scott. He has an only daughter living with her mother, Miss Fannie Scott, about 10 years old. Yours,

"D. A. DOYLE, Postmaster."

I then wrote to Mrs. Scott, kindly requesting a few details concerning the subject in hand, enclosing stamped envelope for reply. But I received none, and did not blame her, suspecting her husband's confession had some truth in it, and as hinted at in the verifications which followed in issues of Aug. 29 and Sept. 5. In the first of these A. J. Heaton of Anderson, Ia., says: "He earnestly identified himself in his message, which I recognize as being true to the letter. His advice should be heeded. Such messages prove more and more the possibility of spirit return."

In the second C. A. Kittell of Galveston, Tex., writes: "The communication of Barrett Scott is recognized by me.

The tragic death of the famous defaulter at the hands of enraged taxpayers is still fresh in the minds of the people of the Northwest."

* * *

On the 16th of September I again wrote to the postmaster at O'Neil, Neb., explaining to him the reason of my investigation and what I had done in the matter so far, closing my letter as follows:

"I am sorry to draw again on your courtesy, but the question raised is one in the science of anthropology. There are many things to be asked and answered about Man, who stands at the head of the whole animal world; and one of the most interesting and important is, whether death exterminates his being, or is but a step forward in the career of his existence. The sole object of inquiry in this case is to ascertain what is true, for if it can be proved that one man has survived physical death all can. Mr. Scott's communication was published and has been read by thousands. Still, if giving the history of the case would wound the feelings of the widow, I do not see my way clear to proceed in its verification. I hope you will give me the information sought. Yours, etc."

Following is the reply to that letter:

"Your favor of Sept. 15, 1896, received. Mr. Scott actually lived here for 17 years and died Jan. 1, 1895. A full account of his life and tragic death was published in all the great western dailies. His body was thrown in the Niobrara river. His body was recovered Jan. 20th. He was buried on the 24th. His funeral was largely attended. I do not think that the widow would have objections to further publicity in the matter. Hoping to hear from you at earliest convenience, etc."

The whole thing now devolved upon the innocence of the medium in the case, whether it was a purely spirit test or a case of auto or self-suggestion. Thus Mrs. Longley, through whom the message came while in trance, was consulted and the following reply received:

Los Angeles, Cal., Oct. 6.

Kind Friends and Co-Workers—I return the matter in re the Barrett Scott case. It is interesting and no doubt will cause people to think, especially as the burden of the spirit message was remorse for wrong doing, and the desire to atone. It seems to me that that of itself should make one hesitate to pronounce it a fraud. I do not know how I can give any evidence that I did not gather the whole matter from the newspapers, because skeptics who believe there is no truth in Spiritualism would hardly take my unsupported word for it. I do not know whether the California papers published accounts of Mr. Scott's death or not. I did not see them. The only one we take is the Times, and I seldom look in it for want of time. I am willing the whole affair should be printed as it stands. Cordially,

MRS. M. T. LONGLEY.

P. S.—On looking over the letters again I find that Mr. Scott died in January, 1895. I was then in Boston, Mass., and am sure I saw nothing of the case in the papers. M. T. L.

Following is the message of Barrett Scott as originally published:

The world is full of contrasts. That lady who has been speaking to you shines like an angel, and I know surely that, as I stand in the light reflected by her presence, I must seem dark indeed, for I realize what a contrast there is between her pure spirit and myself. I do not know much about this life; I have only just passed over. I might say from death to life, though I did not understand it so when I went. It was a strange career and a strange part that held me. I am beginning to see it now, and the sight is terrible to me.

I would like to get away from it and from all the experiences of the last years, but I cannot do it. I am held by them. They are a part of me. If they were outside I might turn away, but they are inside and I have to look at them. I do not know, sir, why I come here; I was told I would get better by coming. I would rather stay away from everybody and not see a living soul, but somehow I have drifted here, and it seems as if I must speak. I have done wrong—I have done wrong in money matters—and I knew it was wrong. For a long time I knew it before it came out, and afterward I had terrible experiences, and they all helped to drive me out of the body, but the experiences I had before, dark as they were, were as nothing compared to what I have been going through since I went from the body. I know I am what people call "dead." I know very well there is a conscious life after the body dies. I found it out for myself. I am not asleep, nor dreaming; I wish I was; it is all too real, that is what is the matter. I find it so real that I have to look at it all the time, and when you say there is no hell and burning for human beings, you may tell the truth, but there is something worse than that for one who has not walked the straight road. If I had not known it was wrong there would have been some excuse, I suppose, but there is none for me, and if I can only make up for these things and do something for somebody, I do not know how or for whom, or where, just yet, to counterbalance the old account—even it up—so to speak, I would feel better for it, and it would give me a lift. I want to get out of this burning sensation of unrest, and out of the death that my soul got into, and which makes everything black around me. I could see no one—nothing. I only could hear people talk, and I did not see the beautiful angels that came to you, but the one who just spoke, and she left a shine of light upon me that, I believe, has done me good. Now, you will pardon me if I do not tell a straight story, for I am mixed in mind and hardly know what to say. I am not known in these parts of the country, but I think some of the people in O'Neill, Neb., will know of me and my life, and perhaps what I have said may induce them to lead a straight life—if they do not now; that they walk in paths that are right in public as well as in private; to do the best they can, even if they do not have quite as much money as they would like to have, but to be sure to do right.

The Roentgen rays should be visible. Dr. Brandes of Halle has assumed, to an eye from which the lens has been removed, as in the treatment of cataract. He has succeeded in finding a girl who can see the rays with her left eye, from which the lens has been taken, while her right eye, which is normal, sees nothing. He asserts that the rays affect the retina, and that the light can be seen by normal eyes if the head be closed in an opaque vessel near the source of the rays.

It has been suggested that the recent extraordinary death rate in New York from heat apoplexy was due more to the use of ice and iced drinks than to the heat alone. No unusual death rate, it is pointed out, was reported from the British-African army in the Soudan, though the troops were working at the same period in a shade temperature of 130 degrees.

The light of the glow-worm has been found capable of penetrating blackened paper and affecting a sensitive plate underneath.

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The LIGHT OF TRUTH can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this office on Monday morning by 9 o'clock, as the LIGHT OF TRUTH goes to press at noon on that day.

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

Obituary notices of five lines inserted free. Ten cents per line over that number.

All Subscribers in arrears will please report by the 15th of December, either with payment of dues or a notification of continuance, otherwise their paper will be stopped. We cannot carry the Delinquent List any longer without security.

THE VERDICT.

The American people have spoken; and while it is a serious question whether the rule of majorities is right, it would be unwise at this time to interpose an objection to the will of the majority as expressed in the late election. The nation is still blessed with inexhaustible, natural resources; it is a strong nation and capable of enduring for another four years the strain and drain irrevocably fixed upon the policy that has just had the sanction of the people. The result of the struggle is no way surprising. It is just what ought to have been expected and was clearly outlined in these columns early last summer. The fixed institutions based upon monometallism and which control the commerce and industries of the country cannot be overthrown by the ballot until, under the processes of evolution, they become effete and worthless. This is the basis of the monetary psychology, by which in the form of a gigantic hypnosis the major portion of the voting population has been drawn into the vortex and have placed the seal of their approval upon it. To bow to the will of the majority is a noble attribute of the American character. It cannot be said that this will is altogether dishonorable and to inveigh against it is foolish. But while this is affirmed the fact remains that a powerful minority is in the background and it is well known that minorities are for the most part in the right. The history of reform cannot be considered without calling to mind a battling minority. Every innovation upon established institutions has been met with derision and abuse. Might and power have always taunted the party of reform with the epithet "minority." The greatest victories are frequently veiled in defeat.

But the great hope now uppermost is the renewal of our old-time prosperity. Thought should be projected along the lines of hope and strength in and for the president-elect and his counsellors to the end that promises made shall be redeemed and that the country may enter upon a new era of contentment and prosperity. If the hopes and prayers of the people are to be of any avail the incoming administration will have much assistance in its work. At all events a great responsibility rests upon it and the next four years will decide forever for the American people the efficiency of monometallism.

CROWNING TRIUMPH OF THE CENTURY.

Scarcely a day passes without some member of the great daily press of the country giving a detailed account of the appearance of "a ghost." Usually the detailed facts are given, sustained by evidence of responsible persons to verify the account. These statements should not excite wonder nor beg for credulity. From the first intelligent and reliable account of the human race, there is inseparably connected therewith the story of "the shades." No religious belief has ever been founded that did not have for its basic principle intercourse and communion with departed spirits. No sentiment or truth has so fixedly attached itself to the human mind as the belief that the dead, so-called, do visit those who remain in the flesh. Scarcely does infancy lay aside its swaddling clothes, until its mind is possessed with the idea that there is something other than what it knows is human, walking at its side. Babies, comparatively speaking, have come to their mothers and with eyes filled with wonder, told what they had seen. A pat on the head—a fond caress, or "yes, dear," is the answer to its strange, true story. The mother satisfies herself with the reflection that the little one has been in the land of sleep and its tale is the figment of a dream.

Instances are numerous, however, where this figment has remained an influential guest—grown up with the child—molded its life, and grown dearer with each succeeding year, until at last it possesses the mind and heart and warms into being the most comforting assurances of immortality. Recently there has come to our knowledge an instance where a wife and mother attending a spiritual manifestation indulged in almost a tempest of joy, exclaiming, "My childhood's vision is true." All the years she had endeavored to drive from her mind the "figment of a dream" which came to her when less than four years old. But the seance dispelled her doubts. Her little brother asked her if she remembered his visit to her? With her immortality is not a question. It is a fact.

There is not in the history of man from the time he reached that stage of civilization where he became a savage, a single moment that he has not consciously felt that there were surrounding him existences which he was unable to comprehend. Particularly has this been so when alone and in darkness. His ignorance of their character has filled him with dread and fear, so that, though of the stoutest heart, he has said, "What is it that appalls me?" "What is this which I know not of?" The learned, and the pure and the good of all ages, have not only realized the fact of spiritual existence, but the further and greater one, that they were able to hold communion therewith, face to face.

Spiritualism is the crowning triumph of the nineteenth century. Compared to it the advances of science—the wonders of inventive genius—the victories of liberty, and the disenfranchisement of peoples, are but secondary. Standing in an intellectual light never heretofore vouched to the race of man, the Spiritualist reaches into the vastness of human existence, and canvasses with unerring certainty the fields of immortality. With an abiding assurance superior to the demonstration of an exact science, the Spiritualist knows that he is but a probationer here. With this knowledge comes the additional fact that as he develops in this material world the best qualities of mind and heart, he will be the better fitted for the discharge of the transcendent duties which will devolve upon him in the endless ages of spiritual life. There is no faith so promising to future existence—there is no faith so well adapted to the perfect enjoyment of present life as Spiritualism. Men who would

consecrate themselves to any ennobling work—men who seek their own perfect happiness, and are anxious for the amelioration and elevation of mankind, to reach the utmost of earthly possibilities, must be Spiritualists.

SEEKING THE LIGHT—HOW TO FIND IT.

J. B. Scott writes: "I am just beginning to creep in spiritual unfoldment, and wish all the reliable knowledge I am able to digest, so to speak. I want more light concerning re-incarnation. Not long ago I felt quite favorable to that idea, particularly in regard to still-born infants, idiots, etc. During the last year, however, I have been receiving spirit impressions, and, in instances, know from whom they come. They tell me "nature never loosens her grip to take a fresh hold;" and furthermore, that "when she makes a start with an entity or ego, that ego must go onward until a perfection is reached beyond that which any mortal or immortal has yet reached." This seems to leave no excuse or need of re-incarnation, as I understand the word. I am loth to discredit my informers, yet I feel that the time has come for me to know the truths concerning this question. I am aware that it has many advocates among noted thinkers, mortal and spiritual—particularly ancient spirits, who seem tainted with former religious ideas that animals were re-incarnated humans. What I want to know is a reason or need of another earthly existence."

Bro. Scott opens a question for unending controversy for which we have no space, thus would say in brief that re-incarnation is a theory neither proved nor disproved—unless we accept as evidence in favor of it the claims of those who say they remember a former existence, or of those who claim to know it intuitively and that intuition is a higher consciousness unlimited in unfoldment; or accept as evidence against it the lack of tangible proofs.

As for a "reason or need of another earthly existence," many could be conjured up by simply reading the life's record of many who die, though this would not make it so. Some, however, claim reason, so-called, as a higher endowment than intuition, and through it very logically disprove re-incarnation—such regarding intuition as reason in embryo or a sort of higher instinct—all of which proves that man thinks as he is moulded, and knows nothing of the absolute. His best course to pursue, therefore, is to study that which he can grasp without losing time, temper and tranquillity. In comparison as man understands himself and the present, the unseen is unfolded to him, and the future revealed. Self is the hook of nature which tells of all that life contains, for man is an epitome of the universe, and to know self is to know God..

We begin this week a series of three articles in the form of a review by Prof. J. S. Loveland, of Mr. Hudson's "Law of Psychic Phenomena" and "A Scientific demonstration of a Future Life." Professor Loveland handles these assumptive works in a manner not hitherto adopted by the critics and his review is certain to obtain great weight among Spiritualists who are studying and physiology without which there the correlative principles of psychology can be no rational explanation of mental processes.

EXPLANATORY.

Owing to want of time to reply to the scores of inquiries from our subscribers, we take this way of explaining that the reason they did not get an issue of Light of Truth for Oct. 31st, is because we could not get it out, owing to removal to this city.

MODERN AND ANCIENT SPIRITUALISM.

Spiritual cycles, like history, repeat themselves in the natural order of events. The New Testament history is a repetition, with perhaps emendations, on the old. Spiritualism embraces the two with additional improvements, both in the phenomena and philosophy. Christianity was founded on spiritual manifestations or so-called miracles, taking place during a period when the Roman power was at unrest and the Jewish nation perturbed and discontent, as again displayed among earth's nations at present.

Christianity has accepted the Jewish revelations just as Spiritualism does the facts of both. Christianity also rejects the newer and more advanced revelations as Judaism rejected those on which Christianity was founded. But an English writer draws a few good parallels, contrasting Spiritualism with the Bible history as follows:

Speaking of seances, he shows that they were regularly recognized institutions; for in 2 Kings c. 6, v. 32, it reads:

"But Elisha sat in his house and the elders sat with him; and the king sent a man from before him; but ere the messenger came to him he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door; is not the sound of his master's feet behind him? And while he yet talked with them, behold, the messenger came down unto him."

The narrative continues to mention several other tests which were given at the same sitting, all of which are stated to have been as definitely proved. The second passage, more from its reference to the general custom of holding seances than from any specific test, is from Ezek. c. 33, v. 30.

Music served exactly the same purposes in Bible seances as it does in our own. For the exercising of evil or dark spirits read 1 Sam. xvi. 23. On the other hand, it was used to induce the conditions necessary for higher spirits to take control, an instance of which is found in 2 Kings iii. 14, 15.

Fees for mediunistic services were not lacking either; for when Saul was seeking the lost herd, a servant proposed to call on Samuel, the seer. In 1 Sam. ch. 9, v. 7, it reads:

"Then said Saul to his servant, Behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring the man of God; what have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver (about 6¹/₄d); that will I give to the man of God, to tell us our way."

And some of the fees were princely according to 2 Kings, ch. 8, v. 7-9.

Giving spirit names was also a fact. Jacob, when wrestling with the man in Gen. xxxii. 29, says: "Tell me, I pray thee, thy name." Manoah asks the same from the man who promised Samson (Judges xiii. 17), "What is thy name; that when thy sayings come to pass we may do thee honour?" It is also recorded that when Jesus met a man with an unclean spirit (Mark v. 9), "He asked him, What is thy name? And he answered, saying, My name is Legion, for we are many."

Dark Seances are generally supposed to be a conclusive kind of indication of the Satanic agencies. Such an assertion, however, does not say much for our opponents' knowledge of the Bible, since the most important communications made in Old Testament times were given in dark seances. When Moses went up into the Mount to receive the law, to which appeal is so frequently made against us, we read Ex. xx. 21:

"The people stood afar off and Moses

low seat into the thick darkness where I sat."

Salomon declared at the dedication of the Temple 1 Chron. 18, 1: "The Lord hath said that He would dwell in the thick darkness," in accordance with which we know that no ray of light was permitted to enter into the city of Babel except that which was allowed by the spirit's presence.

Thus were quite as eagerly sought to in the past as they are today. You will remember the three-fold proof given to Moses at the bush (Ex. 3, 1-6) the rod changed into a serpent, and his staff, his hand made leprous and withered, and the water turned into blood. I might also mention the double as given to Gideon by the fleece (Judges 6, 37-40).

The other phases of multimodality in its more harmonizing with those of the eye are clairvoyance in Jack Oak and the Testament; clairaudience in 1 Sam. and 2 Kings; of direct or indirect speaking, Dreams and Luke; hearing and in Hosea; location, Detail and Act; materialization in Revel; Judging, Daniel, Matt. and in materialization in 2 Kings and Revel; substance by the Daniel; out-letting Acts; trance speaking Ann and Samuel; direct writing in Revel and 2 Chronicles and healing multitudes.

WILLIAM THOMAS STRAT.

William T. Stead, the well known author of Redburn, was born at Fakenham, Norfolk, England, July 3, 1849. At English journalist, son of a conventional minister. He was educated at home and at Wakefield, leaving school at the age of fourteen to enter a law office but in a month he left the office. He was appointed editor of the Northern Echo of Tarncliffe in 1870, and in 1880 assistant editor of the Daily Mail, London, of which he was editor 1887-91. In 1886 he founded the Review of Reviews, of which he is the editor and publisher. Devoting interest in Spiritualism a few years ago he introduced Spiritualism to the world by publishing a Christian Science movement, entitled "What Stead," of which 100,000 copies were sold within a very short time. The following year he published "More About Stead" with equal success. Since then he has been the founder of a secular Spiritualist party's magazine, known as Redburn, which also has many thousands of readers in both hemispheres.

Mr. Stead's conversion to Spiritualism was largely due to his medical studies, he becoming an automatic writer by experimenting with the pendulum. Some time he holding the same light between the fingers as in ordinary writing, and withdrawing the will from the arm, which is then readily and soon by automatic intelligence or spirit, as called.

In his automatic or spirit writing Mr. Stead also discovered that he could affect thoughts from living persons or spirits, which were verified as correct upon investigation. This led him to seek truth from the so-called dead, which too were verified as correct in the course of time and a proper mode of testing.

Mr. Stead was not a man to give up at the first failure to obtain satisfactory results, nor to become discouraged because friends were ready to initiate the sensitive spiritual phenomena, but he labored steadily and investigated honestly, and was rewarded by his success in many ways from the Redburn—his magazine being the movement moved to his conversion and its growth to a higher power for the truth of immortality.

Address your letters Light of Truth Publishing Company, 111 and 113 N. Front street, Columbus, O.

A CAMPAIGN LESSON.

One of the greatest lessons that mediums will have learned from this election is that auto-suggestion or pre-conceived opinion is detrimental to accurate spirit communication. Many predictions were sent in favoring both sides and they invariably came from regions that were strongly partisan, showing conclusively that the mental atmosphere surrounding mediums influences their manifestations and largely the medium in question. To obtain reliable information through this source, therefore, both medium and sitter must be free from any pre-conceived notions or expectancy. Accuracy of inspiration, or information through the agency of matter, depends on mental passivity, or negativity of those composing the circle, and no better proof to its verity exists than the one before us.

THE ARENA.

Leading articles in the November Arena, closing vol. 18 are:

"Children's Sense of Fear," by Miss M. Harrison.

"Jesus and the Apostles," by Fred. J. R. Buchanan.

"Can We Have and Do We Need an Irreversible Revolution," by Rev. T. K. Allen.

"The Medical Crisis of the Eighteenth Century," by C. W. Crane.

Mrs. Sarah Krieger Reinhardt's serial, "Between Two Worlds," is concluded with an excellent half hour of the gifted author.

The usual book reviews.

Our correspondents no doubt will be surprised to see their notes cut down to the barest statement of facts. We were compelled to do this to admit all who are claiming for substance into our columns and we think all will be better satisfied with this arrangement in the long run for it gives both our writers and readers more news and news in from the worst of instances to the complaints of those who are shut out. We intend to make this a paper for everybody, not a class, and one to be demanded on its own merits.

MRS. STONE AND SPIRITUALISM.

Mrs. Stone's sister, Mrs. Hooker, is a well-known medium (and professional) and Mrs. Stone herself was a converted Spiritualist. Mr. Stone was clairvoyant and clairaudient. Mrs. Stone writing in the September Atlantic Monthly says:

It was during one of Mrs. Stone's visits to Boston in the winter year that she chanced to talk with another person and mention that she had done with us before on the subject of Spiritualism. In the simplest way she offered her entire belief in manifestations of the deceased and indicated the of the reason, and gave vivid illustrations of the reason why her faith was thus secured. She never sought after such treatment, so far as I am aware, unless it may have been to sit with others who were interested, but her conclusions were definite and convincing. At that period such a demonstration of faith required a good deal of bravery, now the subject has assumed a different phase, and there are few thinking people who do not recognize a certain truth hidden within the shadows. She spoke with broader assurance of "medium manifestations" as recorded in the New Testament and in the prophets.

TO OUR EXCHANGERS.

Our correspondents are kindly requested to change our address in their mail checks to 111-113 North Front St., Columbus, O.

We also extend the hand of fellowship to all, and trust that the future will lead us to a harmony of feeling and unity of purpose in all things material and spiritual.

THE WORLD OF PSYCHICS AND LIBERAL THOUGHT.

The American Secular Union and Free Thought Federation holds a congress in Chicago Nov. 15, 16 and 18.

Mr. Grant Richards, well known in connection with the "Review of Reviews," has gone into the publishing business in London. Eng. Arrangements between him and Mr. Stead are completed for the republication of "Redburn Stories" and "More About Stead" now out of print. The new edition is to be produced with an article by W. T. Stead, describing how he became an automatic writing medium.

The Theosophist Crusades have been to and left England. Press comment is to the effect that no fresh insight has been given regarding hidden things by reason of the "crusade."

Spirit photographs without the medium taking part in the operation, is the latest in this profound research in England.

Alexander, a would-be exponent of Spiritualism, made a failure of his presentation in Los Angeles, Cal.

Dr. J. M. Peckles is out with a new pamphlet, "Did Jesus Christ Exist?"

The October number of "Redburn" is out. It is a valuable compend of current thought commensurate to Spiritualism. A good half hour engraving of its talented editor graces our first page. Mr. Stead has made remarkable research in the occult and his magazine is a wonder.

The "Paine Hall Lectureship" in Boston is presenting interesting questions. Mr. Henry Colburn and Mr. Solomon Colburn have respectively discussed "What is God?" and "What is Possibility?" The latter is well known as an exponent of liberal thought and has headed in Spiritualism.

The Washington (D. C.) Post is surprised by the statement that the spirit of John McCulloch, the tragedian, has been seen many times of late in the stage of the National Theatre in that city.

Under the head of "Mystery Culture" the Boston Transcript gives the following account of a case of mediumship and manifestations featured by the attacks through the eyes of noble women mediums.

A movement to form a combination of all occult students is afoot. The plan is similar to the obscure International Brotherhood of Spirits, Esotericism, etc. which has branches in various parts of Europe, Asia and Africa. A preliminary meeting was held on Oct. 7 at Worcester, Mass., in the city.

Mrs. N. J. Buchanan and her conversion. Mrs. Buchanan was converted through the medium of Liverpool prior to their departure for New York. It was a remarkable affair and would well be the work this gifted medium has done in England.

New York City leads off with three women mediums taken from the bar of that city. They were recently admitted to practice.

Marie Schreiber is in New Jersey under the name of "Marie," it being difficult to get mediums which without direct experience. Schreiber is the man who was heard from shortly after the latter and the authenticity of her work as well as of names left many to believe that it was a case of transmigration or to go the other "one better."

Mrs. Isabelle Stead's mediumship is a well-known medium. She is the author of "Redburn" (1886) was a converted Spiritualist.

In Toronto there is an association of mediums. For three years this society has studied human consciousness. It is composed of members in a church. The members state that their powers are the result of God.

Fits Cured

From The Journal of Medicine Prof. W. H. Peckle, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician, his success is astonishing.

We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send Gen. P. O. and Express address. We advise anyone wishing a cure to address Prof. W. H. PECKLE 4 Cedar St., New York.

A national congress of mothers is to be held at Washington next February.

The Italian government is adding to the reform of retention of the hours of day from 1 to 24. All government time pieces in that country will hereafter run upon that system.

The National Spiritualists' association has completed its labors in convention at Washington and is now before the world as a factor in the problem of human elevation and spiritualization.

Mr. Gladstone, it is understood, no longer recognizes the great field of psychic science as to express a desire to see the "Spiritist" substituted for "Spiritualist" when used to denote those who believe in spirit communion.

A VERIFIED DREAM.

A correspondent, Mr. James F. Kirt, writing in Redburn from Toledo, O., relates a very interesting dream of the class catalogued by Mr. Myers as pre-cognition. The writer states that in the summer of 1886 he had an office in the Kialta building in Chicago. Near by in the same building was the office of a commissioner dealer named Nelson Van Kirk. Mr. Kirt states that he is not a dreamer and seldom has a vision during his sleeping hours, except enough to recall in his waking state. One night in his sleep he saw an old man sitting on a chair, a post's mantle reaching his temple. The man's face bore an expression of intense sorrow. Whether or not the wagner was held in the man's own hand the dreamer could not tell, but it was discharged, blood gushed from a ghastly wound and the form relaxed in the rigidity of death. The dreamer awoke and the next morning related his dream to a friend and the incident passed from his mind.

About 11 o'clock of the day succeeding, Mr. Kirt states that he was in his office writing a letter. Suddenly he heard a pistol shot and went into the hallway and saw several persons at the door of Nelson Van Kirk. The door was locked and Mr. Kirt pulled himself up to the window and beheld the very sight in all of its details that occurred the night before in his dream. There sat the same old man, the same face, the same expression, the same odd, lopsided position of his head, the blood gushing from his temple and the blood gushing down his face and neck. The man had helplessly flew out his brain.

Mr. Kirt adds that he had no acquaintance with the details and had never seen him prior to the time of his dream.

THE WHOLE STORY.

Of the great value attached and great news accomplished by Stead's Surgeon, with its quick and positive and scientific the blood, from the stomach and given strength and vigor. Thousands rallied under the system benefited by the rich red blood which comes by taking Stead's Surgeon.

MISCELLANEOUS

MY SHELL

A shell upon the sounding sands
 Flashed in the sunshine where it lay,
 Its green diaphane I love, my hands
 Bore the rich treasure—'twere a woe.

Within the chamber of the pearl
 Blushed like the rose, like opal
 glowed,
 And o'er its domes a cloudy swirl
 Of mimic waves and rainbows flowed.

"Strangely," I said, "the artist-worm
 His made his palace-lair so bright!
 This jeweler, this draftsman firm,
 Was born and died in eysless night.

"Deep down in many-monstered caves
 His miracle of beauty throves,
 Far from all light, against strong waves
 A Castle Beautiful he wove.

"Take courage, soul! Thy labor blind
 The lifting tide may on ward bear
 To some glad shore, where thou shalt find
 Light, and a friend to say, "How
 fair!"

—Thomas C. Williams.

THE TALKING DRESSER

An Occult Novel Combining the
 Practical With the Phil-
 osophical

CHAPTER VI

But minds other than these were set upon us. We were sought by Herr Goldschmit in behalf of a friend, who had seen and heard of our love for music and dancing. The scientists had learned that we were no longer deemed safe to continue in the company of his family, so they made haste to ascertain the facts of these statements, and if so to secure us for experimental purposes. So, they, at the request of still others of his friends, would pay for us any price within reason, but fortunate for us, we were not now for sale. This family said to our soul's delight that we were as human beings and were as very dear to their life interests that they would feel as if sending away some of the family. This was to us joyful news. When Nannette learned about this she said she never could part with us, we were, indeed, like her dear friends.

Now I must tell you of the dear sweet little child that I loved so well. Nannette came one beautiful morning just after that dreadful and soul-harrowing experience of the now reformed young husband. I could feel that her dear heart was lighter and joyous. She led by the dainty little hand, the little pet, prattler as a fair spring blossom. They came close up to me. Lifting the little one up she set her upon the dresser, told her to look at the little darling in the glass, which she did, quickly curtsying and kissing her. These sweet, pure, innocent, child kisses, I can feel even yet the warmth of their remembered blessings. One who has never possessed the sweet lips of innocence—lips that have never uttered guile, lips pure as the sweet dew from heaven, lips that have never been kissed, has missed much blessing indeed.

As introducing us to little Ellen Nannette told the child that she must be very kind to us; that we loved her and she must love us. Now she told of the little mother seated herself and began to sway back and forth. Then she told her of the table which quite interested the child, but not having noted the other chair the little one seeing it suddenly clasped her hands in childish delight, exclaiming, "Oh, see, see, Nan-

nette, another little one for my dollie to sit on!"

Now this quite touched us all and we loved this little household pet at once. So we were named and christened with pure love kisses. The glass—Gassy, the dresser—pitty D'easy. Though this may seem silly to you as I tell it, there was nevertheless added much to that glorious day to our lives. Often thereafter were we greeted. Even a sleeping chamber was made of one of the shelves, for the dollies, pets of the little one. We began to learn child language—another chapter in our experience, and one of the sweetest and dearest of all; for we were taught more of real tenderness and true wisdom than by aught else, therefore, bless all dear little children, for they are so much more wise than their elders can have any idea of, if only they are not deceived and so foolishly indulged, how lovable most of children might become. The heart of a child, I have learned, is a most wonderful thing, a marvelous storehouse. Their inquisitiveness, though seemingly unconscious, is oft beyond parental estimate. How often have I wished since my knowledge of some things has been acquired that I might be more fully human and teach little children the right and the wrong path. There are so few really wise parents and teachers. Therefore, the best of results are seldom reached. Yet, believing that they may involve or incarnate into yet higher wisdom, going on up as they sense and desire the beyond.

CHAPTER VII

THE STRANGE OLD MAN

The uncle of good Aunt Dorothea—severely strict, even to seeming coldness—was this man, though called by such as knew him best a righteous judge. Strictly orthodox in all things, though not in the least conventional, yet his thoughts of God and the Bible, as he understood them, must be obeyed to the letter. Believing it right to impose any task no matter how severe, if the works of God bid it to be so, and thus only did he feel was the will of God to teach the wicked that his laws are just forever and forever. So he read the Word and so he abided, and must induce others to do likewise. Good Uncle David! How much we learned of his beautiful though peculiar life! Of wealth he had abundance. Though he loved the beautiful in nature, he deemed it sinful to expend money in any of the modern arts or decorations of costly articles. Fine art was for the wicked, by it they were ensnared. Yet he would feed the hungry and do good by first investigating that some are the bread of idleness and being of that vigorous physical and mental cast, he could not comprehend some phases of human life and needs. There was but one straight and often severe line for all humanity to tread. His nearest and dearest friends had gone contrary to his desires and teachings, yet it was his sacred duty to teach them that his hard-earned and honest money was not to be wickedly squandered, thereby ruining them and perhaps even causing the loss of their souls. "No," said he, "God forbid, that which it costs me to win is of no account to them." So we heard him often as he spoke for he deemed himself each night alone. One night after he had closed his door just before taking out his Holy Book, as he called it, for he read the pages each night. We could see after the words as could he but this night he came to the corner of the chamber, looked into the glass, touched the wood of the case and said, "It was only a frail thing, not strong enough to endure, but alas, so bright, beautiful boys are made to attract the young and inexperienced. I was some young man ago, and wanted a girl the bright thing that attracted my boyish fancy after much striving and anxiety I obtained the coveted thing."

Then he looked at his hand—a missing finger the penalty.

"Well, so it is with the young; they often pay dearly . . . But no, I am yet as young in heart as a lad."

There now flitted across his memory a sweet sense of his love—his young wife, who died so soon after their happy union—called home to God, leaving him a little son, who soon followed the young mother. And now how it all came back to him! We heard the story of his youth, and felt that he was sometimes tender, but he had been so long alone in life. Yet he shuddered as the hand touched me again and said, "This seems like life—this thing of wood." And as he looked up there also appeared to flit across the face of the glass a shadow, as of a form which caused his face to somewhat blanch and his eyes to stare. After looking about him to reassure himself that he was alone, he said "What folly and weakness is this that I have this night been guilty of? God forgive me. Yet I was not asleep—no, it was not the moonlight nor the limbs of the trees swaying and making shadows." So he took from his pocket the good book and read about therefrom. Then he laid it upon the top of my case. I too thrilled as it came in contact with me for it was now so much of the man who had long cherished it; and as I looked into the first open page I read thereon "To my dear son, David Henry Templeton, Birthday January 1st, ———" To me this chamber now seemed peopled from the great immensity of past ages up to the present. The dear mother who had written the lines the young wife and child the father of whom he spoke, the friends of his youth—all, it seemed, had come to visit him again. Nothing seemed confined to any special locality—all were free to go and come at will. Love and fond memories are eternal.

A Religion of Simplicity.

Altruism a World-Saving Factor.

The demand for a religion of simplicity is practically ignored in these days of credits philosophies.

Theorizing is profitable to theoretical minds. Classic research is educating to scholars who possess ample opportunity for delving and classification. Philosophy is adapted to logical intellects and science to all classes of men; but by far the vastest majority fall to category under any of these captions and these are the men whose minds should minister to thought. They are total mental babies who require the nutritive milk of knowledge.

The concentrated essence of education cannot be assimilated by uneducated understanding; high aims and lofty aspirations are excluded in the few lessons and exercises are for students who commune with the past.

Private circumstantial ideas, practical suggestions and numerous comprise the mental diet of the average individual and to elevate the tone of thought and the ideal standard is these individuals is the highest endeavor for philosophy.

This slender work must be necessarily slow, methodically methodical, and

patiently progressive; the scale of assumptions must rise steadily to meet the requirements of growth precisely as in the education of children.

To develop ordinary minds ordinary language is necessary. Rhetorical display, oratorical expression, delicate distinctions in phraseology, intricate reasoning, and all that exquisite embellishment of detail which delight thinkers, is bombast, pure and simple to those just entering the arena of thought. They discover only the pedantry of words and the hyperbole of exaggeration in our profound essays and our elaborate dissertations are as vague to their untutored conception as Euclid or Xenophon.

Savants pander too much to cultured minds who need their instruction less than any other class, because mental culture is self-sustaining and intelligently discriminating by reason of its experience.

The tendency is to apostrophize, to condense in concise expression, and to elaborate the technology of terms until only the far-reaching faculties of intellectual adepts can appreciate the truth presented. Today this is a fault in our advanced diction. Comparatively few readers can enjoy the periods devoted to progressive thought.

We are selfish in our enjoyment of essential science, and iconoclastic in establishing our standards beyond the ken of simplicity. We ostracize by methods throughs of eager searchers who thirst for the rudiments of truth. The milk and bread of infancy is theirs by the same provident law that supplies wine and meat for school whose adolescence has been satisfied.

Themes of spiritual trend should be treated in a clear and natural style adapted to the calibre of average minds. Esoteric treatises are beyond the scope of all but the finished thinker, and should be confined to esoteric publications. Intellect prescribes the most rigid class distinctions, and these barriers study alone can surmount, and study involves leisure as well as appreciation, resolution and determination; these in turn are the product of appreciation, and appreciation grows upon the assimilation of natural truth. Feed the multitudes still rings from the lips of the Nazarene and gathers force as it echoes down the ages.

If Spiritualism, Theosophy, Buddhism, Mohammedism aspire to altruistic influence; if they would be true benefactors to the occidental world they must adopt a rudimentary vocabulary from familiar lessons; they must avoid ornate and traditional technicalities; they must simplify terms and reduce ideas to plain phrases; they must educate crude brains to think and to accomplish this they must abandon all address expression.

Ordinary essays upon credits themes would induce mental congestion in a feeble mind, and feeble minds are in constant danger to nineteenth century civilization. They must be trained to serve an unstable stability as armies have been trained to defend an insecure security.

The material world abounds in truths truth readily digestible by commonplace thought, these truths are so rare a provision for the education of souls, they are the fundamentals upon

which all true religion rests, and contain those elements of spirituality from which all ethereal conception must evolve.

The seeds of immortality are enshrined in immortality, and this is no less true of thought germs, those immortal ideas upon which mind subsists; it is sophistry to argue otherwise.

People cry around for succor from priestcraft and judicial slavery; orthodoxy is in the throes of dissolution; traditional codes are crumbling before ethical innovation, and every form of conservatism is degenerating in the crucible of justice.

The time is one of renovation; the hour demands basic rebuilding, and all those sublime culminations of thought-epochs in human evolution are out of place in cosmopolitan literature, unless they can be so simplified as to meet the hunger of dawning need.

Majestic problems, celestial ideals, and abstruse theories are for cultured understandings; it is surpassing folly to obtrude them upon souls just emerging from mental servitude.

History repeats itself in human development; those who were in conservative shackles a decade ago should present eternal verities to soul-needy investigators.

We cannot immure ourselves in our own mental influence and ignore the soul-poverty about us. We cannot be oblivious to human suffering and human oppression while we revel in the luxury of knowledge. A moan ascends from the barren places in life and only those who have risen to reasons eminence possess the panacea to stifle its pain.

The destitution of desoluted hearts breathes a wail of despair which only the balm of sympathy can quell. Souls without hope are souls in the tortures of hell; recklessness is the estimate fruit of discouragement; felons, assassins, profligates, suicides, inebriates and the entire horde of malefactors who swell our criminal courts are direct issues of ignorance.

Ignorance is the source of all judicial license, the fountain-head of all crime, the prolific mother of dissension, the well-spring of infamy, and the miasm from which all noxious influences emanate. Education is the only antidote and educations is in the hands of the educated.

Literature is a more far-reaching educator than any college curriculum. People are taught more thoroughly and more effectively by direct methods than by the consummate class and drill regulations of orthodox schools.

Knowledge is absorbed by natural affiliative process, not by memorizing facts and theories.

Altruism is the world-saving factor in modern religion; the brother-saving creed that will redeem mankind: "As ye would that men should do to you, do even so to them," is the only gospel that bear the test of progress.

Scholars are teachers; reasoners are law-givers; novelists are preachers; logicians are judges, and poets are idealizers.

Every avenue of mind must be reclaimed by intelligent, consistent education, if the hierarchies of superstition and tradition are to be dethroned.

Men must learn to be independent in judgment before they can become qualified citizens. Women must rise to mental self-independence before the millennium can dawn. Children must be disciplined in individual responsibility before an intellectual era can be established.

The decline of gold idols is a precursor of mental gods; spiritual decadence follows absolute subservience to either. Human interests can be wholly served only by a just dissemination of all benefits and a generous dissemination of the fruit of experience.

The great world needs bread—let it

be substantially prepared and bountifully bestowed. PAUL AVENEL.

AN APPEAL.

Continued from Page 3.

I talked the situation over today, and I have deemed it my duty to write this article for public information. In the midst of the conference she was possessed by Bright Eyes, who burst into tears. "Where," said she, "shall I go to find another through whom I can come back on my mission if she dies?" We have impressed her with and she fully realizes the importance of extreme caution and care in the management of her medium, that she may be restored again to health and her usefulness be extended. I repeat, that the exactions of societies and individuals upon our best mediums is often unreasonable and cruel. I have listened to recitals of some of the hardships to which they are subject. The majority of persons have little idea of what is requisite to the exercise of the gifts of the test medium. These persons, abnormally sensitive, are dependent upon the ability of their spirit assistants for a moderate degree of success. The honest medium is always apprehensive of failures, while the dishonest one depends upon his unflinching stock in trade. The tension upon the genuine psychic is intense and the exhaustion is often extreme. The enthusiasm of success is followed by depression and reaction. Mrs. Pepper's guides have never failed her, and yet she is in constant apprehension lest they may. Writing to Mrs. Dailey of her recent engagement in New York she expressed her apprehensions of failure; but like all others, it resulted successfully. She was our guest at the last meeting of the Psychological branch of the Medico-Legal society of New York, where she made a short but impressive address. To the savants and guests she was a stranger. She fearlessly declared herself a psychic, but only whetted curiosity by informing a fond mother that her boy, who had died, had been crowding against her all evening asking recognition. He was recognized. Last Thursday evening we invited a couple of friends to meet Mrs. Pepper at our house, and they unexpectedly brought several others who were entire strangers to her. One was a young man whose father, a few months ago, had fallen dead. Being ignorant of the fact and resolved not to submit to any influence, Mrs. Pepper resisted until she was forced to flee the room to avoid the persistent efforts of the father to speak through her to his boy. She was persuaded to return and yield, and then for nearly two hours, through her, friend spoke again to friend, fathers to their children, and seemingly broken households were so no longer. Last Sabbath the little spirit Bright Eyes said that at 9 o'clock on the evening before a friend had mailed, in a distant city, two packages to Mrs. Dailey, and that they would reach her in the first mail Monday morning; that one was a likeness of Bright Eyes herself, taken in this life when 12 years of age. It is needless to say there was great curiosity and not a little anxiety on the part of Mrs. Pepper to know the result. But promptly at 8 o'clock the postman delivered both packages as promised.

No one feels so keenly as Mrs. Pepper the misfortune which has befallen her. She has experienced the ungenerous criticisms of those who have suffered from unavoidable failures by sickness before, and I trust that her friends, one and all, will extend to her their prayerful sympathy and best wishes for her speedy restoration to health.

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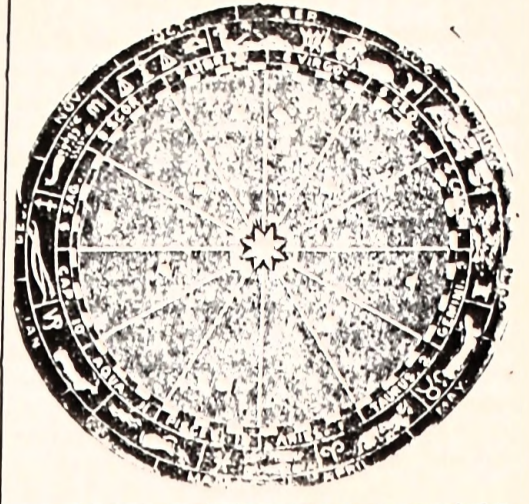
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What is Hypnotism?

"Hypnotism is that branch of psychic science," says M. Liebault, "which has for object the study of the passive states of the human mind, such as Sleep for example, as opposed to the entirely different study of the active or waking states.

"The passive states, whether they originate in self-suggestion by the action of the subject turning his thought upon himself, or by suggestion from an external mind, are all produced upon the same basis, the fixation of one or two leading ideas, which take such hold upon the brain that they can only be dislodged by a voluntary effort.

[The act of waking up is, for example, often accompanied by more conscious voluntary effort than that of going to sleep, when we merely resign ourselves to the one idea that we are going to sleep.]

"In ordinary sleep these ideas originate in the necessity for the repose of the organic functions. As to other passive states, it is sufficient that the brain should initiate or receive some strong idea, no matter what, suggestive of them, which in consequence of the effort of attention shall re-act upon the body and so produce a corresponding condition, material or sensitive. In the same way ideas and emotions reverberate in a long echo as it were in the tissues, such, for instance, as joy, fear, anger; ecstasy, producing stigmata. This effort of attention produces fascination, and finally induced sleep, or hypnosis, in all its varieties.

"However different may be the varieties of the passive states as to their distinguished characteristics, they are alike as to their derivation—that of concentration of thought or attention. Moreover, they have in common other symptoms which are the result of this concentration, more especially the expression or excitation of one or more senses, the diminution or exaggeration of the movements of mind or body, the retarding or accelerating of organic functions, above all, inertia of the will.

Who was the discoverer of hypnotism? M. Liebault replies: "No one. Since mankind has existed have they not voluntarily put themselves into ordinary sleep? Well, there is no difference in the way in which they enter induced sleep—if they wish it. The hypnotiser is a mere intermediary, who helps his subject to go to sleep, just as they do it habitually. The question comes to this—Who found out how to get men to go to sleep at any moment just as they do at the usual time in the ordinary way?

"Puysegur was the discoverer of artificial sleep; artificial in that it was produced by taking possession of the attention of the subject and concentrating it by manipulations and by suggestive passes and words. After him, and above all others, l'Abbe Faria. Each of them arrived at it by different processes. The first supposed that he could direct toward his subject a fluid emanating from himself or from surrounding objects. The other, otherwise nearer the truth, supposed that he was in some way an active agent in inducing his subjects to go to sleep of themselves.

"The difference between the mesmerists and hypnotists is that the mesmerists believed in a vital fluid which proceeded from the hypnotiser, and in some mysterious manner which they were never able to prove, acted upon the patient.

"The hypnotists believe that the subject just goes to sleep himself in the ordinary way, in consequence merely of the affirmations made to him. The physical mechanism which produces hypnosis is very easy of explanation."

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THE COLOR OF OUR EMOTIONS.

Colors depend on the number of vibrations that take place in a second, and this is true in the astral and mental worlds as well as in the physical. If the astral and mental bodies are vibrating under the influence of devotion, the aura will be suffused with blue, more or less intense, beautiful and pure according to the depth, elevation and purity of the feeling.

In a church such thought forms may be seen rising, for the most part not very definitely outlined, but rolling masses of blue clouds. Too often the color is dulled by the intermixture of selfish feelings, when the blue is mixed with browns and thus loses its pure brilliancy. But the devotional thought of an unselfish heart is very lovely in color, like the deep blue of a summer sky. Though such clouds of blue will often shine out golden stars of great brilliancy, darting upwards like a shower of sparks.

Anger gives rise to red, of all shades, from lurid brick-red to brilliant scarlet; brutal anger will show as flashes of lurid dull red from dark brown clouds, while the anger of "noble indignation" is a vivid scarlet, by no means unbeautiful to look at, though it gives an unpleasant thrill.

Affection, love, sends out clouds of rosy hue varying from dull crimson, where the love is animal in its nature, rose-red mingled with brown when selfish.

Or with dull green when jealous to the most exquisite shades of delicate rose like the early flushes of the dawning, as the love becomes purified from all selfish elements, and flows in wider and wider circles of generous impersonal tenderness and compassion to all who are in need.

Intellect produces yellow thought forms, the pure reason direct to spiritual ends giving rise to a very beautiful delicate yellow, while, used for more selfish ends or mingled with ambition, it yields deep shades of orange, clear and intense.—Borderland.

A WARNING TO THE KILLER-WILLERS.

In cases in which good or evil thoughts are projected at individuals, those thoughts, if they are to directly fulfill their mission, must find in the aura of the object to whom they are sent, materials capable of responding sympathetically to their vibrations. Any combination of matter can only vibrate within certain definite limits, and if the thought form be outside all the limits within which the aura is capable of vibrating, it cannot affect the aura at all. It consequently rebounds from it, and that with a force proportionate to the energy with which it impinged upon it. That is why it is said that a pure heart and mind will construct an astral and a mental body of fine and subtle materials, and these bodies cannot respond to vibrations that demand coarse and dense matter. If an evil thought, projected with malefic intent, strikes such a body, it can only rebound from it, and it is flung back with all its own energy; it then flies backward along the magnetic line of least resistance, that which it has just traversed, and strikes its projector; he, having matter in his astral and mental bodies similar to that of the thought form he generated, is thrown into respondent vibrations, and suffers the destructive effects he had intended to cause to another. Thus "curses [and blessings] come home to roost." From this arise also the very serious effects of hating or suspecting a good and highly-advanced man; the thought forms sent against him cannot injure him, and they rebound against their projectors, shattering them mentally, morally or physically. Several such instances are well known to members of the Theosophical Society, having come under their direct observation.—W. T. Stead.



On August 9, 1895, Mr. J. L. Le Berthow, on the regular advertising staff of The Mirror, a weekly society journal, 204 North Third street, St. Louis, said: "I can certainly give a very valuable testimonial on Ripans Tabules. Any one who has ever known me can tell you how I have suffered from indigestion and dyspepsia. These combined ailments have been the bane of my life for years. Over 18 months ago, before I came to St. Louis—while I was living in San Francisco—Ripans Tabules were recommended to me by a young friend of mine—a physician. I had gone to him for treatment—Indigestion and Dyspepsia, as I told you, being my trouble—and he said: 'Now, Le Berthow, there is no use of you 'blowing in' your money for doctors' bills and medicines. If you will take my advice, I think I can fix you all right in time and at little expense. Lately,' said he, 'I have been investigating the formula of Ripans Tabules, and I believe it to be an excellent remedy. I haven't prescribed any yet, but I am going to try them on you.' So on his advice I tried them and was very enthusiastic over the result. The work of those little Tabules was marvelous. They cured me completely. Shortly after I came to St. Louis I had a slight attack of Indigestion and Constipation, so I went straight to the drug store, got a box of the Tabules, and they fixed me up all right. I haven't had any trouble since and I am feeling like a fighting cock. It is a wonderful remedy! Wonderful!"

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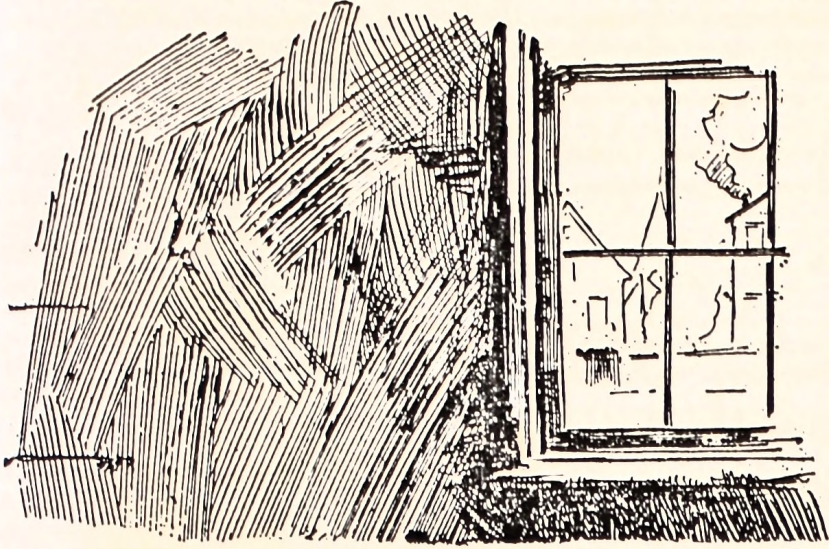
MYSTERIOUS FACE ON A WALL.

According to reports a new phase of the spiritual phenomena is manifesting itself in the little village of Orange Valley, N. Y., independent of a mortal medium so far as known, unless the spirit manifesting was a medium while in the flesh and left the house impregnated with her magnetism.

The story goes that several years ago a Mrs. Monahan occupied the dwelling all alone, and was one morn-

painting not before noticed he gave it another coat, but to his surprise the face gradually came to the surface again. Suddenly he recognized in it the likeness of Mrs. Monahan as she looked in death, he having been present on the occasion of finding the body.

Reporting the discovery to Mrs. Mitchell, this lady, disbelieving in anything spiritual, volunteered to erase it herself. Appearing on the scene she seized the whitewash brush and splashed a thick coat of the kalsomine over



ing found dead in her bed—apparently the effects of heart failure. Since then the house has been standing vacant until recently, when it was rented by Mrs. Mitchell for occupancy.

Among other improvements the sleeping apartments of its former inmate was kalsomined. But during the latter process the kalsominer noticed a face appearing on one of the walls through a part that had been finished. Believing it to be the effects of an old

the portrait. But to her consternation and dismay the face refused to be hidden; and when she realized the true status of affairs, screamed and went into hysterics. The painter was little better off, but he managed to run for help and get others into the house.

In a short time it was known all over the village, and since then the house is being visited by the curious and the inquiring. The picture still defied obliteration up to a late date.

A NEW PHASE OF MEDIUMSHIP.

Editor Light of Truth—Probably some of your readers may be interested in what seems to be a unique phase of phenomena which lately developed in this city at the residence of Mr. Chas. Steward, trumpet and materializing medium, 1220 McGee street.

On the evening of September 23 last some ten or twelve persons, of whom the writer was one, were assembled in the parlors of Mr. Steward's house and held a seance, at which a number of full forms were materialized, some of them moving out from the cabinet six or eight feet, no mortal being occupying the cabinet, as the medium invariably sits outside. A number of our spirits friends talked to us through the trumpet, giving names and otherwise identifying themselves. After about an hour had passed in loving intercourse of this nature, one of the principal guides of the medium told us through the trumpet that the controls were about to try an experiment that had very seldom been attempted before in the world, the photographing of materialized spirits. He gave us explicit instructions what to do, and among other things told us to securely seal every window and door of the two rooms used as seance rooms, so as to preclude any possibility of ingress or egress while the experiment was taking place. He also insisted that every person present should closely examine the seals, both before and after the experiment, and also the cabinet and all other things in the rooms, so that all might be thoroughly satisfied there was no possibility of mistake or collusion. The sealing was done by pasting strips of paper across the cracks of all the doors and windows, and the writer took pains to place a private mark on each of the strips of paper after they were in place. After these preliminary arrangements were all effected, the photographer, who was an entire skeptic, never having had the least experience in Spiritualism, and who was present by invitation, placed in his camera a perfectly clean plate and ad-

justed the camera, pointing toward the cabinet, which was simply a double curtain, hung in the doorway between the two rooms. All the mortal persons in the rooms then assembled at one end of one of the rooms in the rear of the camera, the gas light was extinguished, the photographer immediately lighted the fuse of a flash light, which in a few seconds produced a bright flash similar to those produced in ordinary flash light photographing and which was all over in a second. The whole time which passed after the gas was extinguished was not over six seconds. We closely examined the seals immediately afterward and found them intact, just as we had left them. The photographer thought it impossible for anything to have been projected on the plate, except the curtains of the cabinet, and did not wish to take the trouble to develop "them old curtains," as he termed it, until he had leisure the next day, but was prevailed upon to do so at once, when to his great surprise there appeared upon the plate the photos of the full forms of two females, clad in flowing garments, the full form of a child sitting in a chair (which had been left by the cabinet), and the face only of one male and one female spirit. The countenances were nearly all as plain as common photos of living mortals. One of the full forms was recognized by one of the gentlemen present as being the exact likeness of an intimate friend of his who passed out in England some years ago, and who frequently talks to him now through the trumpet. The figure of the child was recognized by another gentleman present as the likeness of an adopted child in his family, and who passed out a year or so ago. Even the bunch of flowers which was placed in the little one's hand before burial was represented in this picture. The second full form represented a girl of 16 to 18 years of age, and proves to be the daughter of a prominent jeweller of this city, named Olmstead. This girl passed out when very young several years ago, and naturally would now be

full grown. He, of course, cannot recognize it as being his daughter, but says the general appearance of the face is that of the rest of his family, and she has since told him through the trumpet that it is her photo.

A curious circumstance in connection with this is of interest. The father, Mr. Olmstead, was not present at the time the picture was taken, and did not know that it had been taken. The next day a gentleman friend of his was having a sitting with Mrs. Mott Knight (who has lately developed as a trumpet medium, when the spirit who was talking through the trumpet suddenly said: "Mr. Olmstead's daughter, Nettie, is here, and wants you to go and tell her papa that that was her likeness that was taken in the picture down at Mr. Steward's last evening."

Neither Mrs. Mott Knight nor the gentleman sitting with her knew anything of any picture having been taken until this was spoken. Mr. O. is thoroughly satisfied it was his daughter's likeness.

It seems that our spirit friends are constantly devising new methods to prove to mortals the reality of continued existence after we lay aside the mortal.

Much more could be written in connection with this picture and the lesson it conveys, but this article is already too long for your limited space and I must close with a hope that this will not be the last of this class of spirit pictures.

THOMAS J. EMBREE.

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MYSTERIOUS FACE ON A WALL.

According to reports a new phase of the spiritual phenomna is manifesting itself in the little village of Orange Valley, N. Y., independent of a mortal medium so far as known, unless the spirit manifesting was a medium while in the flesh and left the house impregnated with her magnetism.

The story goes that several years ago a Mrs. Monahan occupied the dwelling all alone, and was one morn-

painting not before noticed he gave it another coat, but to his surprise the face gradually came to the surface again. Suddenly he recognized in it the likeness of Mrs. Monahan as she looked in death, he having been present on the occasion of finding the body.

Reporting the discovery to Mrs. Mitchell, this lady, disbelieving in anything spiritual, volunteered to erase it herself. Appearing on the scene she seized the whitewash brush and splashed a thick coat of the kalsomine over

full grown. He, of course, cannot recognize it as being his daughter, but says the general appearance of the face is that of the rest of his family, and she has since told him through the trumpet that it is her photo.

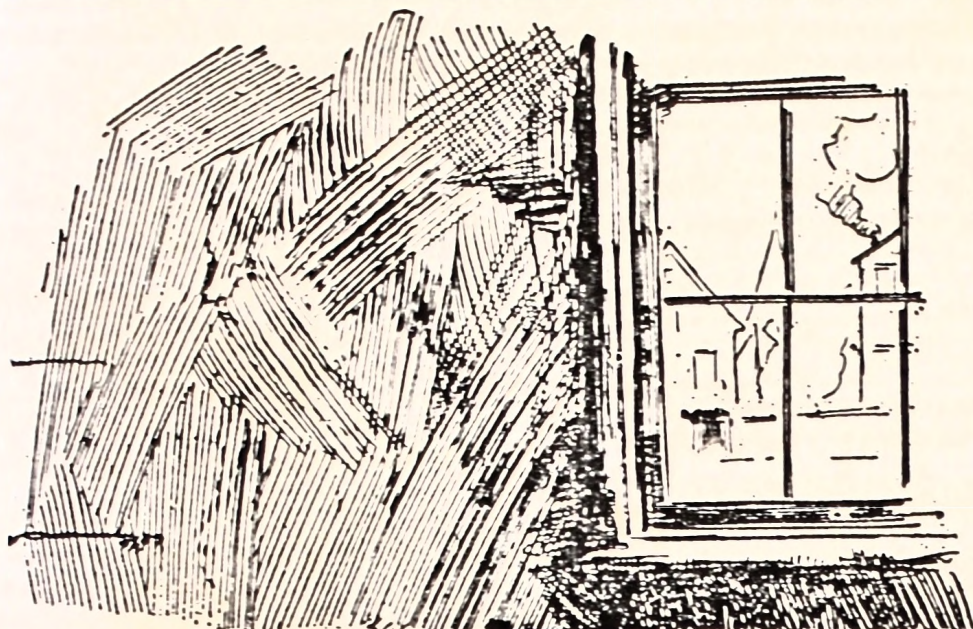
A curious circumstance in connection with this is of interest. The father, Mr. Olmstead, was not present at the time the picture was taken, and did not know that it had been taken. The next day a gentleman friend of his was having a sitting with Mrs. Mott Knight (who has lately developed as a trumpet medium, when the spirit who was talking through the trumpet suddenly said: "Mr. Olmstead's daughter, Nettie, is here, and wants you to go and tell her papa that that was her likeness that was taken in the picture down at Mr. Steward's last evening."

Neither Mrs. Mott Knight nor the gentleman sitting with her knew anything of any picture having been taken until this was spoken. Mr. O. is thoroughly satisfied it was his daughter's likeness.

It seems that our spirit friends are constantly devising new methods to prove to mortals the reality of continued existence after we lay aside the mortal.

Much more could be written in connection with this picture and the lesson it conveys, but this article is already too long for your limited space and I must close with a hope that this will not be the last of this class of spirit pictures.

THOMAS J. EMBREE.



ing found dead in her bed—apparently the effects of heart failure. Since then the house has been standing vacant until recently, when it was rented by Mrs. Mitchell for occupancy.

Among other improvements the sleeping apartments of its former inmate was kalsomined. But during the latter process the kalsominer noticed a face appearing on one of the walls through a part that had been finished. Believing it to be the effects of an old

the portrait. But to her consternation and dismay the face refused to be hidden; and when she realized the true status of affairs, screamed and went into hysterics. The painter was little better off, but he managed to run for help and get others into the house.

In a short time it was known all over the village, and since then the house is being visited by the curious and the inquiring. The picture still defied obliteration up to a late date.

A NEW PHASE OF MEDIUMSHIP.

Editor Light of Truth—Probably some of your readers may be interested in what seems to be a unique phase of phenomena which lately developed in this city at the residence of Mr. Chas. Steward, trumpet and materializing medium, 1220 McGee street.

On the evening of September 23 last some ten or twelve persons, of whom the writer was one, were assembled in the parlors of Mr. Steward's house and held a seance, at which a number of full forms were materialized, some of them moving out from the cabinet six or eight feet, no mortal being occupying the cabinet, as the medium invariably sits outside. A number of our spirits friends talked to us through the trumpet, giving names and otherwise identifying themselves. After about an hour had passed in loving intercourse of this nature, one of the principal guides of the medium told us through the trumpet that the controls were about to try an experiment that had very seldom been attempted before in the world, the photographing of materialized spirits. He gave us explicit instructions what to do, and among other things told us to securely seal every window and door of the two rooms used as seance rooms, so as to preclude any possibility of ingress or egress while the experiment was taking place. He also insisted that every person present should closely examine the seals, both before and after the experiment, and also the cabinet and all other things in the rooms, so that all might be thoroughly satisfied there was no possibility of mistake or collusion. The sealing was done by pasting slips of paper across the cracks of all the doors and windows, and the writer took pains to place a private mark on each of the strips of paper after they were in place. After these preliminary arrangements were all effected, the photographer, who was an entire skeptic, never having had the least experience in Spiritualism, and who was present by invitation, placed in his camera a perfectly clean plate and ad-

justed the camera, pointing toward the cabinet, which was simply a double curtain, hung in the doorway between the two rooms. All the mortal persons in the rooms then assembled at one end of one of the rooms in the rear of the camera, the gas light was extinguished, the photographer immediately lighted the fuse of a flash light, which in a few seconds produced a bright flash similar to those produced in ordinary flash light photographing and which was all over in a second. The whole time which passed after the gas was extinguished was not over six seconds. We closely examined the seals immediately afterward and found them intact, just as we had left them. The photographer thought it impossible for anything to have been projected on the plate, except the curtains of the cabinet, and did not wish to take the trouble to develop "them old curtains," as he termed it, until he had leisure the next day, but was prevailed upon to do so at once, when to his great surprise there appeared upon the plate the photos of the full forms of two females, clad in flowing garments, the full form of a child sitting in a chair (which had been left by the cabinet), and the face only of one male and one female spirit. The countenances were nearly all as plain as common photos of living mortals. One of the full forms was recognized by one of the gentlemen present as being the exact likeness of an intimate friend of his who passed out in England some years ago, and who frequently talks to him now through the trumpet. The figure of the child was recognized by another gentleman present as the likeness of an adopted child in his family, and who passed out a year or so ago. Even the bunch of flowers which was placed in the little one's hand before burial was represented in this picture. The second full form represented a girl of 16 to 18 years of age, and proves to be the daughter of a prominent jeweller of this city, named Olmstead. This girl passed out when very young several years ago, and naturally would now be

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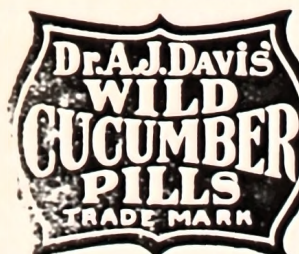
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Voice of the People.

DR. BENTON.

Shortly before the Light of Truth changed managers, a controversy between Dr. C. T. H. Benton and Dr. Isaac Lee, both of Peoria, Ill., was begun, which resulted in some sharp passages that were personal rather than general, and which, under the new regime, would not have been permitted. But an appeal from Dr. Benton to right a wrong construction put upon a good motive touches us to listen and open our columns once more, but for the last time to all personalities that have two sides to the issue at stake.

In his article Dr. Lee accuses Dr. Benton of allowing skirt dances in his house, which the former considered undignified in that the latter was pastor of a church. Now, Dr. Benton readily accounts for this by saying that "two little girls, eight years old, practiced singing and dancing at our home for an entertainment to be given for the benefit of our church."

Other accusations have been explained in a like logical manner, but our space forbids a repetition, and must refer our readers to the papers concerned for further information. And furthermore, we know Dr. Benton has not been injured in the eyes of anybody except those who wish to "look through a glass darkly." In fact, the guileless cannot be accused, and a little difference as this generally serves more to advertise doctors than to hurt their trade. We hope it will prove such to both, and thus learn by experience that out of all evil comes good.

THE PAULINE EPISTLES.

In Mr. W. E. Coleman's able and conclusive demonstration of the Jewish origin of Christianity (a palpable truth which only superficial thinkers could deny), I observe that he does not accept the Roman Testament as reliable authority, but says:

"It is very doubtful if Paul wrote Colossians. Most likely it was written long after his death. It is assigned by rational critics to as late a date as A.D. 120."

Many other portions of the Pauline Epistles have been condemned by critics. But they have no positive data for their conclusions, and might have rejected much more than they have if they relied upon ethical criticism and rejected everything incompatible with the high character of Paul and his fidelity to the religion of Jesus, which was grossly perverted in the so-called Pauline Epistles.

But the whole church and all its able scholars have never dared to bring scriptural writings to any test of moral principles and sound reason. They have adopted as unquestionable language in the Epistles which destroys the fundamental principles of the Christianity of Jesus, brings Christianity in alliance with every despotism, and plants the fort of arbitrary power on the foot of woman. This debasement of Christianity in the Pauline forgeries, bringing it down to the moral level of Roman society, was what gave the church the patronage of Roman despots and enabled it to establish itself by the sword.

It is true that Paul did not write Colossians as it stands in the Roman Testament. Of 89 verses in the four chapters, he accepted only 25 as coming from his pen, pronouncing the 64 others spurious.

This is about the average condition of all that has been ascribed to him. Fully two-thirds of the Pauline Epistles are Roman forgeries, and when these are expunged we shall find Paul a fearless, earnest and enlightened teacher of rational and spiritual religion—the religion of Jesus Christ, which he carried through the Roman empire in continual danger with less of ten-

derness and gentleness than Jesus, but with more impetuous energy which belonged to his nature, but which never led him to depart from the fundamental doctrine of love as taught by Jesus.

It is true that the doctrines of Christianity were fundamentally changed by the Pauline Epistles, yet it was not Paul, but the Roman forgeries that made the change.

Neither did Paul, as many theologians suppose, change Christianity from a narrow Jewish sect to a religion for all nations. He taught the same religion as the other apostles and they all followed Christ as well as they could.

To understand Paul we should read the acts of the apostles, which is the least corrupted portion of the Testament, and the best portion as a historical record.

J. R. BUCHANAN, M.D.

THE SPIRIT BODY.

Alfred Wallace, the great scientist, writes to an editorial contemporary that he believes that the individual human spirit is developed in and by means of the body, and the mental powers and faculties of the spirit are developed along with, and by means of, the brain. "When it leaves the body it possesses the exact grade of development and amount of knowledge it had acquired in the body—the spirit of a child possessing the mind of a child, and of a philosopher the mind of a philosopher. The statement that 'size of the brain is one of the most important elements which determine mental power or capacity,' is in perfect harmony with the other statement that it is 'spirit alone that feels, and perceives and thinks;' though, so long as the spirit is in the body, it does so by means of the brain and nervous system which formed an essential condition of its development. If this were not so, if the spirit were mentally independent of the organism it is here bound up with, there would be no close relation between the mental powers and characters of the spirits of infants and adults, or those of fools and wise men, who, the moment they got rid of the body, would be alike in mental power and knowledge. But all the facts and all the teaching of spirit phenomena show us that this is not so, but that the spirit is exactly what it was here, and starts on its further development from the exact point it had reached here."

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PERSONALS.

—J.W. Dennis, of Buffalo, N. Y., has calls to aid in organizing three new camps for 1897.

—Contributors will please note that italics are not used by the typesetting machine, and the former must give emphasis to their words or expressions as it was done in the good old times before the use of italics—when thought emphasized itself.

—Dr. Williams, of Gravett, Ark., who will soon contribute to our columns a series of interesting articles on Bacteriology, wishes some good spiritual brother to help him patent his valuable invention in foreign countries, on snares, write to him, also for free spiritual literature.

—Our contributors will also have to exercise a little more charity in calling attention to errors in their printed articles, for the typesetting machine matter does not permit of correcting single letters or words after the forms are on the press as heretofore, and from where the last proof is submitted. Every line is a solid mass—thus its name—Linotype—and to correct one letter the whole line must be recast. Perfect reproduction of MSS hereafter will depend largely on the style in which the writer submits it.

OBITUARIES.

Mrs. Emily B. Ruggles of Brooklyn, N. Y., has also passed to the beyond. The cause has lost one of the most faithful and efficient workers. Mrs. Ruggles was born March 14, 1830, in Dutchess county, N. Y., of Quaker ancestry. She has been identified with Spiritualism for forty-four years, during which time she has always taken a prominent part in all that served its interests. She was personally acquainted with all its pioneer workers. The last fifteen years she has been living in Brooklyn, taking a prominent part in society work. Her home was always open to Spiritualists and mediums. She also had boundless charity for the frailties of humanity, and was a friend to the friendless—a wise physician to the mind or spirit. The advance conference was organized at her home, she being one of the moving spirits in its cause and effects. Memorial services were held at the hall of the conference. A beautiful and appropriate poem by Heien Marian Walton was read from which the following are brief extracts: In love abide, When no more human hearts wrung. By cruel slander's wicked tongue; Then will thy history be sung; There justified.

Beyond life's sea,
Where angels trail their robes of white
And every soul hath its requite
Within the book of love and light,
Her name will be.

G. STERLING WINES.

FOR INDIGESTION

Use HORSFORD'S ACID PHOSPHATE

Dr. G. H. Leach, Cairo, Ill., says: Of great power in dyspepsia and nervous prostration.

MEDIUMS AND LECTURERS.

Under this head the movements or addresses of mediums and speakers will be published at 10 cents a line for one insertion or 25 cents a line for four insertions. The first two notices of four lines limit, however, will be given free of charge as a trial advertisement.

Mrs. Lora Holton may be engaged for lecturing, giving tests and inspirational music. Address 40 Loomis street, Chicago, Ill.

Mrs. Loe F. Prior desires engagements with southern societies to lecture and give tests for December, January and February. Address 196 Spadina avenue, Toronto, Ont., Can.

G. W. Kates and wife will be at 16 Greig street, Rochester, N. Y., during November. At Buffalo, N. Y., during December. Will accept engagements in Ohio for test meetings during January in as many localities as they can reach.

Madam Forestryerna, the great exponent of primitive Christianity, platform test, psychometrist, hypnotist and mind reader, is open to engagements for November, December and January; will give parlor seances. Objective point, Rochester, N.Y. Address Atlantic, Iowa.

AN EXPLANATION OF THE DOUBLE.

A thought form may assume the shape of its projector; if a person wills strongly to be present at a particular place, to visit a particular person, and be seen, such a thought form may take his own shape, and a clairvoyant present at the desired spot would see what he would probably mistake for his friend in the astral body. Such a thought form might convey a message, if that formed part of its content, setting up in the astral body of the person reached vibrations like its own, and these being passed on by that astral body to the brain, where they would be translated into a thought or sentence. Such a thought form, again, might convey to its projector, by the magnetic relation between them, vibrations impressed on itself.

The bactericidal power of the blood is found by M. Loudon to be reduced by want of food, but increased by sodium bicarbonate.

DRS. PEEBLES & BURROUGHS

SPECIALISTS IN ALL CHRONIC DISEASES.

Depend for their remarkable cures, not upon the old drastic drug system, but upon the knowledge of diseases and their proper remedies—upon science and the finer psychic forces.

Some of their cures like Schlaters, are INSTANTANEOUS; in other cases months are required.

Having carefully studied all the therapeutic agencies, in connection with their long medical experience, they use those best adapted to each case with unvarying success.

Hundreds are joyfully writing the Doctors "I am better," or "I am cured"—"God bless you."

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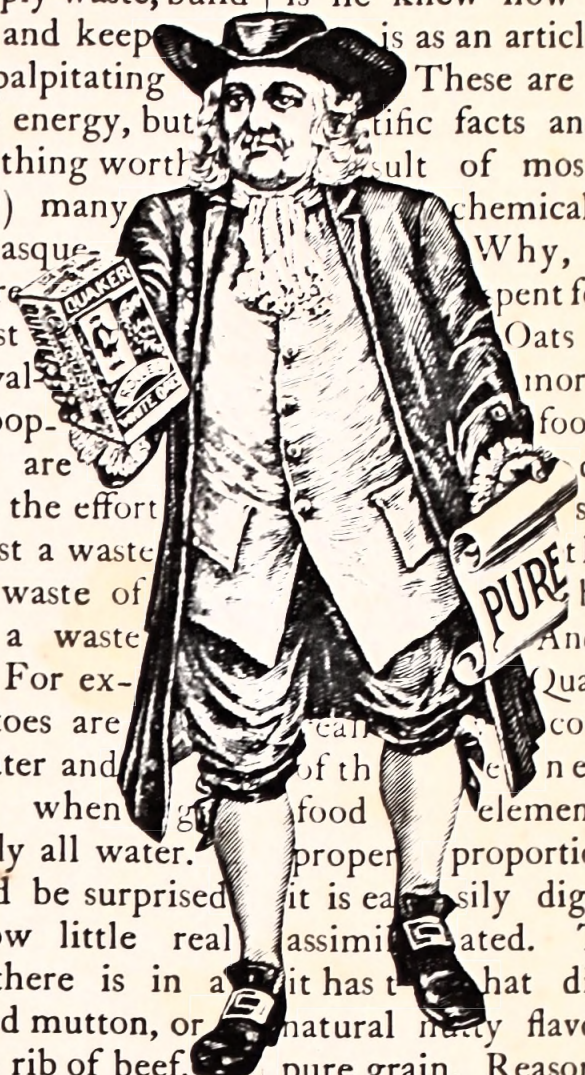
DRS. PEEBLES & BURROUGHS,
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INDIANAPOLIS, INDIANA.

Food that Feeds

Of course all foods feed the body, supply waste, build up strength and keep the brain palpitating with nervous energy, but (and here is a thing worth considering) many things that masquerade as food are of the most trifling food value. Many popular things are hardly worth the effort of eating; just a waste of time, a waste of money and a waste of energy. For example: Potatoes are almost all water and starch, milk when pure is nearly all water.

You would be surprised to know how little real food value there is in a pound of good mutton, or even in a fine rib of beef. Codfish is hardly worth carrying home, while an oyster

would be inclined to blame is he knew how useless he is as an article of food. These are all scientific facts and the result of most careful chemical research. Why, a dime spent for Quaker Oats will buy more actual food than a dollar, spent for the very best meat. And, besides Quaker Oats contains all the necessary elements in such proper proportions that it is easily digested and assimilated. Then, too, it has that distinctive natural nutty flavor of the pure grain. Reasons enough for considering it "The Autocrat of the Breakfast Table."



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Something new and startling. This knowledge is from a higher source and is fully explained in the "ASTROPATHY," which will be sent FREE to any address upon receipt of a two-cent stamp for postage. Astrological students, Physicians, Healers, Nurses, Everybody must have the "Guide." L. J. SHAPER, Chemist, 31 Calkins Ave., GRAND RAPIDS, MICH.

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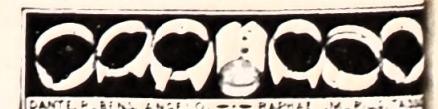
THE CELEBRATED



IF NOT, WHY NOT?

Made of fine cloth, and equal in style, fit, and wear to the finest linen. Not to be mistaken when soiled (reverse, then discard). Both are being finished alike, one collar is equal to two any other kind.

SOLD at all leading Gent's Furnishing Stores



25 CENTS for a box of ten COLLARS and five Pairs of Cuffs, naming

Sample collar and pair of cuffs sent for

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Gray Hair Redemption. Free from Lead, Sulphur and all poisons. It will restore faded, blonded or ruined hair to its youthful color. It is not a dye; no staining scalp. Will not turn the hair spotted green and reddish as other dyes. Will last for months and leave the soft, curly, beautiful, clean and natural hair. MRS. ANNA CONNELLY, 1215 Mt. Vernon Philadelphia, Pa. Two and four cents extra postage according to size. 2-cent package for short time only. Write your name and address plain.

COPPER King of Arizona, 186 Remsen St., New York, N.Y., wants local agents. Write for prospectus.