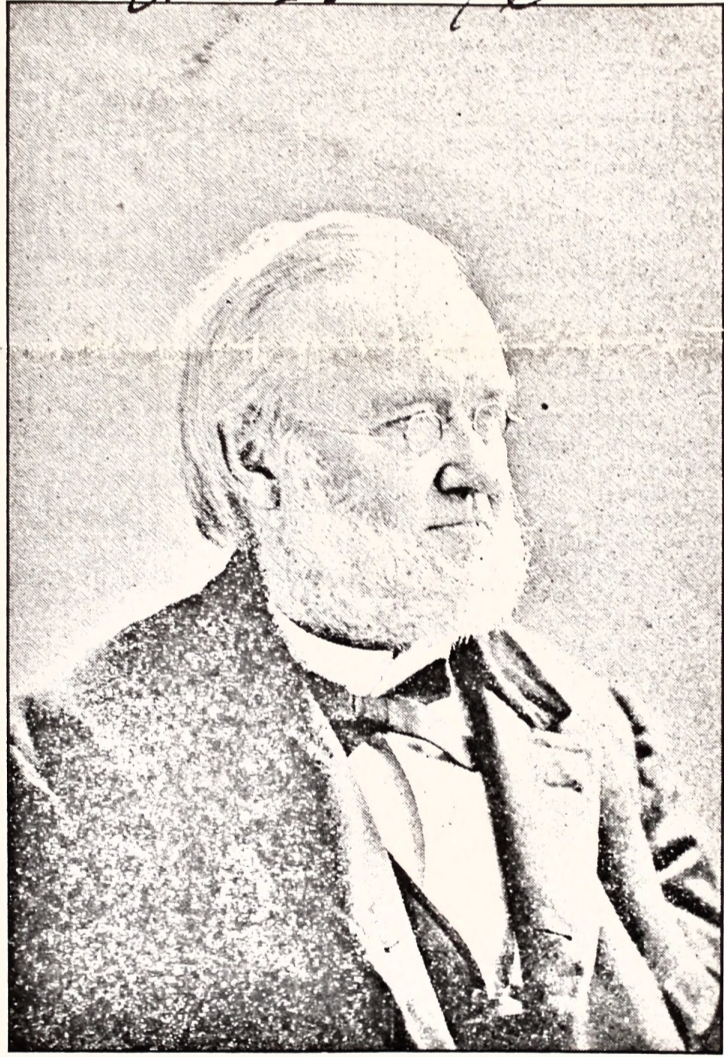


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Light of Truth

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Prof. Jos. Rodes Buchanan, M. D.

An Exponent of the
philosophy of Life.

HARPER ILL'S SYN COLSON

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 III.

I propose in this article to examine carefully Mr. Hudson's arguments against the Spiritualistic character of what he calls "psychic phenomena," more commonly designated as spirit manifestations. In the first place, it is well to place before the reader the estimate which Mr. H. places upon this class of phenomena. Of course, the reader will perceive that here, as in many other places, it is Hudson vs. Hudson. He blesses and curses the self same thing. The curses or denunciations I have already quoted to some extent, and will now present the other side of the story. On page 58 of Future Life, we are told that "a fact is a fact, and a psychic fact is just as much a fact as a waxing and waning moon. Science has no more right to ignore one than the other."

On page 54 he asserts "that there is no longer a rational doubt of the genuineness of so-called spiritistic phenomena among those who have taken the trouble to apply the strict rules of scientific inquiry to the subject matter." On page 59 he declares of these phenomena: "They all manifest intelligence, and this intelligence is almost invariably exercised independently of the conscious volition of the psychic."—(Medium.)

In opening up his 4th chap. on page 115, Mr. Hudson writes: "If my remarks thus far made have led the reader to infer that I regard the phenomena of spiritism as an unmixed evil. I hasten to remove the impression." He proceeds to remove them by the following positions: 1. "The psyche or what I have elsewhere termed the 'subjective mind,' is the soul. 2. The phenomena of the soul are, therefore, what are generally termed "psychic phenomena." 3. The soul is the source of all "psychic phenomena." * * * It is by reference to psychic phenomena alone that the existence of a deity can be demonstrated. * * * The science of the soul is, therefore, necessarily the science of religion, page 117. "The spiritual history of man is, therefore, but a record of psychic phenomena."

"It will thus be seen that it is to psychic phenomena that the world owes its first conception of a living God." And "this, then was the first great step in the evolution of the spiritual man." On page 152, we are told "that the Christian religion forms no exception to the rule that all religions worthy of the name have their origin in psychic phenomena." And on page 153 he affirms that "that was the only means by which it was, or could be, brought to the knowledge of mankind." "It is by hypnotism and cognate phenomena alone that the fact that man has a soul can be scientifically demonstrated" page 191.

"We shall at least find that when we look upon it (spiritism) as a necessary part of the grand system of evolution of the human mind, it is a factor of inestimable value and significance. Viewed as a factor in the evolution of the spiritual man, it has been of transcendent value to mankind. * * *

Spiritism has also served a noble purpose of materialism which swept like a cyclone over the civilized world upon the announcement of the doctrine of organic evolution," pages 194 195.

The reader can begin to appreciate Mr. H.'s consistency. From the preceding quotations we have spiritism presented as the only means by which the existence of the soul and its future life has been demonstrated, and, from quotations, in prior articles, the same Mr. Hudson has told us that "all immorality, vice and crime" have flowed from this same fountain. "It is the poison drop in man's sweetest cup." Note carefully that all this immeasurable good, that has come, and still is coming to us through psychic phenomena, is the result of an utterly false conception of their character, and a complete perversion of truth in the teachings based thereon. They are in themselves, abnormal or sickly manifestations of soul powers, which are really unborn in time and fitted only for eternity. Their use in this abnormal manner is destructive to body, debasing and deranging to mind, and yet there is no other method by which we can find out God, or learn that we have a soul!

What a wonderful being this "living God" of Mr. Hudson's creation must be. He has created man with no possible means of knowing either himself or his destiny, or the God who made him, except by the most flagrant and continuous violation of his laws! This is vastly more absurd than the old theology, for that ascribes man's ignorance of God to transgression, while Mr. Hudson's theology or philosophy makes transgression the open gateway to religion, God and heaven. All this good has come to us as the result of our false views of the character of spiritistic phenomena. And Mr. H. has come to set us right. He has come to inform us that the sweet hope of eternal life, the supporting faith on which millions have rested in the sorrows and extremities of mortal life—that the visions of angel friends in the hour of death—in fact that the solacing thought of angel guardianship and love, is all—"Telepathy!" To be sure Jesus performed psychic works and allowed the people to think they were miracles, but he knew better all the time—he knew that there were no such things as miracles, but he allowed the people to think so, as that was the only way to convince them of his mission—that is by deception!

But as I propose to consider his views of Jesus in a future article, I will pass it now and take up his grand interpreter and interpretation of all possible psychic phenomena—telepathy. This is his magic sesame to all the mysteries of the spiritual history of man. It used to be called mind reading, but its scope has been immensely enlarged.

What is telepathy? Mr. H. tells us that "Telepathy is the means of communion between subjective minds." "It must be remembered that it is the subjective mind that reads, and is read, telepathically." Now this is no definition and no one can gather the slightest idea of the nature of telepathy, or of the method by which one subjective mind can communicate with another. In fact, no explanation is given in these two pretentious volumes beyond the asserted fact that "the subjective mind is constantly amenable to suggestion." The question then occurs, Who or what suggests? Most certainly nothing can be suggested by any mind outside of its own conscious knowledge. In fact, Mr. H. will be compelled to admit that his "objective mind" is the only suggester in the case, and consequently the subjective mind is limited entirely to the knowledge of the former. To be sure, if we admit Mr. H.'s assumptions of the Deific character and omniscience of the subjective mind, the whole field is his. If any department of the human organism possesses all knowledge argument is at an end. But I most respectfully deny that man has any such at-

tribute, or anything which approximates thereto. I have shown that his assumption of a dual mind is unproved and untrue, hence all his explanations of Spiritualist phenomena on that basis fall to the ground; and as all his exposure tests rest on that basis, they all fall together.

Mr. H. attempts to convey the impression that the spiritist hypotheses are antagonistic to each other. But as in very much of his work he gives neither of the hypotheses so that we may compare them together. I deny his proposition in toto. The two are perfectly harmonious. Telepathy is the means, the method by which we contact with spirit persons in many forms of manifestation. The law of mental communication is the same in all essential particulars in all worlds. What is telepathy? But the question occurs again and I answer, that telepathy is the perception of facts through the inner or spirit senses, which cannot be discerned by the five outer senses. These inner senses cannot be infringed by physical substances, or by mere undulations of the air as in the outer senses, but only by the vibrations of the all pervading ether. And mental action, or thought, vibrates the ether, and may affect the person thought of thousands of miles distant. But it is no "subjective mind" which produces them, but the intelligent, self-conscious ego. Indeed, I have yet to see a single instance of telepathy where the moving impulse was not what Mr. H. calls "subjective mind"—the self-conscious, reasoning personality. I have received telepathic messages from two to three thousand miles, and yet I was in no "hypnotic condition," but wide awake, in good health, and in a most positive mental condition. But the other party was at the other time mentally thinking of me. I have, for days at a time, had a perfect consciousness of the mental sufferings and thoughts of another person. But it was not any subjective mind, but the reasoning of their intellectual nature, perceived by my intellect, through the activity of the mind or spirit senses. Readers, don't forget that there can be no perception without a prior sensation of some kind. As James Russell Lowell has most truthfully and philosophically explained it, "All thought begins in feeling." Feeling is sensation. And Mr. H. cannot escape by bringing in his wonderful intuition, for vibration is only a form of sensation, and he has told us that "the subjective mind cannot know, by intuition, the name of a person, or a geographical location, or a fact in human history." But it is an every day occurrence for mediums to "know the names of persons, geographical locations and facts in human history." How do they know them? If it is said by suggestion, we have only to assume that the suggester can suggest only what he knows, and that knowledge of this class of facts is an impossibility except by the exercise of the outer senses, and these senses, he admits, belong exclusively to the objective mind. Hence, his subjective mind theory, even if true would fail to solve the spiritistic phenomena, as it fails to solve the fact or philosophy of telepathy.

Twenty-six years ago, in the city of San Francisco, several officers of the United States military post were in the habit of holding a weekly spiritistic seance. One evening they assembled as usual, when their medium began to write in the most rapid manner. When finished he passed the paper over to one of the circle, who read substantially as follows: "I died today (giving the hour). I then went to The Banner of Light office in Boston and gave a communication which will be published in advance of the regular order. (The Banner of Light published its messages in the order they were

received.) Tomorrow the will inform you of my death E. Lee."

The following day the telegraph announced the death of General Lee the next edition of The Light contained his message in advance of the regular order. V. telepathy or suggestion communication. If it be supposed that some officers had known General Lee at West Point, and that at the death he had sent a thought even that would only fail on death, and utterly fail on the episode of The Banner of the telegram to arrive the. Some one asked the general happened to come there. I that he was going round with (I forget the name), and that they would drop in and make call. Cases analogous to this and telepathy fails to explain. But there is another class inexplicable on the telepathic basis. I refer to cases where fall entirely to get any result their questionings. They I cherished memory of a deceased. It is indelibly engraved on memory. It is the most sacred connected with their earthly ship. But they can never through medium obtain the slightest thereto. But, if telepathy means of unlocking psychic these would be the first ones. But baffled affection asks, "the spirits answer these questions?" We do not know, many reasons could be given there is no supposable reason should not be solved by telepathy the notorious fact that they absolute demonstration that is no equal to the task imposed it by Mr. Hudson.

In the early fifties a number of psychic communications were through Mr. John Hardy of who was a rapping medium. Communications were from who had died before Mr. H. born, and of families unrelated known to him, or to persons circle where they were given were very circumstantial in the particulars of the persons, families and their places of etc. They were usually senticular persons to investigate was sent to me of a man who fore I was born, and the facts were verified only by a search other state. In other cases records, which had not been for years, had to be looked searched to verify the communications. Where does telepathy come from? Who made the suggestion was no one present; who even had heard of the persons of There is no question about of suggestion, but the suggestion invisible in these cases. Thousands of similar cases could ed where no visible suggestion present.

But Mr. Hudson's assumption one subjective mind convey information to another suggester in a perfectly automatic manner some objective mind happen receive the process. Now, even allowed the assumption of a mind to be true, it would still impossibility for it to suggest dred subjective mind object until some objective mind a cognize that class of facts, suggested them. But, in the Mr. Hardy, there was no object or subjective mind present of the facts. Indeed, so far festation disclosed the matter was no person then living of the facts disclosed. They cured before Mr. Hardy and of the circle were born. Old

not examined for years, had to be gone over to verify the statements rapped out by the invisible suggesters. And let it be distinctly noticed that these communications were made immediately following the assumption of "mind reading" (telepathy) as a solution of spirit manifestations. Whoever has carefully watched the progress of these manifestations cannot fail to have noticed that whenever any theory of explanation has been promulgated which excluded spirit agency, directly there has occurred some new phase completely overthrowing the new theory.

What suggests to the photographic plate the image of a spirit person? And when a beautiful hand, entirely disconnected with any physical body, in a gas lighted room, executes fine music upon an instrument, what kind of a suggestion it is which creates the hand, and performs the music? Again, is suggestion and telepathy able, as in the case of D. D. Home, to float him in the air out of one window and bring him into the house through another? The wonderful feats of slate writing and music executed on instruments untouched by visible hands? Mr. Hudson might attempt to solve by adding "kinetic force" to telepathy. But kinetic force cannot create hands, nor pencils wherewith to do the writing. As in many instances there is absolutely nothing visible between the locked slates with which to do the writing. It must be rather powerful suggestion to create hands, pencils, etc., with which to produce the vast amount of phenomena. And we can allow nothing for miracle, all is within the domain of purely natural law!

But it is necessary to multiply instances; for, what I have adduced prove most demonstratively that Mr. H's theory does not cover the ground. That it utterly fails to explain the pivotal facts of the manifestations. We willingly admit that among the so-called mediums, "developed" by the hot house process of hypnotic manipulation, he may find not a little to support some of his assumptions and justify his witticisms at our expense. But when we come to our mediums, who were born such, and not "developed" by itinerant hypnotizers, we find a vastly different class, both of persons and manifestations. It is time we separated the chaff from the wheat, and discriminated between genuine mediumship and hypnotic simulation.

Mediums are very frequently criticized because they charge for their services. Those who complain do not take into consideration the fact that mediums must have food and clothing and shelter, and these supplies cannot be had without money. The majority of our mediums are poor, for this class, it seems, can be more easily reached by the spirit influences than the affluent. The best mediums must give their entire time to the work, and consequently must have some remuneration in order to live. As a rule they are kind and sympathetic, and give their service freely to those who are too poor to pay. There are few mediums who do not give more free than paid sittings, and they are always ready to give their services in charitable work. They are frequently imposed upon by those who are amply able to pay. Some of these people will visit a medium, get a good reading, perhaps one that moves them to tears, then murmur, "I thank you so much," and take their leave. If reminded of the fee, they "have no change." If a person gets a good reading from a medium it should be paid for, same as anything else, and he or she who complains of the charge, or makes a practice of "sponging" tests and messages from the spirit world, has a very small soul indeed.—"The Medium."

MATERIALIZED.

An Obsolete Philosophy in the Light of Psychic Research—A Cloud of Witnesses Called—From Socrates to B. F. Underwood.

The school of out-and-out materialists so popular and that flourished some 15 or 20 years ago, has diminished greatly in numbers of late in this country as well as in England and on the continent; particularly is this decline noticeable in France. The less objectionable term of Agnostic, now applies to those who exhibit that mental rigidity that does not admit of their grasping the new thought of the last decade and who are still delving in materialistic ruts. This term is something in the line of a concession for to admit that one does not know is better than a positive denial of immortality. Those who deny in toto are limited in numbers and are represented in the following of the Boston Investigator. A recent writer in that journal, by the name of Mr. George F. Ransom, has settled the question to his own satisfaction and his effort was so well appreciated by the journal that it has been issued in the form of a tract, entitled, "Shall We Live Again?" "Proving by an analysis of the senses the non existence of the soul." The author says by way of introduction, that a friend of his said in conversation: "I am worth about \$30,000; I would give every dollar of it to the man who can prove to me that my life is to be continued after death."

Now I have a friend who is the president of the board of trade in one of the largest commercial cities in the west and who is in no sense a lunatic, who says that any man can get proof positive in almost any one of the large cities where good mediums are to be found. The day has gone by when men who make these statements are to be looked upon as weak-minded, gullible idiots. It is very much like talking quaternians to a kid to try to convince those troubled with this mental rigidity that there is anything in spirit communion. The new thought is foreign to them as it would be were it uttered in another language.

If one were to find a scholar trying to compute the area of a geometrical figure, with one of the sides of that figure omitted from his calculations, he would mildly suggest that he was off. It would prove a difficult problem at least.

But here is a man who omits the psychic element from his problem and shelves it with perfect ease. Has he any right to reason upon any subject where known facts are omitted? Has he acquired all knowledge of his subject when he asserts that "Man is highly organized matter," and nothing more? So many mistakes have been made in reasoning from false, imperfect data, that reason does not amount to anything outside of the exact sciences. In this article I wish to cite a few authorities who are not liable to be impeached when they assert that there is a psychic element in the problem that must not be overlooked, and who cannot be accused of belonging to the long-haired, wild-eyed variety of witnesses. First I will cite a few scientists whose assertions smack of bigotry of the most pronounced character and from whom the materialists have largely taken their cue: "Sit with you. No, I have resolved to sit with no one. I made up my mind before coming here that nothing would come of it."—Agassiz (Member of P. R. Com. Harvard University.)

"They who say they see things are not competent witnesses of facts. It would be a condescension on my part to pay any more attention to them."—Faraday.

"Spirit is the last thing I will give in to."—Brewster.

"Supposing the phenomena to be genuine, they do not interest me."—Huxley.

"There are people among us who, it is alleged, can produce effects before which the discoveries of Newton pale. There are men of science who would sell all that they have and give it to

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ANOTHER ONE
talking about in the above quotation. Of course the author of the tract will call this quotation hog-wash and Socrates a blank old lunatic. Plato dwelt much upon his favorite thought that life is only the first stage of an endless existence; that death is the release of the soul from the body and that philosophy itself is but a "meditation upon earth."

Skipping the Biblical authorities upon this subject and all those like Swedenborg who would be classed with Socrates as above stated, we will call some of the modern scientific writers.

Augustus De Morgan, the English mathematician who died in London in 1871 and who was the author of a large number of text books, said: "I have both seen and heard, in a manner which would make unbelief impossible, things, called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. The physical explanations which I have seen are miserably insufficient."

Arthur J. Balfour, author of "Defense of Philosophic Doubt," and President of the Society for Psychic Research, said in an address that he thought the time had come when the leaders of scientific thought should recognize that there were well-attested facts which do not naturally fall into the framework of the sciences or of organized experiences.

Lord Broughman cites the inconceivable rapidity of the mind's operation as a proof of its independence of matter and capacity to exist without it. He further says that "Even in the most cloudless skies of skepticism I see a rain cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."

Professor James Challis, the English astronomer and physicist and director of the observatory at Cambridge, who died in 1882, said: "The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reported or the possibil-

ity of certifying facts by human testimony must be given up."

"Saladin," writing in his paper, the "Agnostic Journal," says: "I confess to a profound sympathy with the dead. They are not severed from us. They have ascended to a Pisgah height from which they see what we cannot see; they have eaten of the tree of Knowledge by which they know what we cannot know; on the ladder of evolution they have taken a step which we have not taken, but must take, and in existence they have moments of our destiny they organic basis; elect an one down and are with us."

Thomas Paine in the "Age of Reason," part II, page 184, says: "Who in say by what exceeding fine action fine matter it is that thought is produced in what we call the mind, and let that thought when produced is capable of becoming immortal. If then the thing produced has in itself the capacity of being immortal, it is more an a token that the power that produced it, which is the self same thing, its consciousness of existence, can be immortal also." On page 183 he says: "But all arguments apart; the consciousness of existence is the only conceivable idea we can have of another life and the continuance thereof that consciousness is immortality."

Richard B. Westbrook, LL. D., of Philadelphia, in a recent lecture, said: "I am a lawyer, and am very familiar with all the rules of evidence, and I am perfectly satisfied that the testimony of man's survival of the grave could be proved in any court of justice." He further says: "There are ten thousand incontrovertible facts which conclusively prove that man's conscious personal existence by no means depends upon his gross physical organization. Man has a capacity for a continuous life and if he be not immortal he has a right to be and deserve it."

Professor William Crookes, the noted English chemist and physicist, founder of the Chemical News, and editor of the Quarterly Journal of Science, says: "That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary facts of chemistry."

Professor Lombrose, of Milan, a noted scientist, says: "The spiritualistic hypothesis is the most logical and rational explanation of the phenomena, and is every day becoming more and more my own."

Alfred Russell Wallace, the noted English naturalist and traveler and author of many scientific works, says: "Spirit communion demonstrates mind without brain and intelligence disconnected from a material body. It furnishes that proof of a future life which so many crave and for want of which

Continued on page 15.

Naked Pills

are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a coatless pill as a bad one. After fifty years of test no pills stand higher than

AYER'S
Cathartic Pills
SUGAR COATED.

CORRESPONDENCE

Jubilee of Spiritualism.

March, 1898, Spiritual Era, 50.

To the Spiritualists of the world, greeting: At the late convention of the N. S. A. held at Washington, D. C., President Barrett in his annual address recommended that there be held at Rochester, N. Y., in March, 1898, a ten-day celebration to commemorate the fiftieth anniversary of the advent of modern Spiritualism.

The convention referred the matter to the incoming board of trustees with power to appoint some one to take charge of the organization of the jubilee. The undersigned was chosen by the national board to fill that position; to report at their January meeting a plan of organization by which the celebration can be made a success, and at that time to decide whether to accept the permanent management of the same or not.

The writer has since received from President Barrett and Secretary Woodbury, his commission as general manager of said jubilee.

The acceptance of said appointment permanently will depend very much upon the response to this appeal by the Spiritualists throughout the world, showing their interest in the event and willingness to co-operate and generously support the undertaking in a way that will provide for its ultimate success. If a jubilee is to be held to commemorate that august event, there must be no failure, therefore, all Spiritualists should resolve to give their best thought and energy to make it a grand affair. No doubt the railroads will give greatly reduced rates as thousands of people will wish to attend.

Every one who reads this notice is earnestly requested to write to the undersigned and give any practical ideas or suggestions they may desire, as to the scope of the celebration, what it should accomplish and how to make it a success, that the writer may formulate from his own and the larger experience of the many older and abler workers a plan that will crowd the semi-centennial anniversary of the spirit knockings heard March 31, 1848, in the humble cottage at Hydesville through the mediumship of the Fox sisters with a halo of spiritual light that shall spread over and illumine the world, thereby giving a new impetus to our glorious cause that humanity may be greatly benefitted.

Money is and will be needed, a large amount of it to carry forward the work; it is hoped that wealthy Spiritualists will contribute liberally and every one interested according to their means even if it be only ten cents, send it.

Do not delay in this important matter, but please send in your contributions and suggestions at once as no time can afford to be lost if we are to make this celebration one worthy of our cause. If you cannot send the money now send in your subscriptions, stating when to be paid.

Receipts will not be sent for small donations unless return postage accompanies the same, though a correct list of all subscribers will be kept. Every society ought to take at least one collection for this purpose now.

All speakers and mediums are earnestly requested to urge their audiences to assist, also to make personal appeals for aid to this enterprise.

The Spiritualistic journals throughout the world to whom this appeal has not been sent are fraternally requested to call attention to the celebration, to copy this in their columns and kindly send a marked copy of the issue to the writer, together with their suggestions and offerings.

The secular Press also are respectfully asked to notice the coming jubilee

and to state to whom subscriptions and inquiries are to be sent.

Address all communications and make all donations payable to the undersigned.

All hail the coming jubilee!
FRANK WALKER,
Box 222, Hamburg, New York.

Cleveland.

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TEXAS CAMP MEETING.

We are still working for the good of the cause of Spiritualism in this section. After the lecture on Sunday 15th inst. a call meeting was had for the purpose of organizing a permanent meeting to be located at or near Fort Worth, Texas.

The meeting was called to order by Dr. Allen Franklin Brown, our present lecturer. On motion he was elected temporary chairman of the association and J. L. Bushong was elected temporary secretary.

On the whole there was quite a little interest manifested in the meeting, the plan of the association was discussed, committee on constitution and by-laws appointed and several hundred dollars of stock subscribed. The plan as discussed is to make it a joint stock company, and we hope that our brother Spiritualists in Texas will come forward and help us to make it a grand success financially as well as spiritually. While it is proposed to locate it at or near Fort Worth, it is not proposed to make it an exclusive local association. We want the co-operation of the entire state, if we can get it.

It is proposed to run it on strictly business principles to have ample funds on hand when the camp opens to pay all lecturers, mediums and to employ only the best talent for our platform.

Trust that we may have the hearty co-operation of the Spiritualists of the state and the good wishes of our more favored northern camps we are,

J. L. BUSHONG, Temp. Sec.

THE BEST WAY TO CURE

Disease is to establish health. Pure, rich blood means good health. Hood's Sarsaparilla is the One True Blood Purifier. It tones up the whole system, gives appetite and strength, and causes weakness, nervousness and pain to disappear. No other medicine has such a record of wonderful cures as Hood's Sarsaparilla.

THE FIELD.

TITUSVILLE, PA.—J. Frank Baxter served the T. S. S. during November.

WASHINGTON, D. C.—The First society holds two services every Sunday at Metzert hall, Twelfth street, between E and F.

KANSAS CITY, MO.—The first society has been organized with Dr. Allen as president, and holds services at Tacoma hall, 131 Girard avenue.

MASSILLON, O.—Mr. E. J. Bowtel has been lecturing here for the past month at G. A. R. hall. Next month he speaks at the city hall assembly rooms.

SHEPHERD, MICH.—Mrs. Anna L. Robinson delivered two lectures here recently at the opera house. Tests followed each lecture and many strangers to our philosophy were led to investigating its claims.

ROCHESTER, N. Y.—Professor N. H. Eddy informs us that the ministrations of Mr. and Mrs. G. W. Kates at Odd Fellows' hall are heartily co-operated in by Rochester's best citizens, and in return are inheriting a harvest of good things from the beyond which are calculated to be of benefit to all concerned.

LINCOLN, NEB.—Amac Wheeler, the physical medium, is in the city, and holding trumpet seances. He usually sits with three trumpets, which are all heard simultaneously. He is also gifted with slate writing and materialization. He may be addressed at General Delivery—Dr. P. S. George, sec. S. S. A.

NEW YORK CITY.—At the First Society Mrs. Carrie Twing and Mrs. Maggie Waite are lecturing and giving tests. At Adelphi hall Mrs. Nellie Brigham is speaking morning and evening. At the N. Y. Spiritual temple, 127 Columbus avenue, E. W. Sprague has been officiating. Next month Mrs. A. E. Sheets takes his place.

TOPEKA, KAS.—The American Soul Culture society of Topeka has been incorporated by H. H. Brown, Milo Norton, Mrs. Lotta Kurtz, Frank A. Studer and George Kurtz. The purposes of the organization are to maintain meetings, societies, institution for the physical, moral, intellectual, psychical and spiritual development of mankind.

MILWAUKEE, WIS.—E. M. Gilman writes that he is located for the winter in Milwaukee, being presently located at 122 Seventh street. He also writes encouragingly of the work there. The Unity society meets every Sunday p. m. at 558 Jefferson street, with lectures and tests by G. H. Brooks, followed with tests by the writer and Professor A. P. Roberts. The U. S. also holds socials weekly at residences.

CINCINNATI, O.—Freeman Baldwin of East Walnut Hills, Cincinnati, writes that the questioner of recent issue who desired a slate writing under test condition may obtain the same by sending sealed slates to Miss P. Mateen, 537 Central avenue. Money refunded if a test is not given. Himself and four friends prepared slates by gluing them together; screws through the sides; sealed these with a stamp not to be duplicated, and took them to the medium. They were seated in a room with but one table, over which fell a canopy that held but two persons. The writer and the medium held the seance under the canopy, the medium holding the former's hand during the same, which lasted 20 minutes before writing was heard between the slates lying on the table before them. Upon opening the slates correct replies were written to all the questions asked in them, and the seals still intact.

LOS ANGELES, CAL.—Our Pacific coast contemporary, the Medium, says: "Mr. and Mrs. R. S. Lillie, of Boston, arrived in Los Angeles last week and have taken rooms at 445 South Main street. Mrs. Lillie has been engaged in this work for over twenty years, and is one of our best speakers, while Mr. Lillie is a grand inspirational singer. The Spiritualists of this city will be fortunate if they can secure the services of these grand instruments of the spirit world for a series of meetings."

NEW ORLEANS, LA.—Dr. George P. Benson has resigned his presidency of the "Spiritual Hall" society, and Mr. William Kline, a prominent merchant of the Crescent City, elected in his place. Dr. Benson is one of the few magnetic healers that has a board of health permission to practice his profession—a fact which speaks well for the liberality and progress of New Orleans. Thus he will not be lost to the friends in useful service. Mr. Kline is an energetic man generally, and will exercise some of it in behalf of the society he so ably represents.

OGDEN, UTAH.—John A. Jost writes that the Brockway family has been there some two weeks, giving slate writing seances. Sitters never lost sight of their slates. They are handled on the table in front of the investigator and never opened till the spirits have written, when they are filled with messages in seven different colors; names and dates given accurately, and often roses or lilies with stems or leaves, are found additionally. She went from there to Salt Lake City.

METCALF, ILL.—At a seance given by Edward Bailey on the evening of Dec. 15, the medium was tied behind the cabinet and a circle formed adjoining it, with a stand, on which was placed a violin, in the center. Twenty materializations took place, among them a darkey who played on the violin; a little Indian girl who dematerialized in view of all, and then rematerialized in the same place; and a lady who spoke in German. At a later seance, besides these, four little children appeared simultaneously, one of which was recognized by a lady as her recently departed child. The scene was very affecting.—L. M. B.

LYNN, MASS.—T. H. B. James writes that the usual Sunday services of the friends were held at 33 Summer street with large audiences, both afternoon and evening. The afternoon was devoted to tests, healing and developing, besides the musical exercises. At the evening services F. N. Foster delivered a lecture on Spiritualism, and B. F. Foster demonstrated the truth of it by a seance for physical manifestations. Among the phenomena were materializations, slate writing, messages and portraits on handkerchiefs. At the mediums' meetings Friday evening, 130 Market street, Dr. Pierce presided and made some well chosen remarks as a preliminary to the services. At Tuesday evening's meeting Mrs. Dr. Dowland delivered a discourse on "The Power of God Through Man."

LYNN, MASS.—November 15 the Lynn Spiritualists' association held a facts meeting in which the following speakers took part: President J. M. Kelty, L. D. Milliken, Mr. Pike, T. R. Nichols, O. A. Adams, W. A. Estes, C. Metzger and Mrs. Crose. At 7:30 Prof. E. J. Holden presented his beautiful panorama of stereopticon and dissolving views, assisted by F. A. Heath, the blind vocalist, making a very interesting entertainment. Mr. Heath also made very interesting remarks concerning the manner in which he gained his musical knowledge. The services closed with some stirring remarks from President Kelty. November 29 Joseph D. Stiles will be with us.—Mrs. A. A. Averill, Sec.

Elfa, the Psychic.

Elfa, the psychic marvel, in whom so great an interest was manifested about two years ago, and who, like the famous healer Franz Schletter, suddenly disappeared from view, has been discovered by a New York newspaper correspondent in Battle Creek, Mich. Being questioned as to the motive of her withdrawal from public attention, she produced huge packages of letters, some of which were from the most remote parts of the world. Pointing to this mass of correspondence she said: "If it were only letters we might have been able to continue our work, but when the people knew where to find us we were overwhelmed, and as many came long distances on purpose to see me, I did not have the heart to refuse to meet them, and that left no time for the further development of my faculties. We therefore decided to avoid all publicity for a year."

Elfa has many letters furnishing proof that she has done truly marvelous psychic work. Some of the best known writers, whose stories hinge on psychic, occult and hypnotic subjects, say she is the living embodiment of their heroines.

Elfa says: "A great deal of nonsense has been written about the harmful effect produced upon individuals who are frequently put into the magnetic sleep." She asserts most emphatically that before her development as a psyche she was in very poor health, and several times near death. That ever since the beginning of her psychic development she has continued to grow healthier and stronger, and, she continued, "If any little thing does happen to ail me, I am put to sleep and in ten minutes the worst pain that can come to me is gone."

Being asked if she did not consider her experiences very wonderful, she smiled and said: "I presume they do seem wonderful to those who have no knowledge of these things, but to us all that is perfectly natural. If people knew more about nature and their own higher self they would be much better off, both physically and mentally." Elfa stoutly maintains that there is nothing supernatural — that what is considered so is as natural as all else when the laws governing certain so-called phenomena are understood. There appears to be no limit to her power in any direction and her psychic double is projected to any place, no matter how great the distance, with as much facility as her physical body would go on a short errand, but her favorite work while in the condition of induced somnambulism, or, as she insists it shall be called, "psychoma," is to make examinations of the living human structure, and especially the brain.

Elfa is petite and very pretty, and looks the ideal psyche. She is well educated, quite a musician and artist, and converses with modesty but unmistakable force of conviction upon all things.

The man who would be called her master by students of the occult, but who refuses the application of that term to himself, is a remarkable individual. Tall, with the figure of an athlete, as agile as a wild animal, no one could form any estimate of his age. He has given ample evidence of his knowledge and power, but wonderful as his work is, there is no show of mystery, and no one could possibly be more natural and clear.

He says: "When people return to nature they will regain what they have lost physically, mentally and spiritually, and discover that the most potent forces are controlled by simple laws, and when these are understood there is no occasion for troublesome thoughts about health, age or anything else"

And again: "The so-called civilized world is, more than all else, suffering

from estrangement from nature. Science has overreached its mark, and all the simple, but to the human family most useful knowledge, has been entirely overlooked in the mad search for artificial and complicated expedients to obtain results where the complete attainment of such desired results can be had only through the proper employment of very simple but all-powerful forces. These forces have been lost sight of by the millions, whose thoughts are regulated by the few, who do their thinking for them. These professional thinkers are now however, becoming conscious of a general awakening, and in a quandary what best to do in the evident crisis, whether to confess their ignorance of the simple natural powers that will yield much desired results which science has so long promised and never produced, or to acknowledge candidly that they really do know something, but are in great terror of seeing the masses arrive at an understanding of these natural and easily understood forces that threaten to upset all theories, and that will turn the tables on them by placing their vain, pretentious artifices in a ridiculous position when opposed to very simple natural effects.

The absurd attitude is seen, for instance, in an array of most learned and supposed wise and skilled men with a whole alphabet of titles attached to their distinguished names who, having had all the resources of science at their command, fail to cure diseases that disappear as if by magic at the mere touch of the hand of an ignorant, barefooted shoemaker!

has given unscrupulous and duped mediums a wide field to fraud (or the edification of wonder seekers.) Materialism often thrown over a form atoms and forces together the imperfect work of the

spirit has used the form it materializes before the sit- the forces are gathered and another form. There are very forms through whom perfect tions can be produced. ization results in the spirit g taking upon itself grosser order to become visible to the re. These forms are usually t, and, as the forces with- ish into the air.

ion is caused by the spirit g entrancing the medium, chemist materializing the id changing the features of n to resemble the spirit, and is often passed off as mater-

s, what opportunities for imposture these manifest- d! "Many needy sharpers attention to these manifesta- thing out of which money le," and the wonder-seeking, blic blindly accept anything pon them by these tricksters orting to come from spirits. m will never receive the recognition due her until seances and puppet shows ated, for only in very rare

NEWSY NOTES.

Harry B. Magill, of Denver, has written a biography of Francis Schletter. England has deferred to the United States in the matter of the Venezuela boundary, leaving the Monroe doctrine intact.

The proposed constitutional amendment granting suffrage to the women of California was voted down at the election on Nov. 3.

Anthony Comstock has sued Dr. Montague R. Levenson for \$50,000 for alleged libel. Comstock says that Dr. Levenson called him a blackmailer while people were around, the offense being committed at Albany, N. Y., on Feb. 19, 1896.

TO THE SPIRITUALISTS OF MISSOURI.

It has developed upon the undersigned to announce that the temporary organization of a state camp for Missouri and neighboring localities, has recently been effected. The organization should be made permanent as soon as possible. To that end a meeting of all who are disposed to encourage and assist is hereby called, to be held in the city of Springfield in December. The meeting will adopt a permanent organic basis; elect an executive board, take steps toward legalizing the association by chartering as a branch of the state association (which latter is now chartered with the national); consider reports, propositions and suggestions as to the best locality for the camp, decide if possible, and appoint a purchasing committee to secure the tract; raise funds; arrange for a thorough canvass of the state in the interest of the camp, and take any other step desirable and feasible. Let every person, reading this call, who feels an interest in the development of Spiritualism in this part of the continent, immediately address the present secretary. You will receive in reply, printed matter of importance. Do not delay, as time presses.

It is proposed to organize a stock company and to place the shares of stock at the very lowest denomination, namely, one dollar each, so as to enable each person interested to secure at least one share, and thus become, to that extent, a proprietor. Each shareholder to have one vote.

The exact date of the meeting will be made known through correspondence. Address Theresa Allen, secretary, or James M. Allen, president, 233 Commercial St., Springfield, Mo.

ANOTHER ONE INVESTIGATED.

Reading an article in recent issue of Light of Truth entitled "A Spirit Message Undergoing Investigation," it brought to mind a similar circumstance that transpired in my own house in the fall of '93. It was at a materializing seance given by Mrs. W. L. Thompson, now of Keokuk, Iowa. Among other forms a young lady of apparently 17 appeared at the curtain. With a smile on her features she seemed to be looking for some one. I asked her if there was any one in the room she wished to see. But she gave no answer and only continued to stare at the sitters as though confused. I requested a lady to approach and try her persuasive powers, but with the same result. At the close of the seance, however, the medium was controlled to say the young lady's name was Myrtle Wilgus; had been killed in a railroad accident on the 25th of Aug. previous in a Nebraskan town—Mullen by name, near which her father lived. No one present recognized any of it. The next morning I went to the post-office to consult a guide and found the town mentioned by the spirit. I then wrote to the postmaster at Mullen inquiring of him whether there was a man named Wilgus in his town and whether this man had a daughter who met with an accident. In due time I received a reply from the postmaster who informed me that "Mr. Wilgus lives 3½ miles north of Mullen; receives his mail at this office; his daughter, Myrtle, was killed in a railroad wreck here on the 25th of August past," also giving other particulars as given to us by the materialized spirit.

Now, in all candor, I ask, if that was not the spirit of Myrtle Wilgus at our seance, who or what was it?

W. L. THOMPSON.

As a progressive measure it is being advocated that all medical practitioners obtain a "scientific control of what they call disease." But can this be done without the knowledge of Psychology?

MUSIC BOOKS FOR SPIRITUALISTS.

Editor Light of Truth: I would be pleased to write some thoughts that come to me on reading "Music and Music Books for Spiritualists."

There are two things that are sadly needed among the Spiritualists. They are: Better and more music and a more general blending of the voices of the people, and the education of the children in Spiritual lines of thought.

No one who has attended the meetings held in the interests of the different religions and witnessed the power of the songs used can deny the premise set down by the writer of the aforementioned article. Of the rest, there is a question.

We want a good music book, set to Spiritualistic tunes, Spiritualistic words, and replete with Spiritualistic thought. We want the proper thing, and we want the productions of our best Spiritualistic talent.

A year or so ago I held a long consultation with Mr. Longley concerning this matter and we discussed the advisability of getting out just such a book for the use of Spiritualists. But the cost settled it so far as we were concerned.

Many people have an idea that such a book can be produced for a few dollars, but such is not the case. It should contain at least 200 pieces, words and music.

A careful investigation of the cost of getting out an edition of 1,500 copies of said book was \$1,500. Nearly all of the desirable songs are copyrighted. The right to use them would have to be bought, which we estimated would fall very little, if any, short of \$500. It would require at least 150 pages to contain these songs, which would cost for composition and plates \$300. Printing, binding, expense of delivery and compilation, to say nothing of remuneration to the people who did the work, would leave a very small margin to work upon at the above figures.

Now I would make the suggestion than 1,500 people take 1,500 copies at \$1 each. Doubtless a compiler could be found, taking suggestions from others as to the nature of the music, and take chances of getting his pay out of later editions. If this is a want, let us discuss it and hear from those who want it. Address me at 33 E. Newton street, Boston, Mass.

W. H. BACH.

EFFECT OF COLORS.

Mr. Granhi, a prominent Hindu lecturer, believes that the wearing of colors has an effect on the temperament of the person who wears them. The qualities of the mind may be strengthened and those that should be weakened may be toned down by the wearing of various colors. Red is supposed to give the wearer increased business power, and to enable him to go through exciting ordeals. Nervous individuals who wear blue will be pacified. White and yellow are useful in making the individual's character more spiritual. Mr. Gandhi's idea of his school seems to give no exoteric reasons for their belief aside from the claim that as the light of the sun and that of the moon have different effects on persons, so do the various colors. On dark, rainy, cloudy days persons of a sensitive temperament feel depressed, while, when the sun is shining brightly, they are invigorated and ready to accomplish an enormous amount of work.

A balloon was recently sent up from Paris to bring down a few quarts of the upper atmosphere for analysis. It carried a special reservoir with a clock work apparatus to open it at the end of an hour and close it after one minute. Instructions to the finder for returning the balloon were placed in the basket.

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THE OGGULT.

HYPNOTISM.

IMPRESSION OF A MAGNETIZED SUBJECT.

DESCRIBED BY HIMSELF.

Translated From the "Annales des Sciences Psychiques," With Notes by Questor Vitae.

October, 16, 1893.—Though we have had several seances since the last described, they have been mere repetitions. The order of the phenomena was the same, but they succeeded each other with greater rapidity.

These last two days, however, M. de Rochas has been able to put me into what he calls the third state of hypnosis.

The second lethargy through which one has to pass to enter into it lasts longer than the first lethargy. In this state the insensibility is such that I could touch a firebrand without withdrawing my hand. The scar on my finger is visible proof of the demonstration of this, and remains from yesterday's experiment. A distinguished characteristic of this third state as compared with the second is that one does not see the objects distinctly as in somnambulism. Everything is misty and vague. I only distinguished M. de Rochas himself distinctly. He asked me whether I heard the ticking of the clock. I replied, "Indistinctly."

Suggestibility subsists. "Look on the mantelpiece to your right," said M. de Rochas, "there is a bunch of flowers there." Looking there as I was told, I saw a bouquet which became a candlestick when I rubbed my forehead and thus removed the suggestion. And I must add that the bouquet appeared clear and distinct, while the candlestick, like all other real objects, appeared as though veiled in mist.

"Now imagine that I am Mr. X," said M. de Rochas (naming an official known to us both.) But this suggestion, made in a conversational tone, was ineffectual. "Come, come," said M. de Rochas, "I am Mr. X.; you see that I am. The image of Mr. X. passed before my perception, but without remaining. M. de Rochas then put his hand on my shoulder and I at once saw Mr. X. seated in his place, opposite me. We conversed together. I asked questions indifferently; M. de Rochas who knows the official in question, was able to answer as if for Mr. X., so that nothing interfered with the illusion. Nevertheless I had a vague perception that it was an illusion and that it was impossible for me to prevent myself from speaking as though I were addressing him.

After awaking I was more giddy than usual. I could, with difficulty, expel a vague uneasiness with regard to what I could not say.

October 19, 1893.—M. de Rochas led me easily into the third state of hypnosis, which he calls connectibility, because all the objects which appear cloudy to my perception become clear and distinct when the magnetiser (who always remains distinct himself, and even becomes luminous) puts me in connection with them by touching them. For instance, in order that I may hear the tick of the clock, M. de Rochas has only to interpose his hand between it and my ear.

Or, if he gives me a book, I can scarcely read it. The type appears to me indistinctly printed. But if M. de Rochas puts his hand on the page, a light radiates from it which restores their distinctness to the letters.

October 21, 1893.—Today he repeated the phenomena already noticed in the second stage of hypnosis. I am always slow in passing from the somnambulant stage to that of connectibility. This

of consciousness which presented me is partly perhaps because I am mistrustful.

Perhaps my strong desire not to mistake illusion for fact, penetrates into my sleep as an auto-suggestion, and is antagonistic to the magnetic influence.

M. de Rochas asked a question to which I could not reply, though I made an effort to do so. He observed that I lose my memory of the present in this third stage. For instance, I no longer know where I am.

[The same law holds in mediumship. Men under similar or equivalent stages of control, mediums see only the things which are presented to them by the suggestion of the invisible operator. Questions put to them by sitters are often met with the reply: "I can't see it," because the operator does not see fit to present a reply to such questions. This seems to imply that equivalent mediumistic stages or phases are engendered by the action from within of invisible operators, as those induced in mesmerism, by visible operators.—2 v.]

I know that it is M. de Rochas, who is before me, but I could not say that he belongs to the Polytechnic university, or holds any other position. Yet I retain my recollection of our previous experiments.

I have lost consciousness of what period of my own life I am now occupying. In order to re-establish the conception for me, M. de Rochas adopted the following method: "Have you passed your philosophical examination?" he asked me. I tried to remember and replied: "Oh, no!" in the tone

of a little boy who considered this achievement very grand and far off. "Your classics of first, second, third, fourth?" In each case I promptly replied in the negative. "Of fifth, sixth?" Here I hesitated, reflected and became confused, and though I was ordered to remember my sleep experiences or awakenings, I unfortunately could not re-establish the states I went through at that time. I believe that I saw the image of my professor of the sixth form without being able to realize whether he was my professor of the sixth or seventh form. That is why I hesitated. In any case I again replied "No."

It was only when M. de Rochas asked me, "Do you remember your professor of the eighth form?" That I immediately replied that I saw him. "But do you see him as if he were here?" "Yes, yes, he is my professor." "Well, can you tell me clearly that you are a pupil of the eighth term?" Is that the professor you have, or do you merely remember that he has been one of your teachers?" After some reflection I replied vaguely, "I think he has been one of my teachers, but I have had others after him. I think."

[This distinction or discretion of recollections into a secondary memory chain also exists in mediumship. Mediums do not remember in their normal selfhood the experiences pertaining to their trance state.—2 v.]

Here, fortunately, my memory of those incidents became clear again and I could recall the stages passed through. While I was sincerely trying to reply exactly to the questions put, the real facts would not come in response and, becoming tired of trying to answer, I said to myself, "Oh, I will answer any way," but reflected immediately after, "No, I must not mislead."

Then arose a curious phenomenon. For a moment I knew that I was serving as subject to a magnetiser, I knew myself as I am, and not as a scholar of the eighth term and I knew that I must make the experiment succeed, in spite of all. I don't know what I would have invented had not this sudden admonition intervened, appealing to my sincerity. "No, I must not mislead." This idea came to my mind in a flash

to myself as a scholar of twenty, who was lending himself as a subject of hypnotic experiment for his own instruction; who was anxious not to err and whose interest it was not to mislead the experimenter, as in so doing he would be misleading himself also.

What would have happened if this awakening of my personality had not occurred? Apparently I would have given way to the desire to stop the fatiguing effort to discover the truth. I would have answered the easiest and nearest thing; then so as not to contradict myself (as I have observed in the case of other subjects that it is impossible to make them acknowledge that they have erred) I would gradually have been driven to simulation, and how would M. de Rochas have detected this?

I fail to understand the sudden flash of self consciousness which emerged, only to say "I must not allow myself to err."

I have taken the habit, while in my normal state, of saying that sentence to myself. Was it a species of auto-suggestion when it came to me in my sleep state though I had forgotten other things pertaining to my normal self?

(M. de Rochas adds a note here that auto-suggestion does not act so; he has seen it in other cases.)

It appears, then, to be demonstrated that a subject may realize, while in the magnetic sleep, that he is acting as a subject. This consciousness of the subject state must escort a latent influence on the answers made to the questions put and must have a considerable effect on the unconscious.

YORK CITY.—At the First Mrs. Carrie Twing and Mrs. Waite are lecturing and giving at Adelphi hall Mrs. Nellie is speaking morning and 27 Columbus avenue, E. W. Mrs. A. E. Sheets takes his

TOPEKA, KAS.—The American Soul society of Topeka has been inducted by H. H. Brown, Milo Nor-Mrs. Lotta Kurtz, Frank A. and George Kurtz. The purpose of the organization are to maintain meetings, societies, institution for physical, moral, intellectual, spiritual and spiritual development of

MILWAUKEE, WIS.—E. M. Gilman is that he is located for the winter Milwaukee, being presently located 22 Seventh street. He also writes encouragingly of the work there. The society meets every Sunday p. at 558 Jefferson street, with lectures and tests by G. H. Brooks, followed with tests by the writer and professor A. P. Roberts. The U. S. holds socials weekly at residences.

CINCINNATI, O.—Freeman Baldwin East Walnut Hills, Cincinnati, Ohio, but I only recollect her as quite small.

"What is your father's occupation?" "He is dead," I replied.

Yet, when I was nine years old, my father was still alive; therefore when I gave this answer I must have been aware of the present. When I awoke M. de Rochas asked me if I had seen any stranger in the room during my sleep. I replied that, though I had heard him speak to someone else I had only seen him. Yet a clerk had come into the room and asked M. de Rochas a question. This fact confirms the rule that in the third stage of hypnosis the subject only sees the operator and the things which the latter touches and thereby connects with the subject's perception.

[This division of memory into strata pertaining to different mesmeric stages presents considerable analogy with the phenomena which occurs in the case of Mollie Fancher, whose normal selfhood appears to have been discreted into four distinct portions (to which distinct names have been given) by the fact of the accidental lesion of her brain and which discreted portions of her normal self, possessing recollections which severally pertain to distinct periods of her life, emerge to the surface when accidentally and abnormally stimulated during spasms.]

October 27.—We had a long seance, but M. de Rochas having omitted to suggest that I should remember after awakening what took place while I was asleep, I could recollect nothing about it. It appears that one may evoke some reminiscence of what so occurs, by pressing one's forehead. Yet probably, under such circumstances, imagination would become confused with reminiscence (M. de Rochas adds a note here stating that he found that the subject's memory concentrated itself upon periods of his life which were correlatively remote in proportion as the hypnotic stages were made more profound.)

November 8.—I have noticed lately that when I am in the presence of M. de Rochas I feel myself under his influence, even when the conversation does not deal with hypnotism, and without his having made any magnetic passes over me or fixed his glance upon me.

When taking a walk with him yesterday, he suddenly said to me, "You cannot walk any further." I immediately became stationary, my legs stiffened and I felt somewhat frightened. But as soon as I realized that I was under the influence of suggestion my muscles relaxed and I continued my walk without further hindrance.

Being thus forewarned that M. de Rochas was seeking to exert influence on a subject who was awake, and in his normal state, I stood on my guard, believing that my will would be able to contend against the orders received, and by mentally contending against any orders I succeeded, almost as soon as M. de Rochas opened his mouth, in preventing the suggestions from operating, but nevertheless, without being able to prevent the commencement of a movement on my part, which foreshadowed their realization.

"We will turn to something else now," said M. de Rochas. Thrown off my guard by this maneuver I was caught unawares, and when M. de Rochas suddenly said, "Open your hand," I obeyed, and my stick fell to the ground.

Today the mere presence of the magnetiser sufficed to throw me into the first lethargy. Undoubtedly I had come to M. de Rochas to be put to sleep. I had even seated myself opposite to him without any intention of resisting his influence (which is a necessary condition for the production of the phenomenon). Nevertheless, I observe, it is the first time I slept without the knowledge of the magnetizer. M. de Rochas brought me to the third stage, that of connecting the same observation of memory secured with regard to all that pertains to my life after the age of nine. I was surprised to find myself back at that stage in a single bound without passing through the intermediate stages. (This occurred, M. de Rochas notes, only because the intermediate stages were not dwelt upon. I found that I could reason clearly, but that my choice of terms were limited. I made mistakes in spelling. I was in the stage of the four rules of arithmetic. My writing was childish.)

It must be noticed that suggestion generally loses its force of action in this third stage. M. de Rochas says that I am exceptionally sensitive to it, yet I notice it has less hold on me than

SPIRIT MEDIUMS.

n the first stage of somnambulism. If, while I am in the second stage, M. de Rochas orders me, for instance, to see him sitting in the chair opposite me, though he is standing behind me, the hallucination is completely successful. I see and touch an apparently living person, and perception is not only more distinct when M. de Rochas seats himself in the chair. In the wierd stage, on the contrary, it is true that I see and feel M. de Rochas in a place where he is not, if he so orders; but if he goes and takes that place I perceive my mistake, while in the second stage I can distinguish no difference between himself and the hallucinatory image.

November 12th.—Our experiments today were made in the third stage. The exteriorization of sensibility follows the same law as in the second stage. The zones of sensibility around my body are divided by intervening spaces of insensibility. These zones of sensibility are invisible to me. I notice that the reaction is always stronger and the sensation more distinct when I have been warned to see the part of the zone where the reaction occurs. M. de Rochas put the lights out and left the room in darkness. He then held a magnet close to me without telling me. In a few moments I noticed two glimmering lights at two places, at which it appears the magnet was held. But the gleams were so dim that I could no define them closer. M. de Rochas then approached his fingers to me. They appeared to be more luminous than usual, but I saw no radiation from them (compare Oct. 19th). M. de Rochas put his hand on my chest and asked me whether I saw inside him. "Not in the least, nor inside myself."

Here I must end my notes, because the power of "suggestion" becomes weaker in proportion as the hypnotic stages become deeper. Therefore, though M. de Rochas ordered me to remember my internormal experiences after awakening, I failed to be able to do so; after entering into deeper stages than the third stage I have had to resign the power of self-observation and can only know what happened to me from M. de Rochas' description of what transpired.

(To be continued.)

JUSTICE NOT CHARITY.

It is announced that St. Paul's Universalist church of Chicago will very soon utilize the bill boards in an advertising campaign. The church is probably the richest congregation in Chicago, and has often been called "the church of the millionaires." The aim of the prospective advertising is to attract the masses, and thus widen the scope of the church's work. This may prove effective as a drawing card, but it would be far more potential were the pulpits of the land to place more stress upon the inculcation of the principles of justice and not charity to the poor, and follow this up by a vigorous insistence on its strict application on the part of their millionaire pew-holders in their every day business relations, particularly with the lower or working class. With justice and equality of rights and opportunities afforded the toiling millions of our country by the law-making power there would be little or no necessity for preaching charity to the poor; and churches, preaching justice particularly and not charity exclusively, as is customary with most if not all the aristocratic churches today, the Register feels safe in venturing the statement that all the pews in the rich, gilded palaces of Christian worship would regularly be filled to overflowing with the devout sons and daughters of honest toil throughout the land. The true manhood of America revolts at the suggestion of charity as a measure of relief, but will never cease their demand for justice and equality before the law.—East Dubuque Register.

Sunday, Nov. 1st, the Cincinnati Commercial Gazette contained an illustrated article on the various spiritual seances held in the big city on the Ohio. While the report was a very favorable one, it contained a few discrepancies natural to the inexperienced on occult matters. To correct these Mrs. Bachman prepared an article in rebuttal, which we herewith reproduce for its intrinsic value:

Will you kindly accept a few corrections in regard to the article in last Sunday's Commercial-Tribune on "Some Extraordinary Spirit Manifestations?"

First, I wish to say mediums are not divided into three classes. There are about forty phases of mediumship known, and some mediums possess from one to a dozen of these phases.

Second, very few mediums can, of their own power, see the past, present and future. Such as have developed these "owl" powers (which are latent in every human being), or in which spirit controls have developed them, are psychometrists. This and inspiration are considered the highest phases.

Will you allow me to explain materialization? This is produced by spirit chemists who have mastered the law of spirit chemistry. They gather the atoms, magnetism and electricity, emanating from the sitters, and with the spiritual forces from the medium build or mould a form to resemble the spirit which is to take possession of it. Darkness, we are told, is required to enable the form to hold together, as the vibrations of light disturb and cause commotion in the forces. (This, of course, has given unscrupulous and half-developed mediums a wide field to introduce fraud for the edification of sensational wonder seekers.) Materialized veils are often thrown over a form to hold the atoms and forces together or conceals the imperfect work of the chemist.

After the spirit has used the form it usually dematerializes before the sitters, and the forces are gathered and used for another form. There are very few mediums through whom perfect materializations can be produced.

Etherealization results in the spirit manifesting taking upon itself grosser atoms in order to become visible to the physical eye. These forms are usually transparent, and, as the forces withdraw, vanish into the air.

Personation is caused by the spirit manifesting entrancing the medium, the spirit chemist materializing the drapery and changing the features of the medium to resemble the spirit, and this phase is often passed off as materialization.

But, alas, what opportunities for fraud and imposture these manifestations afford! "Many needy sharpers turn their attention to these manifestations as a thing out of which money can be made," and the wonder-seeking, gullible public blindly accept anything imposed upon them by these tricksters when purporting to come from spirits. Spiritualism will never receive the universal recognition due her until these dark seances and puppet shows are eliminated, for only in very rare instances are the manifestations of the dark seance satisfactory. St. Paul advises us to "try the spirits." Let those desiring to investigate these phenomena read D. D. Home's "Lights and Shadows of Spiritualism," which can be had at the public library, and thus fortify themselves against fraud and imposition. But do not attempt it if you lack good common sense and intelligence; let patience, justice and an honest desire for truth be your motive. Give the medium your best thoughts, for they are very sensitive and often unfitted for their work by the influence thrown out to them. If you go with a fixed purpose of finding fraud, you bring an influence which scatters the force, and if the medium is unscrupulous you will surely find what you

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seek. The real not forthcoming, the mediums in many cases resort to fraud in order to get the dollar.

The more common phases of mediumship are inspiration, trance, materialization, independent and automatic writing, clairaudience and clairvoyance, healing, trumpet, rapping and table tilting.

I wish also to correct the popular error of those ignorant of the teachings of spiritualism in saying, "Call up the dead." This is usually said by those who believe the spirit lies in the grave with moldering bones until the trumpet of Gabriel shall resurrect it on the Judgment Day.

Our religion teaches us there is no death for the soul, neither sleep. A few hours before death from natural causes an aura forms around the head; this enlarges, and when the spirit merges from the body and the magnetic cord is severed, this aura becomes the garment, and, according to the life led, this will be beautiful and bright or dark and stained with evil thoughts and deeds. Death is only the passing from one stage of existence to another; this life is the school and death the commencement—the real life.

Don't say: "Call up the dead." The loved ones are not dead, neither are they under the ground nor down in a place of eternal damnation. Love does not die with the physical body; in the new life it becomes stronger and purer, and this will bring them ever into the home. Do not weep or cry in agony, for by so doing you make them earth bound, and they can not go to their true spirit home to unfold and progress in knowledge.

Spiritualism is not only a religion, but a philosophy and a science. Spirits do not return solely to give proof of the immortality of the soul, but to satisfy the cravings of humanity for greater and deeper knowledge of the science of life, the laws of nature and destiny of man.

It is their purpose to establish harmony upon this planet. They teach us God manifests himself to us through Nature, and Nature's laws are God's laws, and to become harmonious individuals we must obey the physical, organic and moral laws.

MRS. E. BACHMAN.

PSYCHIC PHOTOGRAPHS.

When we first heard of "spirit photographs" it was fondly said, "the camera cannot lie;" but nowadays it is proved that nothing is so easy as to trick the amateur, and produce bogus spirit pictures. Some of these "fake" photos are so barefaced and clumsy that they need no second thoughts, but others are so cleverly produced that it is difficult to detect the fraud. It is therefore necessary to warn all those who are ignorant of the art of photography and the wiles of the deceiver to be on their guard, and withhold their assent regarding pictures respecting the origin of which they know nothing.

Said Cromwell F. Varley, the electrician, "I know of no instance, either in the new or the old world, in which any clear headed man who has carefully examined the phenomena has failed to become a convert to the spiritual hypothesis."

MENTAL PHENOMENA.

The statement has been made by mental phenomenologists that spirits do not control mediums and that all occult mental phenomena are governed by mental philosophy alone.

In the month of February last I awoke, as is my custom, during the night and lay quietly thinking. I am subject to mind impressions. Suddenly there flashed across my mind the words, "Robert Gilmore," and closely following, "Fredericksburg, Ohio." So vivid was the impression that I kept the words in memory and next day looked for "Fredericksburg, Ohio," in the postal guide. I found the place, and then wrote to the postmaster there, asking him if Robert Gilmore lived in that city. I received the following reply:

Fredericksburg, O., Feb. 2, '96.

"There is no Robert Gilmore here, but there is a John and George Gilmore, but they are not in any business. Yours respectfully,

"John H. Owings."

I then wrote to John Gilmore, asking him if he knew Robert Gilmore, and whether he was deceased or living. He replied as follows:

Fredericksburg, O., Feb. 12, '96.

"Dear Sir—I have an uncle by the name of Robert Gilmore, but I have never seen him, nor don't know whether he is living or dead. Don't know where he is.

"J. O. GILMORE."

I submitted Mr. Gilmore's card to a medium, but received no satisfactory test. My curiosity is still aroused as to who Robert Gilmore is. Is he physically dead and a spirit, or is he a mortal? Why did I never hear more from him if he is a spirit. If he is a mortal, how did I receive his name and the address of his nephews? Who will answer these questions satisfactorily—the mental phenomenologists or those who firmly believe in communication with spirits? O. W. HUMPHREY.

WHAT IS THOUGHT?

Thought is an actual, vital, spiritual element; and it does not need to be put in words to affect the individual. The thoughts of the baker, who makes the bread; the butcher, who murders the animals for food; the "sweat shop" tormented worker, all go into their work. The thoughts that cause the millionaire to commit suicide, or the good man to commit murder, may have been transmitted to him in the bread or the flesh he has eaten, or the clothes that he wears. The only safety for the individual, until all people cease to think evil, is in having the mind so fortified with good thoughts that there is no place for the evil thoughts to get in.

An illuminated bird's nest is to be met with in India. The baya bird of that country spends his spare time catching mammoth fire flies, which he fastens to the sides of his nest with moist clay. On a dark night a baya's nest is said to look like an electric street lamp.

"Sweet souls around us watches still; Press nearer to our side; Into our thoughts, into our prayers, with gentle helpings guide."

—Harriet Beecher Stowe,

[Entered the Postoffice at Columbus, O., as Second-Class Matter.]

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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.

THE SIGNIFICANCE OF PSYCHOMETRY.

A case of pure psychometry and its explanation by a student of the occult is found in an experience of Professor Tyndall, the mind reader, and related by him to the Spokesman, Spokane, Wash., the other day. Prof. Tyndall said he was traveling in England and stopped one night at a place called Naseby Sun, Northamptonshire, and awoke in the night to find himself gazing at a man and a woman struggling together. Finally the man forced the woman through a window and leaped out after her. In relating the occurrence to the landlord next morning the latter admitted that a tragedy exactly as Mr. Tyndall had seen it really occurred in the room several years ago, but that no complaints had ever been made and the room had been occupied much of the time since then.

Here is a clear case of psychometry and is frankly acknowledged as such by Mr. Tyndall, although he does not give it a name. He says: "Thought has entity. It has form and even color, and never dies. The moment I enter a room I feel the thoughts that have lived and still live within its walls. These thoughts take on form and color and produce the 'mental pictures' which come to me so vividly." Nothing more lucid than this can be found in any definition of the psychometric faculty. Prof. William Denton's exhaustive work on "The Soul of Things" is filled with examples of this character. Mr. Tyndall says further with reference to the part that spirits play in these phenomena, "I do not believe that the spirits nor even the astral bodies of that man and woman 'haunted' that room, but their thoughts both spoken and unspoken, continued to vibrate and produce something like a mental photograph, clearly discernible to the mind of a sensitive. I can detect a criminal among a crowd, simply because he is constantly producing by his thoughts 'mental photographs of his crime.'" From this we can perceive the vast utility of psychometry. If, as has been demonstrated thousands of times, we are carrying about with us something that heralds our approach, making glad or sorrowful the minds of sensitives who feel this "John the Baptist" of our mentality, and by which we are indexed and read unerringly, is it not about time that our ideas of mind, thought, moral accountability and destiny underwent a change? The conformation of the ego to the inexorable laws of occultism appears to be the supreme demand of the regenerative forces.

The quarterly conference of the Massachusetts State Association of Spiritualists was held in Springfield on the 12th inst. President Barrett of the N. S. A. and Dr. George A. Fuller, president of the state association, were present and made addresses.

WHAT WE SEE.

From all over the world come reports of the doings of spirits. Under one name or another the great power of the occult is being incorporated in the news columns of the daily papers, in magazine articles, in books of fiction and philosophy and in numberless ways that do not reach the eye of the general reader.

The time for disdain, happily, has gone by and men of inquiring minds, particularly among scientists and the professions, are bending their energies to explain these forces on other grounds than the hypothesis ascribed to them by the spiritual philosophy. And one by one these men either fall back on the spiritual hypothesis or admit that while not accepting that hypothesis they know of no other upon which to explain the facts.

The newspapers are catching the drift and every wide awake journal welcomes accounts of the occult and the work of spirits generally. The grumbler, the fault-finder and the obtuse critic are in the rear. The positive affirmations of the spirit world have overridden the objections of the crinose contingency and obliterated the sneers of the pharisaical.

The lines toward permanent organizations are being strengthened by the work of the National Association of Spiritualists while innumerable groups are gradually becoming centers or nuclei around which the spiritual forces are turning. Of course, we have the mountebanks. Like the poor, "they are ever with us." It is very human to go through life with various kinks in the vertebrae of moral uprightness. Charity then, should temper justice, but justice should not fail. The person who wilfully plays upon the cupidity of the ignorant and the most sacred emotions of the sorrowing and the questioning, is utterly unfit to be classed amongst human beings. Many such are in our ranks daily bringing this great cause into disrepute and themselves into a merciless ignominy. But while this is true the great uplift of humanity goes on. People have come to an era of discrimination. It is only the chronically ill-composed mind today that cries down Spiritualism either because he has been fooled or because his education and training will not permit him to inquire into it. Against these the whole mass of society, the testimony and conclusions of eminent men everywhere, and the experience of humanity in general must stand and when comparisons are made and the verdict rendered we have the indubitable fact that psychical research, Christian science, theosophy, liberal Christianity and all other terms under which Spiritualism is known, are recognized as the basic propositions of the coming sociological science; for sociology will be a science when society understands universally the relations existing between man's mortal and immortal nature. Thus we have everything in the outlook to encourage and spur us on to proclaim the glad tidings of great joy unto all the world. Peace on earth, good will to men.

TYPOGRAPHICAL ERROR.

As previously stated, typographical errors in Linotype matter cannot be corrected on the form as heretofore, in that the whole line must be recast. In our editorial concerning Mr. Underwood in last issue the printer made "naturalism" out of "materialism." This was corrected on the proof, but the types went wrong again and made "maternalism" out of it, for which we owe an apology, though knowing that every intelligent reader can tell at a glance what was intended. Such errors are due to the illusions of chirography, our typewriter still being too busy with other matters to devote any time to copying manuscript for the printer.

PROF. JOS. RODES BUCHANAN, M. D.

Dr. J. R. Buchanan, whose well-known countenance graces our first page, was born at Frankfort, Ky., Dec. 11, 1814. At the age of twelve he began the study of law, but circumstances led in other directions, and like many other great men he began his famous career as a printer. Having innate genius he became a teacher with progressive views on his profession. This naturally carried him beyond the common sphere of his labors, and he became a teacher among the teachers. His researches and discoveries concerning the human brain, the skull and the living man, constituted a trinity of practical value to mankind which will do more for human salvation than all the traditional ones combined. The doctor's methods of investigation landed him squarely into the midst of a new field—a science now known as psychometry. His experiments in that line accorded with those made by spiritualistic mediums, and resulted in his conversion to Spiritualism. Since then Dr. Buchanan has devoted himself more or less to occult subjects—bringing his vast store house of previous knowledge to bear on his later investigations, and thereby aiding in the promulgation of the scientific branch of Spiritualism. As a scholar and teacher Dr. Buchanan ranks with the highest in our universities. Of his worth and abilities Rev. Wm. Strickland, D. D., wrote in 1885:

"Dr. Buchanan is singularly clear, concise and interesting in the exposition of his great themes, often rising to a rare philosophic eloquence which rivets attention and enforces conviction. He possesses one quality which interests me above all others, and that is his deep moral and religious enthusiasm. All his aims are practical and humanitarian, and he has no interest in any science or literature that brings no conspicuous benefit to man. Those who have read his great work on Education, which many hope will produce a revolution in the systems of education, cannot fail to have recognized in it the profound sagacity of a practical philanthropist, whose principles, if adopted, would put an end to human degradation."

Dr. Buchanan is at present living in San Jose, California, where he is preparing for the press a new book entitled "Primitive Christianity," which he expects to make the crowning work of his life. May he live to enjoy the fruits of it!

THEY STEAL AWAY.

Mr. and Mrs. "Rev." Clark Howland, who have been giving alleged materialization seances in Cincinnati for some time, have left that city for parts unknown. Some of the members of the Ohio Liberal league became interested in their "seances" to which an admission charge of one dollar was levied and reported the matter to the police who started an investigation, whereupon "Rev." Howland issued dodgers to his auditors stating that neither himself nor his wife claimed any spiritual, occult or supernatural power. In a word that their shows were fakes, pure and simple. A few nights after this a plan was laid to expose them, but having got an inkling of it they quietly stole away. Leading Spiritualists assert that the pair possess unquestioned medial powers, but that a low moral tone accompanies their motives and like attracting like, the unseen operators help along the "show." Perhaps this is a charitable view, but the probability is that Howland told the truth when he announced that neither of them claimed mediumship at all.

The attention of our readers is called to the paper on "Jubilee of Spiritualism." No time should be lost in beginning preparations for this notable event.

A PROMINENT WRITER ON TELEPATHY.

Prof. T. Jay Hudson in a brief and terse article in the November Hypnotic Magazine tells how he became convinced of the truth of telepathy. Incidentally he replies warmly to the objection made by able scientists that he has been too credulous in accepting testimony and elaborating it in his writings without having had an extended experience, perhaps covering a score of years, and goes on to say that the old tales of devils, ghosts, witches, visions, dreams and presentiments were the material with which a novice in psychical research had to work and that under these circumstances the old rule that human testimony should not be received was indispensable. But, says he, "when such world-renowned scientists as Professors Cones, James, Gates, Crookes, Wallace, Sidgwick, Myers, Podmore, Hodgson and hosts of others of equal capacity for accurate observation—when such men declare that they have experimentally demonstrated the existence of that and cognate psychic powers, I am forced to the conviction that the old rule may now be somewhat relaxed." But Mr. Hudson thinks too much time and force are spent in the repetition of phenomena already satisfactorily explained. He gives instances of thought transference in his own experience and concludes with the statement that "telepathy is, all things considered, the most important factor in psychic science, for it affords a full and complete explanation of the great bulk of all that is mysterious in psychic phenomena. And it is not too much to say that if that factor should ever be eliminated from the science of experimental psychology, the observable phenomena which have puzzled the brains of mankind from time immemorial, will again be relegated to the domain of doubt and superstition." There is much truth in this conclusion but it is refreshing to note that in Prof. Hudson's estimate telepathy does not explain all there is in psychic phenomena. It has long been the opinion of some of his critics that Prof. Hudson was "telepathy mad." We have not shared that view of him, but venture to say that he will find in Job's query a problem not covered by telepathy and we do not like to infer that he includes this master problem among the few unimportant things that telepathy does not answer.

NOTICE.

After December first no subscriptions to the Light of Truth for less than one year will be accepted. The labor and expense of looking after small remittances of twenty five and fifty cents have become too onerous to carry. It costs us just as much to take care of a twenty-five cent subscription as it does a dollar, and there is just as much trouble in adjusting errors changing addresses, etc., for the lesser as for the greater amount, and it has been finally decided that the Light of Truth is worth a dollar per year and is worth anything less. We ask our friends to remit hereafter for a full year's subscription. This action is taken in a spirit of fairness to all and as a means of protection to the paper. The various departments have undergone a complete revolution and under the new system it is impossible to take care of these small accounts. The Light of Truth at one dollar a year is the cheapest and best publication of its kind in the world.

A bright gleam comes from the L. S. State through the Dawn Light—the Texas Spiritual organization follows: "The Light of Truth came to us this week from its new home in Columbus, O., decked out in an entirely new dress which makes it as attractive as a girl of sweet sixteen. May it long and prosper."

appears in the London Spectator citing the marvelous powers of prophecy exercised by the great German philosopher and poet, Goethe. At a dinner in his own house Goethe turned the conversation on Humboldt, and remarked that Humboldt had shown by river passages into the Gulf of Mexico a canal might perhaps be cut connecting the gulf with the Pacific ocean, but that he, Goethe, believed that all this was reserved to a grand spirit of enterprise. He would be astonished if the United States failed to take advantage of such a canal. One may foresee, said he, that that youthful country will have seized upon and peopled, within 30 or 40 years, even the wide stretches of land beyond the Rocky mountains. The Pacific coast abounds in secure harbors and there will arise important commercial towns which will become the intermediaries of a great intercourse between China and the East Indies and the United States. Goethe maintained, however, that the practicability of this commerce could never be attained by the Cape Horn route, and said that it would be absolutely imperative for the United States to effect a cutting between the Gulf of Mexico and the Pacific ocean. "And I am certain that they will achieve that aim. I should like to live to see it." Referring to the Suez canal, Goethe foresaw its completion and said: "I should like the English to be in possession of canal of Suez." Remarkable foreshadowings, such of a mind perhaps the most brilliant of any that ever graced German literature. The world knows today how closely he predicted existing conditions.

TO DELINQUENTS.

Although we intend cutting off all delinquent subscribers after the 15th of December, it does not release them from their indebtedness. Bills not paid by that date will be put into the hands of a collection agent. The tag on the wrapper shows the time of expiration and how much is due.

Reform in Penology is seen in the new system of grading convicts by their clothing as introduced in the Ohio penitentiary in this city. The first grade suit is of plain gray cloth with nothing about it to suggest the prison; the second grade is gray and white checkered cloth and the third is that of the present regulation stripes worn by all.

Convicts are to wear these various suits dependent on their obedience or disobedience of prison rules. It is claimed that the Ohio penitentiary is the most advanced of any in the country in the line of prison reform, but the fact that the state will hereafter burn its condemned men and women to death by electricity instead of hanging them, appears to negative the claim. It seems too much like dropping from the frying pan into the fire.

Some of our contributors cannot understand why their articles are rejected and others on the same subject accepted. Under the new management we do not look to what is said, but how it is said. Furthermore, the proper mood must accompany the writing in order to carry the influence it is intended to convey. We accept no articles that have either a debilitating, morbid, or aggravating influence in its wake, as they affect the reader as written and little of the thought is taken in. It belongs to the new order of things in Spiritualism, and the Light of Truth has taken the lead in it.

Look at your tag and note the date of expiration. Those of our subscribers who are in arrears are kindly requested to send in their dues.

Dr. George A. Fuller, president of the Massachusetts state association, is likely to be engaged as the permanent speaker of the newly formed Spiritualist church in Springfield.

Fisher, Mich., on the line of the Wisconsin and Michigan railway, is the scene of strange occurrences. Mr. R. Wolf, the proprietor of a cedar camp near there, returned to Marinette after spending four weeks at the camp. He says that the men who deserted the place were right, for all sorts of occult doings occur at night, and in the morning dishes, stovetops, tables and chairs are found scattered about. No work can be done in the place as the employes will not stay in it.

Mrs. Charles Johnston, the niece of Mme. Blavatsky, has decided to make her home in New York city. Mrs. Johnston, although a theosophist, declares that "phenomena" make her sick, and wishes that she could deny that she ever heard of Blavatsky."

At the November meeting of the Folk Lore society in Baltimore the question for discussion was: "How can the current superstitions of Maryland and Virginia be best collected?" A curious subject indeed, but ably handled by Dr. Bombaugh, whose paper on "Medical Superstitions" elicited marked attention.

The cases of Mrs. P. E. Gulick and Mrs. Catherine Poltz, cited in these columns, have attracted the attention of two scientists of New York. Professor E. E. Ries, the electrical expert, and Dr. S. M. Miller, declare that experiments show the brain cells to be capable of motion by influences we do not see or know, and argue from this that man has a sixth sense. In addition to sight, hearing, taste, smell and feeling, the brain cells, according to these gentlemen, receive distinct impressions from disturbances of the ether caused by thought in other persons, or by events beyond the range of the recognized senses.

The common phenomenon of maimed persons feeling their lost limbs finds a fresh instance in the case of Thomas McVeta, a Kokomo, Ind., drayman, who lost a leg recently by falling under the cars. He had been addicted to chilblains, corns and ingrowing toenails, and the same sensation continued after the foot was gone. He complains that one of the toes is doubled under the foot. The physician in charge will disinter the member and bury it below the frost line. The cramped position of the toe may account in part for the other pains.

The state convention of Spiritualists of Colorado was held at the First Spiritualist church in Denver, Nov. 10, and continued through to Nov. 13, inclusive. Dr. G. C. B. Ewell, the president, presided. The convention was held for the purpose of organizing the state as an adjunct to the National Spiritualist Association. Delegates from all over Colorado were present and great interest manifested. Addresses were made by Dr. Ewell, Mrs. M. A. Gridley, Paul Tyner, Prof. George Walrond and others.

On the evening of Nov. 6 Mrs. Gulick, a deaf mute, called on Ex-Mayor Keats of Somers Point, N. J. Her husband, Mr. George Gulick, was away on a business trip to New England. Suddenly Mrs. Gulick began to sob convulsively, and taking out her writing pad and pencil, wrote: "Something has happened to my husband." Friends tried to console her in vain. She went into convulsions and died Nov. 9. On Saturday morning following her strange attack a telegram came from New Brunswick stating that Mr. Gulick had been killed by the cars in that city.

late neighbors in Pittsburg, Pa. Many persons testify to having heard queer sounds and seeing the perturbed spirit.

Mrs. Mary C. Lyman is pastor of the First Society of Spiritual Unity, a West Side organization in Chicago.

The fool killer is wanted in Stroudsburg, Pa. Two girls to pay an election bet slept in an alleged haunted house. Two other girls, who won the bet, together with some young men, went to scare them. The latter became hysterical and may lose their reason.

Mr. and Mrs. Charles Johnston, the latter a niece of Mme. Blavatsky, are in New York. These people are distinguished theosophists, Mrs. Johnston being an eminent Oriental scholar.

A remarkable case of premonition comes from Reading, Pa. Miss Catherine Boyer and Charles F. Bright were riding in a buggy, and in crossing the tracks at Gibraltar were struck by the cars and killed. At noon of that day Miss Boyer picked up a photograph of her parents, clasped it to her breast and kissed it. Then seated herself at the piano, played a favorite air and remarked to a friend before she left for the drive that she had a premonition that something was going to happen.

Countess Wachmeister, who has been lecturing in Spokane, Wash., claims for theosophy that it is not a religion; it is not Buddhism, it is not Spiritualism, but it is a vast philosophy which comprehends all religions. Evidently the countess has not looked very deeply into Spiritualism.

The British ship Blairmore, while in ballast in the harbor of San Francisco, last February, was struck by a sudden gale, capsized and went to the bottom, carrying six of her crew in the hold. Subsequently the vessel was towed to the docks of the Pacific Rolling mills, where she now lies. Stories of mysterious noises in the hold of the Blairmore are afloat and these are not the tales of superstitious seamen, but the practical night watchman at the rolling mills admits hearing sounds resembling those made by falling ballast, continuing, with intervals of silence, for several nights. Reports spread about the mills that there were ghosts on the Blairmore, and Mr. Atwater of 522 Illinois street, a Spiritualist and medium, visited the ship, and asserts that she is haunted by the spirits of the lost seamen. Mr. Atwater also states that he received messages from them, one of whom sent a message to his home in Scotland referring to an important matter. This message was forwarded to Scotland by Mr. Atwater and a reply received by him stating that an event of great importance to the spirit's family had been settled by continue in the hold of the Blairmore.

Mr. F. W. H. Myers, one of the keenest analytical observers of spirit phenomena in the world, thus answers the question, "Is there life after death?" "Beyond us still is mystery, but it is a mystery lit and mellowed with an infinite hope. We ride in darkness at the haven's mouth; but sometimes through rifted clouds we see the desires and creeds of many generations floating and melting upwards into a distant glow; 'up through the light of the sea by the moon's long silvery ray.' To these precursory glimpses I must devote the space which remains to me; to the flashes of distant illumination which those messages from the unknown may shed through mist and blackness upon the life of men."

June 26, J. T. Olmstead, aged 64 years, at Topeka, Kansas. Funeral services were conducted by Mr. and Mrs. L. A. Mabey at G. A. R. Hall.

THIS without doubt treated and cured more cases than any living Physician; his success is astonishing.

Cured 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 their P. O. and Express address. We advise anyone wishing a cure to address Prof. W. H. PEEKF 4 Cedar St., New York

Nov. 30th, Jackson Elliott, from his home, 10 West Livingston avenue, Bro. Elliott was born Nov. 27, 1831, and a firm believer in the soul's immortality. Funeral services were conducted by Mrs. Dr. M. Clemens.

As to the origin of the universe the Jainists hold that matter and soul are eternal, and cannot be created. God in the sense of an extra-cosmic person, has no place in the Jain philosophy. They hold that such a creator is illogical, but believe that there is a subtle essence underlying all substances, conscious and unconscious, which becomes an eternal cause of all modifications, and is termed God.

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GOETHE AS A POLITICAL PROPHECY.

A translation from Eckerman appears in the London Spectator citing the marvelous powers of prophecy exercised by the great German philosopher and poet, Goethe. At a dinner in his own house Goethe turned the conversation on Humboldt, and remarked that Humboldt had shown by river passages into the Gulf of Mexico a canal might perhaps be cut connecting the gulf with the Pacific ocean, but that he, Goethe, believed that all this was reserved to a grand spirit of enterprise. He would be astonished if the United States failed to take advantage of such a canal. One may foresee, said he, that that youthful country will have seized upon and peopled, within 30 or 40 years, even the wide stretches of land beyond the Rocky mountains. The Pacific coast abounds in secure harbors and there will arise important commercial towns which will become the intermediaries of a great intercourse between China and the East Indies and the United States. Goethe maintained, however, that the practicability of this commerce could never be attained by the Cape Horn route, and said that it would be absolutely imperative for the United States to effect a cutting between the Gulf of Mexico and the Pacific ocean. "And I am certain that they will achieve that aim. I should like to live to see it." Referring to the Suez canal, Goethe foresaw its completion and said: "I should like the English to be in possession of ~~control~~ of Suez." Remarkable foreshadowings, ~~traces~~ of a mind perhaps the most brilliant of any that ever graced German literature. The world knows today how closely he predicted existing conditions.

TO DELINQUENTS.

Although we intend cutting off all delinquent subscribers after the 15th of December, it does not release them from their indebtedness. Bills not paid by that date will be put into the hands of a collection agent. The tag on the wrapper shows the time of expiration and how much is due.

Reform in Penology is seen in the new system of grading convicts by their clothing as introduced in the Ohio penitentiary in this city. The first grade suit is of plain gray cloth with nothing about it to suggest the prison; the second grade is gray and white checkered cloth and the third is that of the present regulation stripes worn by all.

Convicts are to wear these various suits dependent on their obedience or disobedience of prison rules. It is claimed that the Ohio penitentiary is the most advanced of any in the country in the line of prison reform, but the fact that the state will hereafter burn its condemned men and women to death by electricity instead of hanging them, appears to negative the claim. It seems too much like dropping from the frying pan into the fire.

Some of our contributors cannot understand why their articles are rejected and others on the same subject accepted. Under the new management we do not look to what is said, but how it is said. Furthermore, the proper mood must accompany the writing in order to carry the influence it is intended to convey. We accept no articles that have either a debilitating, morbid, or aggravating influence in its wake, as they affect the reader as written and little of the thought is taken in. It belongs to the new order of things in Spiritualism, and the Light of Truth has taken the lead in it.

Look at your tag and note the date of expiration. Those of our subscribers who are in arrears are kindly requested to send in their dues.

The World of Psychics and Liberal Thought

Dr. George A. Fuller, president of the Massachusetts state association, is likely to be engaged as the permanent speaker of the newly formed Spiritualist church in Springfield.

Fisher, Mich., on the line of the Wisconsin and Michigan railway, is the scene of strange occurrences. Mr. R. Wolf, the proprietor of a cedar camp near there, returned to Marinette after spending four weeks at the camp. He says that the men who deserted the place were right, for all sorts of occult doings occur at night, and in the morning dishes, stovetops, tables and chairs are found scattered about. No work can be done in the place as the employes will not stay in it.

Mrs. Charles Johnston, the niece of Mme. Blavatsky, has decided to make her home in New York city. Mrs. Johnston, although a theosophist, declares that "phenomena" make her sick, and wishes that she could deny that she ever heard of Blavatsky.

At the November meeting of the Folk Lore society in Baltimore the question for discussion was: "How can the current superstitions of Maryland and Virginia be best collected?" A curious subject indeed, but ably handled by Dr. Bombaugh, whose paper on "Medical Superstitions" elicited marked attention.

The cases of Mrs. P. E. Gulick and Mrs. Catherine Poltz, cited in these columns, have attracted the attention of two scientists of New York. Professor E. E. Ries, the electrical expert, and Dr. S. M. Miller, declare that experiments show the brain cells to be capable of motion by ~~innuances~~ we do not see or know, and argue from this that man has a sixth sense. In addition to sight, hearing, taste, smell and feeling, the brain cells, according to these gentlemen, receive distinct impressions from disturbances of the ether caused by thought in other persons, or by events beyond the range of the recognized senses.

The common phenomenon of maimed persons feeling their lost limbs finds a fresh instance in the case of Thomas McVeta, a Kokomo, Ind., drayman, who lost a leg recently by falling under the cars. He had been addicted to chilblains, corns and ingrowing toenails, and the same sensation continued after the foot was gone. He complains that one of the toes is doubled under the foot. The physician in charge will disinter the member and bury it below the frost line. The cramped position of the toe may account in part for the other pains.

The state convention of Spiritualists of Colorado was held at the First Spiritualist church in Denver, Nov. 10, and continued through to Nov. 13, inclusive. Dr. G. C. B. Ewell, the president, presided. The convention was held for the purpose of organizing the state as an adjunct to the National Spiritualist Association. Delegates from all over Colorado were present and great interest manifested. Addresses were made by Dr. Ewell, Mrs. M. A. Gridley, Paul Tyner, Prof. George Walron and others.

On the evening of Nov. 6 Mrs. Gulick, a deaf mute, called on Ex-Mayor Keats of Somers Point, N. J. Her husband, Mr. George Gulick, was away on a business trip to New England. Suddenly Mrs. Gulick began to sob convulsively, and taking out her writing pad and pencil, wrote: "Something has happened to my husband." Friends tried to console her in vain. She went into convulsions and died Nov. 9. On Saturday morning following her strange attack a telegram came from New Brunswick stating that Mr. Gulick had been killed by the cars in that city.

The apparition of George Schmons, who was executed two years ago for murdering his wife and two children, has been creating a panic among his late neighbors in Pittsburg, Pa. Many persons testify to having heard queer sounds and seeing the perturbed spirit.

Mrs. Mary C. Lyman is pastor of the First Society of Spiritual Unity, a West Side organization in Chicago.

The fool killer is wanted in Stroudsburg, Pa. Two girls to pay an election bet slept in an alleged haunted house. Two other girls, who won the bet, together with some young men, went to scare them. The latter became hysterical and may lose their reason.

Mr. and Mrs. Charles Johnston, the latter a niece of Mme. Blavatsky, are in New York. These people are distinguished theosophists, Mrs. Johnston being an eminent Oriental scholar.

A remarkable case of premonition comes from Reading, Pa. Miss Catherine Boyer and Charles F. Bright were riding in a buggy, and in crossing the tracks at Gibraltar were struck by the cars and killed. At noon of that day Miss Boyer picked up a photograph of her parents, clasped it to her breast and kissed it. Then seated herself at the piano, played a favorite air and remarked to a friend before she left for the drive that she had a premonition that something was going to happen.

Countess Wachemeister, who has been lecturing in Spokane, Wash., claims for theosophy that it is not a religion; it is not Buddhism, it is not Spiritualism, but it is a vast philosophy which comprehends all religions. Evidently the countess has not looked very deeply into Spiritualism.

The British ship Blairmore, while in ballast in the harbor of San Francisco, last February, was struck by a sudden gale, capsized and went to the bottom, carrying six of her crew in the hold. Subsequently the vessel was towed to the docks of the Pacific Rolling mills, where she now lies. Stories of mysterious noises in the hold of the Blairmore are afloat and these are not the tales of superstitious seamen, but the practical night watchman at the rolling mills admits hearing sounds resembling those made by falling ballast, continuing, with intervals of silence, for several nights. Reports spread about the mills that there were ghosts on the Blairmore, and Mr. Atwater of 522 Illinois street, a Spiritualist and medium, visited the ship, and asserts that she is haunted by the spirits of the lost seamen. Mr. Atwater also states that he received messages from them, one of whom sent a message to his home in Scotland referring to an important matter. This message was forwarded to Scotland by Mr. Atwater and a reply received by him stating that an event of great importance to the spirit's family had been settled by continue in the hold of the Blairmore.

Mr. F. W. H. Myers, one of the keenest analytical observers of spirit phenomena in the world, thus answers the question, "Is there life after death?" "Beyond us still is mystery; but it is a mystery lit and mellowed with an infinite hope. We ride in darkness at the haven's mouth; but sometimes through rifted clouds we see the desires and creeds of many generations floating and melting upwards into a distant glow; 'up through the light of the sea by the moon's long silvering ray.' To these precursory glimpses I must devote the space which remains to me; to the flashes of distant illumination which those messages from the unknown may shed through mist and blackness upon the life of men."

June 26, J. T. Olmstead, aged 64 years, at Topeka, Kansas. Funeral services were conducted by Mr. and Mrs. L. A. Mabee at G. A. R. Hall.

Fits Cured

From *U.S. Journal of Medicine*
Prof. W. H. Peck, 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 their P. O. and Express address. We advise anyone wishing a cure to address

Prof. W. H. PECK 4 Cedar St., New York

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MISCELLANEOUS.

Nature's Thanksgiving.

The roar of the tempest, the break of the sea,
The sigh of the forest, the hum of the bee,
The crash of the thunder, the song of the bird,
Are the music of Nature by which the soul's stirred.

The chirp of the cricket, the katydid's call,
The voice of the nightingale clear above all,
The drone of the beetle, as fades the dim light
Are nature's sweet lullaby's singing good night.

The note of the robin, the coo of the dove,
Are songs of Thanksgiving, songs full of love,
The fowls of the barnyard, the deep-braying hound,
All lift up their voices to swell the glad sound.

The beasts of the field, the birds of the air,
The insects and reptiles, the grotesque and the fair,
All praising their Maker, each in its way,
For the joy of their being, for the dawn of the day.

If the brutes, dumb and helpless, without power of reason
Can be patient through changes of day and of season,
If the birds and the insects rejoice but to be,
Oh, man with thy knowledge, how much more so should thee!

Oh, then, let us join in the Thanksgiving strain,
For the blessings of sunshine, for the blessings of rain,
With the blessings of wisdom, and truth to be had,
Has man cause for sorrow when all nature is glad?

—HARRY E. DEVOE.

THE TALKING DRESSER

An Occult Novel Combining the Practical With the Philosophical

CHAPTER X.

"Cold blow the winds—I pity the homeless ones, the lonely wanderers!" as good Aunt Dorothea says when the winds blow forbiddingly, on the early part of that special night. "But see how the soft moonlight floods the country with a radiance as in my lovely France. But I was then such a young, undeveloped soul. But see how beautiful I have grown. And, oh, see how the snowflakes whirl! I almost wish I could be out in the breezes just for once to know how it feels. But that might ruin me. So I must be content and thankful for the warmth and protection of this happy home, where love and harmony dwell supreme. The fine winter's dust from out the cold, gray sky that weaves so beautifully the mantle of white ermine to cover this earth of ours! But alas! how soon thereafter it becomes spotted and torn into fragments, or melted into tears like fond human hopes. Yet it must be so; I cannot say." Just then something was heard which caused me to quake—a shrill cry of anguish. The stillness of the night was now broken by the wailing of a voice—that of a woman—horror in every intonation. I think I heard it first and tried to give more gentle tones of awakening; for surely there was a human soul in deep distress.

The cry that came was, "I am lost! Aid, oh, aid me!" It was piercing and full of anguish as it neared our home. All save myself had long been in quiet, tranquil and restful sleep. The first to rise was the old uncle, who thought it had been a dream; but the next moment there was a wailing sound at the door, which was speedily opened. Then we—for good Aunt Dorothea had made

her appearance—beheld a wild-eyed, slender, handsome young woman, with every indication of refinement, clothed only in a night garment of white flannel. How dreadful it all was! She could not tell who she was, and it was evident that all reason had fled her mind. Uncle David said in alarm: "What is to be done? We cannot keep her here, for she may do violence to herself; also harm to the children, and terrify poor sick Fanny;" for only a few days before another little human life had come to our home. But the poor dethroned reason! Where is thy soul—thy higher self? Has it fled? I think it was ill like the home, its present habitation—out of true harmony. Fever and delirium had burned its conscious soul into tortures. It was endeavoring to free itself, to gain ascendancy—to become again master of its now disordered abode. A soothing, magnetic human influence, fresh and new, of just the proper qualities, adapted to its needs—this could soon bring the spirit's beautiful harmony back again. No drugs for the present. So good Aunt Dorothea took the poor lost soul and body into the kindly shelter of her meager, protective, hospitable home, where none ever yet were refused food, warmth and tenderest care. To that large, sympathetic heart nothing ever was too much for her to undertake if she deemed it right to do so. An almost marvelous strength came to her soul and nerves. There was now another human duty right at our door. How could they, so kind and true, leave out in the cold, bleak, wintry winds and snow-covered grounds the poor lamented woman, no matter who she was? No others had heard the wild cry of distress; if so, none had responded. The distance from the city limits was near two miles. Other towns were near by; but she had wandered here by strange chance. But who can see the mighty power at times? So the family warmed and clothed the lost one, who, upon being taken into the chamber where we were so comfortable and interested at first, gazed somewhat wildly about her and walked straight up to the little table, which seemed as a magnet to draw her slowly. She began to speak, as though it were to her a something human, saying: "How nice you are! Where have you been so long? I have called for you, needed your love and your tenderness. Did you not know that I had called for you and searched in vain, and that my soul has been in some dreadful torture chamber and that they had bound me, soul and body? Why could you not aid me as of yore? No one loves me now, for I am adrift. I shall be engulfed in the bitter waters if you desert me, for God has failed me and shut me out of his kingdom of love. They made me sin, for my love is dead. Oh, I have tried to do as they desired me to, but have lost my hope, my heart, my love. Do not send me from you now that I have found you, but save me! save me!"

She then laughed aloud, and after a few moments of silence said: "I have evaded them; they must not find me." It was pitiful to hear her. Each time good Aunt Dorothea spoke to her there came a look of intelligence into the wild-looking eyes; the fear and haunted look seemed somewhat to vanish when she was calmly assured she should not be sent away. At last she was put to sleep upon the lounge bed, which had served as a resting-place for Uncle David. Oh, what a night it was; yet the welcome gray and pink streaks of daylight began to dawn. The somber shades of that dreadful morning began to make preparations for the more welcome goddess of Sight, which is always most cheering after such tortured hours as the last few had been. The lost one had fallen into quiet sleep. She had drawn close to her the little stand, which had responded unto the poor lost soul in some mysterious or psychological way and had also aided

in soothing to rest the disturbed and weary mind of the hopeless soul.

I then felt as though I had been suddenly transformed into a physician, and my little friend, the stand, had been chosen as a magnetic nurse. A very tonic it also seemed to be to the sleeping one. How worn and weary, yet how comely, she lay in quiet, refreshing, life-restoring sleep! We all maintained silence, and our prayers were wafted reverently to the All Father of good for the blessings of health and restoration of conscious life. This was another important history in our experiences: for we had never before seen or even heard of an intelligent soul becoming entangled and lost. There was then this new problem for me to ponder over and try to solve. I learned also that everything arose from a cause, a law, some violation of which somewhere existed.

CHAPTER XI.

Let us visit the beautiful city of Boston, home of the lost one, amid wealth and elegance. There are six inmates in this earthly castle—the handsome daughter, the petted child, the young wife of only eighteen months, and where the splendid array of wealth and beauty had assembled to receive the wealthy young bride and her much older husband—a broken-down, debauched man, Count L—. Shame and sin to so unite two souls!

"High title," you say. Well, can that give love, light and peace to a joyous life who has yet its fresh young dreams of a pure love and an ideal lover—youth and handsome? Though he may be only a poor young attorney who has his pathway yet to carve out and his happy ladder to climb step by step, his soul is yet so full of gushing hopes, his love so loyal. He could not even think of comparing love and hard cash at the same time, nor of putting them into the same scales. Good Aunt Dorothea told us of all these things and they made us happy. "A true heart," she says, "is rich in its unsullied beauty. An honest soul that has been touched by the magic wand of true love is ever above all price."

So felt this poor lost soul, whose life is now wrecked, and another, and just as valuable, as full of good impulses, as constant and true.

You may question my telling you of these things so far beyond my ken; but I have seen the young of ardent, constant natures, and know how such can suffer. They, too, may at the time become seemingly calm, falling into their places in life; but something has gone out of it, something so sweet, so pure, so tender, so natural and holy. For a soul that is born rightly has innately all these lofty needs. I too begin to feel fully thus.

So grand a title added to the wealth of our family—so much better to be petted and loved by an old man with a fine name than a young and nameless one. Young men know so little; but Uncle David said it is well to know as little as possible of some things, and dreadful to know, alas! as do so many, the vices of the pseudo-wise and great. 'Tis wealth to have a pure life and an honest soul. That is also what the young, reformed husband said to me one day—he who had been such an inebriate. So we learned the sense of all these human feelings; for all things are said to me, and I repeat it only for the good it may bring to the human family. I know that righteous living alone can bring the heart peace and rest. I wondered often how really and truly did feel the parents of the pretty young wife, whose life and love they had sacrificed by the desire to have her Lady L—. I only saw the father and husband when they came after her, and the words they spake did not seem laden with the kind of soul I sensed. We felt so glad and thrilled to hear the horses at our door; though very correctly were the words spoken, dear

lady. They bowed politely, and this gave me pleasure, as I am still a little French in my tastes, though I am beginning to feel quite Americanized. But I must tell you of Lady L—.

After hours of refreshing sleep the lost one opened her eyes and looked about. "How well I have rested—how pleasant it is! Why, where am I? Who is this? In whose house am I?" We all tried to reply, but she was not conscious of our speech, nor of our aid and sympathy; but good Aunt Dorothea assured her that all was well; that she had been ill and had come to us for relief, and that she was now restored. Then she seemed to comprehend so much. She still tenderly held the hand of Aunt Dorothea, and, after a sigh, said: "Yes, yes, it is so. You have been kind and loving to me. You have restored me."

Again she heaved a long sigh; was told not to speak too much, as she needed her strength. When she was told where she was and when she arrived there came to her a gleam of what had taken place.

"Yes, yes, I was very ill, and so worn and weary. I dreamed that there was made for me a white ladder, by which I descended to the ground from my bay window; then I flew across the country, which was, in this dream mine, all covered with soft white ermine—ermine that cooled my burning feet and hands; also that some of the flying bits touched my fever-stained and grateful face, renewing my life forces, which seemed to impel me on and on, until I came to a beautiful white mansion upon which the fair moonlight glistened so divinely soft. And much more was shown in this dream of mine." But her hands now touched her forehead, for she was in need of physical nourishment, which had been brought her and of which she freely partook and was still more restored.

"It was such a beautiful and wondrous dream. The quiet landscape I hastened to greet, for my very spirit grasped a divine sense of good. I also dreamed that a grand physician who possessed the power of producing restful sleep, for which I had been striving. My very brain was on fire; and yet sleep had forsaken my eyes. My reason could no longer guide me. There were two attendants, but I eluded them. They must have fallen asleep."

Then for the first time she thought of her family and their mental state upon finding her gone. She then shivered and asked: "How many days is it since my arrival here? Has no one of my family come to seek me? Oh, you have done so much for me!"

So saying she sank back upon the pillow; then she looked at us all so lovingly and said: "Where did you get these pretty things? They are like friends that love one another and seem possessed of speech. Have you also vivified them into life and human love? It must be so. A sympathy and peace abide within this home and all things here. Is your good husband a physician?"

These questions revived many thoughts in the heart of good Aunt Dorothea, for her deceased husband, Dr. F. Jasper Dalton, was a true physician; had lived for human good; left his family of three—a loving wife and child, also his good and aged mother—twelve years before. Not possessed of wealth, though comfortably situated, yet twelve years is a long time, and the world in which they had lived had quite forgotten them. The world had—yes, but the good doctor's deeds yet lived in some grateful hearts—kind memory of long ago, Aunt Dorothea said—that good things never die.

(To be Continued.)

The surest and shortest way to prove a work possible is strenuously to set about it.

Question Department

Questions of a spiritual nature or those pertaining to our cause are answered as far as they can be briefly and on short notice. Questions should be concise and to the point.

Question.—I have been sitting in circle for two months and do not understand somethings. We have had raps, but do not get them at every sitting, though the current is often strongest on such occasions. Can all spirits rap and are there any who can communicate by writing without being able to rap? While in the seance I see many things, but with eyes closed, among them faces, figures and writing. What is it? I also become nervous, with chilled hands, while those of the other sitters become warm—the one to my right being affected as my arms deaden, which latter is followed by pain in the muscles.

Answer.—It does not always depend on the spirit to obtain raps. But few can rap without the necessary medium, though nearly every spirit can make itself heard through a rapping medium. Not getting raps at every sitting may be due to the unfinished development of the medium or that only certain combined elements of that circle make one medium for that effect. Experiment will settle the case. Spirits can communicate by writing more readily than by rapping, because writing mediums are more easily developed—automatic writing being obtained by simply holding a pencil over a sheet of paper, as in ordinary writing, and withdrawing the will from the arm, while inspirational writing is obtained by thinking nothing with pencil ready to get down whatever foreign thoughts are impressed during this passive condition of mind. The things seen at seances with eyes closed may be clairvoyance or imagination. The former is determined by tests. The nervousness with chilled hands are indications of trance mediumship—the heat thrown off being absorbed by the sitters. The deadening effect is caused by the hypnotic power of the spirit over its medium. The pain is often due to loss of vital force which spirits draw from the medium for physical manifestations. When this occurs it is time to rest or adjourn the sitting until vitality has been restored.

Question.—If, in the future, as many believe it will, this world should become sufficiently filled with love and unselfishness to do away with the evil and sorrow that now beset mankind and all persons were born, lived here and entered spirit life in an atmosphere of harmony and love and had known no sorrow, could such persons be in a condition to enjoy full happiness, being that happiness is measured only by sorrow? Could one, under such conditions, feel compassion and sympathy, having known no thing that called forth an exercise of these emotions? Is not happiness felt and appreciated only in proportion to the extent to which we have known sorrow, and if this is true is not sorrow a necessary thing for our ultimate happiness. If this mortal life is a preparatory school for spirits to develop through the material senses for the eternal march, and the greatest lesson of all (suffering) is removed, wherein is the experience to be gained—there being no contrasts? So long as this earth is inhabited by mortals will not suffering and sorrow necessarily continue for their experience and ultimate good?—F. T. D.

Answer.—If you measure happiness as an emotion simply, contrast will be needed to appreciate it. But true happiness needs no contrast. It is an effect of harmony or law. Discord is hatred—antagonism of impulses or emotions. Harmony is the opposite—one being disagreeable, the other the

reverse. Love, friendship, sympathy, accord of opinions, similarity of tastes, etc., are stepping stones toward true happiness or love in the absolute—perfect accord with the law of spirit, or spirit per se. If men were born nearer to this harmonious condition there would be no need of sorrow. Sorrow is not needed to develop love, but to root out perverted love or selfishness—created by man himself in the past and still doing; infusing it into the blood of his descendants. Sorrow is an effect of a cause—the harvesting of past sowing. The happiness generated in such a state is naturally contrasting, because it requires much soul effort to bring it to the surface, and passing through such a thick coating of matter, it is more or less disturbed with compatible effects. True happiness is calm, peaceful, tranquil—as placed as the law which rules the universe. Yet as potent in its influence. He who laughs with much ado, can become as angry; and he who gushes on short acquaintance can hate unforgivingly. True love, therefore, like the law, is silent, consistent, sweet, mellow and lasting, carrying balm in its wake, healing in its impulse, comfort in its ministrations. It is divine—not hampered by matter—and nearer in accord with spirit than the combined phases found among the various races of mankind. And as man approaches that state, he will begin to understand the allegory known as Eden. Of course, as long as earth is inhabited by such beings as it is today there will be suffering or sorrow; but as it changes for the better the so-called millennium will be ushered into existence, or a state of existence synonymous with it—morally, spiritually and socially. Contrast will not only become obliterated, but will be substituted by a spiritual counterpart which is as distinct as the soul is from the body—a loss in one respect, but a gain in another.

PERSONALS.

A. B. G.—You may sit alone or with friends for development—just as the spirit moves you or you feel inclined. Certainly it is right to commune through the table. It is the alphabet of Spiritualism in being the most convenient medium or battery. The reliability of the communication depends on the kind of spirits you attract or those sitting with you. Those who deceive their fellow beings on this side will be deceived in like proportion by spirits on the other side—like attracting like.

CLAIRVOYANCE SEES THE LOST ONE.

On the 25th of August, a young man named August Peters, says the Chicago Chronicle, disappeared from his home, Highland park, and although the police and others had made diligent search, no trace of his whereabouts could be discovered.

Either inspired by a hope of obtaining the reward of \$150, or other motive, Mrs. John Moore, of Highland park, wrote to a clairvoyant in Wisconsin (the item does not give the name of the clairvoyant), for a reading, in which was a description of the hole and its surroundings, where the man could be found. With this description Mrs. Moore and her daughter, Minnie, started out on Wednesday afternoon, Sept. 2, for a stroll along the beach.

She found him lying in a pile of rocks in a hole under an old breakwater, precisely in accordance with the clairvoyant's description of the spot.

A BRAIN FOOD.

HORSFORD'S ACID PHOSPHATE.

Dr. D. P. McClure, Rantoul, Ill., says: "It is very beneficial to strengthen the intellect."

TRUTH

WHAT IS NERVOUS OR WILL FORCE.

There is a difference between nervous force and electricity and magnetism. The three are closely allied, but of identical. Each has different properties. To distinguish between nervous force and magnetism, various names have been coined, notably "od" by Leichenbach, "vril" by Lytton and others. That much maligned and misrepresented investigator, J. W. Keely, of Keely motor fame, can prove that it is "neither the electric nor magnetic flow, but the etheric, which sends its current along our nerves; the electric and magnetic flows bear but an infinitely small ratio to the etheric flow; the etheric, which sends its current along our nerves, the electric and magnetic flows bear but an infinitely small ratio to the etheric flow, both as to velocity and tenacity." Keely not only boldly asserts, but demonstrates, that all force is will force acting by and through the luminiferous ether. The pure philosophy, he has said, which true science seems about to reveal, discloses not a universe of dead matter but a universe alive from its core to its outermost extremity, perfectly organized, is absolutely subservient. Etheric philosophy cuts a plumb-line into depths that have never been sounded, and reveals the unparticled nature of the matter of the universe. Write her name on the bottom of the envelope, P. O. Box 1, Winkham, at Lynn, Mass.

Soul and Spirit Reveal the Truth

To succeed in life one should know themselves: what is to be and what to do. Send me a page of your own writing, your date and month and year, born in, name and address, with \$1.00, and I will by psychometric force, reveal to you knowledge that you desire to know. MRS. DR. WYANT, 417 Erie St. Toledo, O.

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Physical, Mental, and Spiritual Condition, GIVING PAST AND FUTURE EVENTS, telling what kind of medium you can develop into, if any, and what business or profession you are best calculated for to be successful in life.

Advice and Counsel in Business Matters. Also advice in reference to marriage; the adaptation of one to the other, and whether you are in proper condition for marriage. Hints and advice to those who are in unhappy marriage relations—how to make their path of life smoother. Further we give an examination of diseases and correct diagnosis with a written prescription and instruction for home treatment, which if the patient follows will improve their health and condition every time, if it does not effect a cure. He is eminently practical in all advice given as thousands can testify, from the Atlantic coast to the Pacific having letters daily from men and women for the last 25 years. He has a word of sympathy and encouragement for the afflicted, advice and counsel to the young, and something for everyone to help them to meet the struggle of life that will pay them more than tenfold for the money required for the delineations. He also treats cases magnetically and otherwise. Brief delineation \$1; full and complete delineation \$2; diagnosis of disease \$1; diagnosis and prescription \$1; full and complete delineation with diagnosis and prescription, \$5; my photo cabinet size, 25 cents. PROF. A. R. SEVERANCE, 718 Prairie St. Milwaukee, Wis.

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PROF. BACH'S Developing Board for Mediums. Price \$1, postage 20c. For sale at this office.

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Of the Head, Face, and Hand. By Prof. Holmes Whittier Weston. A concise and practical method of learning to read the character, habits, and capacities of the mental faculties from their distinctive signs in the head, face, and hand. Illustrated. In its treatment of Palmistry there are 12 full pages of drawings. All persons by comparing their own hands with the drawings, can see at once their own nature and destiny as portrayed by these signs, lines and markings that are present in their hands. 176 large pages. Price 50 cents.

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Voice of the People.

DEVELOPMENT.

II.

There is yet another impulse underlying all that the human soul does under the inspiration, guidance and power of the spirit of truth.

Mankind has never been content or found comfort and peace with the vague uncertainties and mysteries of orthodox religions. The effort to escape from them has been as universal as the protest against them.

The rise and fall of the priesthood and every other instrument by which God is made illusory, is but another evidence of the dissatisfaction with existing conceptions and demonstrations of the "life of God in the human soul."

Human passions and personal loving sympathies are not satisfied with human representations of Deity, however tender, true, genuine and unquestioned the sympathy that ministers to human necessities.

It is only a substitute for the real thing. It is only humanity after all, and while lovely as an image or picture, fails to inspire or comfort as a "manifestation of God in the flesh."

It is the unveiling of the fact that the Infinite Spirit and the spirit of man are members of the same family, manifesting not a double life, but the divine life, God with man, man with God.

intelligence to apprehend. The unification of the sources of life in God and man does not surrender any of the attributes of the soul of man to regain the integrity of God which freedom its own self-limitations had so wonderfully destroyed.

The knowledge of spiritual being, the consciousness of the right to the prerogatives, and the consciousness of the same mode of existence as the divine—all these are a revelation (not an illusion) of the reality of the living truth we have attempted to lead up to.

The limitations of the human embodiment of the divine life are not unreasonable or unimaginable, though it may transcend human powers to explain. For as God lives in the secret potentialities of all life and is revealed in the process of development, yet is beyond human apprehension, so, while having our conception enlarged, we are yet unable to comprehend the conditions and limitations of the spiritual being—man—so as to definitely and clearly reveal them.

G. W. BRADFORD.

TRUE MEDIUMSHIP.

As a constant reader of the "Light of Truth," I find much is said about "Materialization" that has a tendency to discourage honest investigations, and make them doubt the genuineness of any phase of mediumship.

Just a few spoken words, in the way of an explanation, would set aside the cry of fraud. I do not feel that Spiritualism teaches that because we have the satisfaction of truth within ourselves; we should not desire or care about convincing our brotherman.

Such a one is Mrs. Jennie Darrell, of Portland, Oregon. She was with us the first of October and did much good. The earnest desire of her heart is to give proof of her "mediumship" and spirit return.

I want to say that we are but a handful of truthseekers in Sterling, yet desire the acquaintance of all good mediums. Any such passing through our city, located on the Santa Fe railroad, passing from east to west or vice versa, will be cordially welcomed.

MRS. EMMA J. BROWN.

X RAYS.

The moral principle of some people is but skin deep as may be discovered upon demanding what is demanded.

Extravagance like penury is a disease. Economy is a science acquired by moral health or the power to resist temptation. Extravagance is an effect of self-love; economy of love for others.

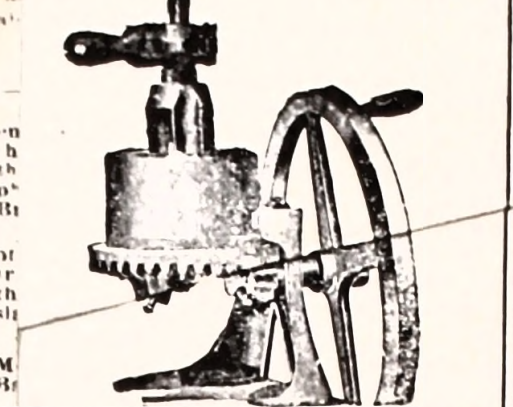
Love is the basic principle of creation. As it is in man, so it is in the universe—consciousness in the absolute. The more love a man has, therefore, the more he understands and the more potent his will.

It is said that birds are nearly as sensitive in their likes and dislikes as are dogs. Some people can never gain the friendship of a caged bird. A bird has to learn by experience that it is safe with a human being before it will respond to kind treatment.

An old Mohammedan law forbade all representation of the human form in art under a horrible penalty, that penalty being that on the day of the last judgment those figures would crowd round the unhappy artist and demand of him their souls.

The reason why ships are not struck by lightning is attributed to the general use which is now made of wire rope for rigging purposes, as well as to the fact that the hulls of ships are usually constructed of iron or steel.

The F. W. Mann Co.'s improved low-priced bone cutter (\$5 and upward) is being with a very cordial reception in poultrymen all over the world. Its low price makes it distinctively the bone cutter for the million.



them) the slight trouble necessary to procure it. These machines are the result of nine years' experience, and as near perfect as it is possible to make them.

Mollie Fancker, the Brooklyn Enigma. An authentic statement of facts in the life of Mary J. Fancker, the psychological marvel of the 19th century. By Judge A. H. Dailey. 262 pages; cloth, \$1.50.

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Scientific Basis of Spiritualism, by Epes Sargent. Cloth; 386 pages; \$1.00 postage 10c.

Tale of a Halo, A, by Morgan A. Roberts. Cloth 50c; paper 25c.

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Was Abraham Lincoln a Spiritualist? or "Curious Revelations from the Life of a Trance Medium," by Mrs. Nettie Colburn Maynard. 255 pages; cloth; \$1.50; postage 12c.

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What is Spiritualism? How to investigate; how to form circles and develop and cultivate mediumship. Names of a few eminent Spiritualists; their testimony. Price 2c; \$1.50 per hundred.

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SPECIALTIES

Play of the Planets. The new star study in occult astronomy. \$1.00.

Jesuit Spirits.

On this subject J. J. Morse writes to the London Two Worlds as follows:

One other thing has struck me somewhat with surprise (in America.) It is the fear of Catholic "Jesuit" spirits that I hear so much about in this country. We are not so afflicted in Great Britain, nor do we have any widespread distrust of our Catholic fellow-citizens in the flesh. Surely, my American brethren are not forgetful of the fact that they are the descendants of the Patriots of '76. Surely, too, the ascended heroes of the revolution, Washington, Lafayette, Paine, and all the other gallant souls of that trying time, to say nothing of that great man, Abraham Lincoln and others, are as watchful now as ever of the destinies of their glorious land as when in the flesh? And they will still do their part to protect this land and our cause, of which they must well know the importance, from all attacks, political or religious, that may be directed from their side of life. While on this side, as all patriotic Americans believe, they can whip the world, as a set off against the fear in question. Evil influences, the fear of Catholic machinations, mortal and spiritual, with "obsession," and similar affairs, have really been "done to death," and it is time more sober councils prevailed. For, are they not largely idle fancies? Surely, my vigorous American brethren are to be alarmed by the idle dread that their heaven sent gospel is to be destroyed by the fancy that unseen Catholic spirits are plotting against it. If we believe, or say we know, that the spirit life is an education for all entering it, why exclude the professors of one form of the world's great religions from the advantages we claim come to all who enter the next life? By strengthening our cause within itself, by educating our workers, writers and adherents in all that makes Spiritualism and Spiritualists broad-minded, personally pure and strong, we can so protect our cause that the fabled hordes of hell could not prevail against us or it. More work in these directions, it seems to me, would leave less time and little inclination, to combat what I cannot help thinking is largely an exaggerated fear, resting on no very solid foundation of fact or reason. I make no apology for the foregoing remarks, because I think none is necessary.

TORONTO, CAN.—We have had a profitable series of lectures from the president of the N. S. A., Prof. H. D. Barrett. Three lectures were given in one of the large halls of the city, and the attendance was gratifying to the members of the First Spiritual church. Mr. Barrett was assisted by Mrs. Loe F. Prior, the lady who has been instrumental in organizing the Spiritualists here. In dealing with the meetings some of the local papers are very fair in their reports. One morning paper, however, called Mr. Barrett a "fakir," and the reporter who was of the pin-head type too often allowed to roam at large, indulged in the shallow witticisms that make one feel a pity for the reporter. Torontonians are beginning to inquire already about the camps of the Spiritualists, and next year there will be many Canadians at Lily Dale and other favored resorts.—Wood.

We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts, and much feeling for the rest of the world as well as ourselves. And this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would choose before anything else, because our souls see it is good.—George Elliot.

Don't dally with rheumatism. Purify your blood and cure it at once by taking a course of Hood's Sarsaparilla.

... handsome young woman, with weary m... I then... night garment of white flannel... dreadful it all was! She... tell who she was, and it was... that all reason had fled her... uncle David said in alarm:... to be done? We cannot keep... for she may do violence to... also harm to the children, and... poor sick Fanny;" for only a... before another little human... come to our home. But the... ironed reason! Where is thy... higher self? Has it fled? I... as ill like the home, its presen... ation—out of true harmony... delirium had burned its con... into tortures. It was en... to free itself, to gain ascend... become again master of its... dered abode. A soothing... human influence, fresh and... st the proper qualities, adapt... needs—this could soon bring... 's beautiful harmony back... o drugs for the present. So... Dorothea took the poor lost... body into the kindly shelter... eager, protective, hospitable... ere none ever yet were re... warmth and tenderest care... rge, sympathetic heart noth... was too much for her to un... she deemed it right to do so... marvelous strength came to... and nerves. There was now... aman duty right at our door.

WHAT IS SPIRIT?

If it were a mineral we might assay it and ascertain its component parts, but you cannot see or handle spirit. Intelligent study, however, shows us that behind the visible creation certain forces are ever at work, silently impelling the wondrous mechanism of the universe with resistless might and unerring precession, and yet these forces elude our grasp; we cannot dissect, analyze, weigh, or measure them; we only know of them by observation of their persistent operation and outward manifestations in the material universe. Take, for instance, electricity, that one great force which is being so rapidly and in so many ways pressed into the world's service. You cannot tell what it is made of! You can but observe the various conditions under which its manifestation occurs. So is it with spirit which reveals itself through matter. The materialist, however, may say he does not believe in spirit; but he believes in force, which is only another name!

No one can study the beautiful processes of crystallisation, or watch the effect of the magnet upon steel filings without believing in spirit. Place a bar of silver in a bath with the suitable acids, and it is gradually disintegrated into particles too fine for observation by physical sight; but watch the electro-plating process, and you are forced to recognize the manifestations of a building force which attracts all those invisible particles until you see the originally solid bar of silver, deposited in a thin layer on the various articles desired to be so plated. Take another illustration in the power or force implanted in the tiniest seed. It is seemingly but a little speck of inert matter! Put it in the ground and one is tempted to think it irretrievably lost! But in due season, lo! a plant or a beautiful flower appears! And from whence? All these operations are due to activity by the invisible power, Spirit! Spirit is the light of life, and power of the universe!—Nellie Brigham.

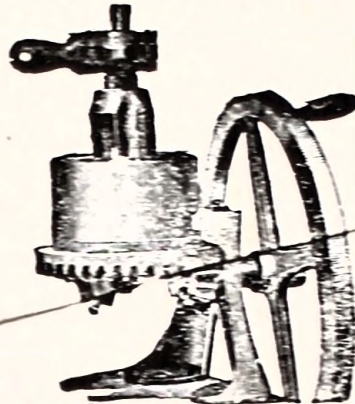
Readers need fear no loss of time and material by using "Spire" and "Electric" Lye, advertised in other columns of this paper. The manufacturer, Mr. W. H. Priesmeyer, authorizes every dealer to refund the consumer one dollar for each time the lye fails.

ST. JOSEPH, MO.—The Progressive Spiritual society of this city has an average attendance of about 100. We gave a social and box party on the 11th. It was well attended. Mrs. May Goodrich, of Portland, Maine, opened the entertainment with platform tests. The conditions were unusually good which enabled her to prove to those present that their friends were with them. After which Mr. Hunt and Parks amused the audience with songs and imitations. The balance of the evening was given to eating supper and a general good time.—T. C. Jefferies.

The largest mass of pure rock salt in the world lies under the province of Galicia, Hungary. It is known to be 500 miles long, 20 miles broad and 250 feet in thickness.

A PROFIT MAKER.

The F. W. Mann Co.'s improved low-priced bone cutter (\$5 and upward) is meeting with a very cordial reception from poultrymen all over the world. Its low price makes it distinctively the bone cutter for the million. With one of these machines green cut bone can be had daily, fresh, sweet and juicy. The hens are just crazy to get it and quickly repay (with extra eggs and lots



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Send your age, name in full, in your own handwriting and I will diagnose your disease FREE OF CHARGE. Enclose three 2 cent stamps and address

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\$250 GIVEN IN GOLD AWAY

Who can form the greatest number of words from the letters in EDITORS? You are smart enough to make a list of more words we feel sure, and you do you will receive a good reward. Use any letter more times than it appears in the word. No proper nouns. No foreign words. Use any dictionary that is standard. Use plurals. Here is an example of the way to work it out: Editors, edit, set, dot, dots, etc. These words count. The publisher of WOMAN'S WORLD and JENNIS MILLER MONTHLY will pay \$50.00 in gold to the person able to make the largest list of words from the letters in the word EDITORS; \$25.00 for the second largest; \$15.00 for the third; \$10.00 for the fourth; \$5.00 for the twenty next largest, and \$2.00 each for the twenty-five next largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to our handsome ladies' magazine, twenty-four pages, twenty-six long columns, finely illustrated, and all original matter long and short stories by the best authors, price \$1 per year. It is necessary for you to enter the contest, to send 12 two cent stamps for a three-months' trial subscription with your list of words, and every person sending the 24 cents and a list of fifteen words or more is guaranteed an extra present by return mail (in addition to the magazine), of a large 128-page book, "The Master of the Mine," by Robert Buchanan, a remarkable fascinating love story. Satisfaction guaranteed in every case or your money refunded. Lists should be sent at once, and not later than Feb. 20, so that the names of the successful contestants may be in the December issue, published in November. Our publication has been established nine years. We refer you to any mercantile agency for our standing. Write now. Address: J. H. PLUMMER, Publisher, 906 Temple Court Building, B 1121 New York City.

\$750.00 GIVEN AWAY! DO YOU WANT IT? You can get it in the Womankind word contest. How many English words can you form from the nine letters in "WOMANKIND"? It's easy. Every contestant wins a prize. 2 Columbia Bicycles, Price \$100 each. 1 Cleveland Bicycle, Price \$100. 1 Gladiator Bicycle, Price \$100. 1 Business College Scholarship, \$100. 1 Kodak, \$25. 1 Silver Tea Pot, \$25. 1 Set Amer. Ency. Britannica, \$30. 1 Webster's Inter'l Dictionary, \$10. And more than 300 other prizes. Contest closes Jan. 30, 1907. Send today for free sample copy of Womankind containing full particulars. Address, WOMANKIND, Springfield, Ohio. Remember Every Contestant gets a Prize.

LADIES, If you have superfluous HAIR ON THE FACE send for new information how to remove it easily and effectually without chemicals or instruments. Correspondence confidential in plain sealed envelope. Mrs. M. N. PERRY, B. 75 Park, 116

The Inner Light.

In the Arena for September, the editor, Mr. Flower, writes of the famous Quaker poet, Whittier, as an apostle of the highest spirituality. Mr. Flower says:

It is as the true mystic or the inspired teacher of the higher life that he appeals especially to the large and rapidly increasing number of persons who, along various lines of thought and experience, are being brought today into what is essentially a deeply spiritual attitude, while they feel little or no attraction toward the empty forms, creeds, or dogmas which have so long claimed to constitute religion. The "voice of God within" or "the Inner Light" of Whittier is becoming a far greater reality to the conscience of our civilization than Mammon-worshipping and easy-going conventionalists imagine.

As an illustration of the working of this inner light, Mr. Flower gives the following instance, which is, no doubt, very remarkable:

Mr. Whittier believed in following the Inner Light, and when he thought he was directed by that Inner Light, no power on earth could influence him to turn aside. If he decided to move at a certain moment of time, nothing could induce him to change his mind; no storm was severe enough to deter him from going on the train he had set his heart for. He used to tell a story of one of his friends as an illustration of the wisdom of being guided by and yielding to the Inner Light:

"I have an old friend," he said, "who followed the leadings of the spirit, and always made it a point to go to meeting on First-day. On one First-day morning he made ready for meeting, and suddenly turning to his wife, said, 'I am not going to meeting this morning; I am going to take a walk.' His wife inquired where he was going, and he replied: 'I don't know; I am impelled to go, I know not where.' With his walking stick he started, and went out of the city for a mile or two, and came to a country house standing some distance from the road. The gate stood open, and a narrow lane, into which he turned, led up to the house, where something unusual seemed to be going on. There were several vehicles standing around the yard, and groups of people were gathered here and there. When he reached the house, he found there was a funeral, and he entered with the neighbors, who were there to attend the service. He listened to the funeral address and to the prayer. It was the body of a young woman lying in the casket before him, and he arose and said, 'I have been led by the Spirit to this house; I know nothing of the circumstances connected with the death of this person; but I am impelled by the Spirit to say that she has been accused of something of which she is not guilty, and the false accusation has hastened her death.'

"The friend sat down, and a murmur of surprise went through the room. The minister arose and said, 'Are you a god or what are you?' The friend replied: 'I am only a poor sinful man, but I was led by the Inner Light to come to this house, and say what I have said, and I would ask the person in this room who knows that the young woman now beyond the power of speech was not guilty of what she was accused, to vindicate her in this presence.' After a fearful pause, a woman stood up and said: 'I am the person,' and while weeping hysterically, she confessed that she had wilfully slandered the dead girl. The friend departed on his homeward way. "Such," said Mr. Whittier, "was the leading of the Inner Light."

It is a very nice story, and if we could be sure that it would always turn up trumps, when we are led by the Inner Light, it would be all right; but how many persons there are who have

inner lights that prompt them to do all manner of mad things?

Last month, as I have mentioned elsewhere, my household was aroused at 1 o'clock in the morning by a pastor, who declared that he was led by the Great Spirit to come like a thief in the night to my residence, and deliver me a message, which he then proceeded to unfold for three-quarters of an hour on end. I have no doubt my visitor was as honestly convinced as was Mr. Whittier himself that he was impelled by the spirit. Life would not be worth living if every person who had a strong inward impression as to what he should do, should forthwith go and do it, regardless of the feelings, the interests, and the convenience of his neighbors.

ent one can

ling for education; these lines if they have bring about the body of pt pace with * At its instruments there seems although his has ever been instead of the to be true of m. We also tured and in- its followers. d to be living at is for the d of the peo- these listeners as one of the of Spiritualism they have been tained in these s, have they t of said truth ad blossom, so savors of the flower? I fear struments which

ARE THERE WINGED PEOPLE?

Commille Flammarion, the French astronomer, is still busy in studying the planet Mars. It is not improbable that the conclusion he has arrived at, in stating that the inhabitants of Mars are winged beings, may yet be proved to be scientifically accurate. Should it be so, the Spiritualistic notion of "winged messengers" (angels) being a childish fancy of the early Christians may be no longer entertained. We must be ever on the look out for progressive thought, but we must be careful that, in treading the path of higher knowledge, we do not kick aside in our ignorance and blindness those very facts that may add still greater weight to the important spiritual discoveries of modern times, and which have been the basis of belief of some of the greatest thinkers of the world. Because the spirits of men have been proved to have no wings, that is no reason why there may not be human-like and highly intelligent beings somewhere in the universe, who serve, in divers ways, the purposes of the Almighty. It is rather curious, but Nero, in the second book of his spiritual experiences, gives a description of nearly every planet in the Solar system and its respective inhabitants. He mentions Uranus as being inhabited by winged beings of a decidedly high order; while Jupiter, he declares, contains almost every conceivable shape of human life the imagination of man can suggest; and while many of the races live in the lowest stages of barbarism, yet others can boast of the highest state of civilization. We may add that many of the revelations of Nero are based upon actual experience.—Spiritual Review.

HOOD'S PILLS are the best after-dinner pill; assist digestion, prevent constipation. 25 cents.

WHAT IS NERVOUS OR WILL FORCE.

There is a difference between nervous force and electricity and magnetism. The three are closely allied, but not identical. Each has different properties. To distinguish between nervous force and magnetism, various names have been coined, notably "od" by Reichenbach, "vril" by Lytton and others. That much maligned and misrepresented investigator, J. W. Keely, of Keely motor fame, can prove that it is "neither the electric nor magnetic flow, but the etheric, which sends its current along our nerves; the electric and magnetic flows bear but an infinitely small ratio to the etheric flow, but the etheric, which sends its current along our nerves, the electric and magnetic flows bear but an infinitely small ratio to the etheric flow, both as to velocity and tenuity." Keely not only boldly asserts, but demonstrates, that all force is will force acting by and through the luminiferous ether. "The pure philosophy," he has said, "which true science seems about to reveal, discloses not a universe of dead matter but a universe alive from its core to its outermost extremity, perfectly organized, is absolutely subservient. Etheric philosophy cuts a plummet into depths that have never been sounded, and reveals the 'unparticled substance,' 'the cosmic matter,' 'the primal stuff,' 'the celestial ocean of universal ether,' as the true protoplasm, and the medium by which minds shape matter and gives it all its properties." It teaches us, that through it, we are connected in sympathy with all other souls and with all the objects of nature, even to the stars and the heavenly bodies." Keely maintains that all forces whatsoever have their origin and unity in one great intelligent personal will-force.

W. T. STEAD.

NO MIND READING IN THIS

Major General Drayton one morning received a telegram announcing the death of a friend, a clergyman, in the north of England. I slightly condense what he says:

The same day I called upon a lady friend who claimed to both see and speak with spirits. My mind was full of thoughts of my clerical friend's death. After some conversation I inquired if she saw any spirit who had lately left this world? She replied in the affirmative: 'My clerical friend' was my idea. The lady, however, told me of a soldier, who informed her that he had died a violent death. She then told me his Christian and surname, and a familiar name which I and his brother officers used. It was three years since I had seen him, and when last I heard of him he was in India. The lady said, however, that he had been killed in the east, but not in India, that his head had been cut off, and his body thrown into a canal. I afterwards heard that he had been sent from India to China, and was taken a prisoner there; a large ransom was offered for him, but he was never found. Many years after, I ascertained that his father had been to China, and had obtained evidence that a Tartar chief, enraged at the loss of some of his friends, had ordered the head of his prisoner to be cut off on the banks of a canal, and that his body was thrown into the canal.

Here we have facts stated that were entirely unknown to the medium and sitter alike, and contrary to the expectation of the inquirer. He says: I have listened willingly to the theories invented by outsiders to account for the facts, but their theories I found, in nearly every case, so ridiculously stupid that after some time it tried one's patience to hear really sane men making such feeble guesses!—Two Worlds.

DR. E. J. WORST,

of Ashland, Ohio, will mail any reader of THE LIGHT OF TRUTH, one of his new scientific Aerial Catarrh Inhalers with medicine for a year, free.

He will allow you three days as a trial, then, if perfectly satisfied, send him \$1.00; if not, return it to him in the original package. Catarrh, Asthma, Headache, Bronchitis, Colds in the head, Sore Throat, Tuberculosis nearing Consumption, immediately relieved and finally cured. Spirit remedies employed.

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We hear good reports of him from all quarters, and gives us much pleasure to add our endorsement to the many accorded this gifted medium and educated gentleman. His extensive travels have eminently fitted him to use with advantage the medical education he has acquired and the metaphysical abilities with which Nature has so liberally endowed him. We wish him every success."

The "Pacific Coast Spiritualist," of December 10, 1893, says of Dr. Forster: "Since his coming here he has made himself highly respected and beloved for his benevolent work, his humanitarian ideas and practices, and his straightforward course of integrity and honor." Address

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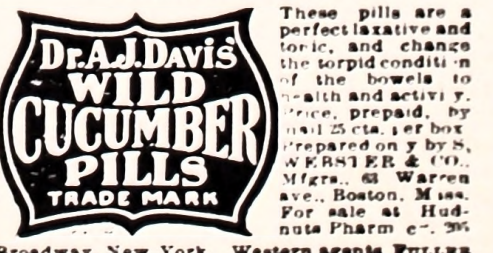
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Light Of Truth.

COLUMBUS, OHIO, NOVEMBER 28, 1896.

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When the postoffice address of subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

PERSONALS.

—J. J. Morse sails for England Dec. 14th.

—Mr B. F. Underwood's new address is 2653 Evanston avenue, Chicago, Ills. He is open to lecture engagements.

—S. P. Keith has something to impart to those who are interested in co-operative colonization. Address him at Couch, Kansas county, Texas, inclosing stamp for reply.

—Our contributor, William Emmett Coleman, on Nov. 13, delivered an address before the Library association of California, upon "The Literature and Libraries of India, Ceylon and Tibet."

—Ella Woodward, of 1018 Adams street, Toledo, O., and secretary of the First Alliance of Progressive Thought, would like to have the address of different mediums in the field.

—Marguerite St. Omer Briggs is convalescent, and expects soon to begin her public work for the Cincinnati "Society for Spiritual Unity." She may be addressed at 738 Richmond street, Cincinnati, O.

—G. W. Kates writes: "I am much pleased with the first issue of your paper at Columbus. Its tone seems to be more filled with content and hope—hence a spiritual force will emanate. I trust that great success may be granted to the paper. I will try to help it all I can."



A. C. LADD.

Mr. Ladd, now deceased, will be remembered by our southern readers as the founder of the Light for Thinkers of Atlanta, Ga., which paper was merged into the Better Way. He was a successful manufacturer of lime, but devoted all his spare time to Spiritualism, delivering free lectures wherever business called him. His monument is the little paper devoted to our cause, which he fostered for a number of years by cash contributions, and which paper was edited by G. W. Kates. Mr. Ladd had many warm friends, for he was a man of high principles and true merit.

A TOBACCO POISONED HEART

Is a frequent coroner's verdict on sudden deaths. To overcome the desire for Tobacco take KURF-QUIT, an antidote chewing gum. 25c. a box, early all druggists. Booklet free. It is an honest remedy highly recommended. Try it to-day. Eureka Chemical Co., Detroit, Mich.

GREAT MINDS ON IMMORTALITY.

Camille Flammarion, the French astronomer, and member of the Academie Francaise, says: "I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambule,' 'mediumic,' and others not yet explained by science to be 'impossible' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observations—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formula is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

The mind of every man is God, and flowed from the divinity. Whatever fruit it produces it reaps itself.—Marcus Aurelius Antoninus.

The soul some future life may know; to better worlds immortal shall she go. What'er event the doubtful question clears, death must still be unworthy of our fears.—Pompey.

NOTICE.

Mary T. Longley, M. D., gives advice and magnetic treatments for the cure of disease and obsession, and for the development of mediumship, by mail or at her office; also psychometric readings, including business advice. Terms by mail \$1.00 and stamp. Address 517 S. Olive street, Los Angeles, Cal.

MEDIUMS AND LECTURERS.

Under this head the movements or addresses of mediums and speakers will be published. It costs a line for one insertion, 5 cents a line for four insertions. The first two notices of our readers however will be given free of charge for an advertisement.

—Dr. A. W. S. Rothermel's address is General Delivery, Omaha, Neb.

Mrs. E. J. Demorest, inspirational speaker and platform test medium, can be addressed at 2014 Wyne avenue, Piquette, Pa.

Dr. E. H. Denslow is open for engagements to lecture anywhere in Texas during December and January. Address him at Dallas, Texas.

Mrs. Hattie Waycott, inspirational speaker, would like to lecture for societies or private circles. Terms: Expenses paid. Address Estherville, Ia.

A. Allen Noe will answer calls to lecture upon Spiritualism anywhere in the central part of Ohio on reasonable terms. Address Delaware, O.

DeWitt C. Hough will hold public circles at 323 West 34th St., New York City, every Tuesday evening at 8 p. m. Answers questions in folded ballots in writing and names given in full.

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.

Mr. George F. Kittredge is prepared to serve societies with weekly courses of lectures on "Dynamical Geology," fully illustrated with charts, paintings and specimens, closing Sundays with two lectures on Spiritualism. Address him at 142 Caledonia street, Lockport, N. Y. (25)

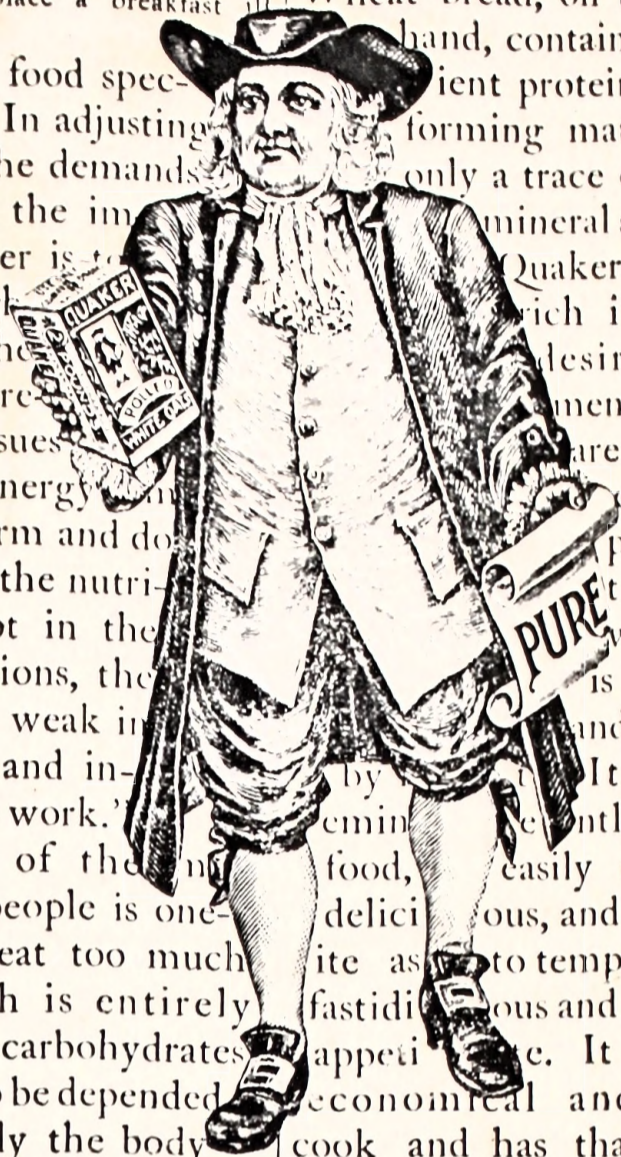
Mrs. Stewart is open for engagements with societies as lecturer and platform test medium. Will work for the interest of society engaging her. Terms reasonable. December and January are open dates. Will also give readings by letter from lock of hair on matters social, domestic, financial, mining, etc. Diagnosing any and all diseases. Price \$1 and two 2-cent stamps. Permanent address, 264 East Main street, Piqua, O. *25

Can't You Eat Breakfast?

Count that day lost whose lately risen sun Views in thy place a breakfast begun.

A leading food specialist says: "In adjusting the diet to the demands of the body, the important matter is to provide enough protein for the building and repair of the pair of the tissues and enough energy to keep it warm and do its work. If the nutrients are not in the right proportions, the body will be weak in its structure and inefficient in its work."

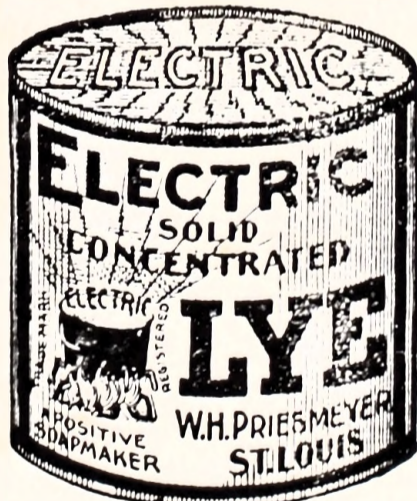
The diet of the majority of people is one-sided. We eat too much meat, which is entirely lacking in carbohydrates which have to be depended upon to supply the body with heat and power. Meat, too, contains none of the necessary mineral substances. Wheat bread, on the other hand, contains insufficient protein or tissue forming material and only a trace of fat and mineral substance. Quaker Oats is rich in all the desired elements, which are so properly proportioned that the whole body is energized and built up by it. It is pre-eminently a health food, easily digested, delicious, and so exquisite as to tempt the most fastidious and rebellious appetite. It is, withal, economical and easy to cook and has that natural nutty flavor. If you can't eat breakfast try Quaker Oats.



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