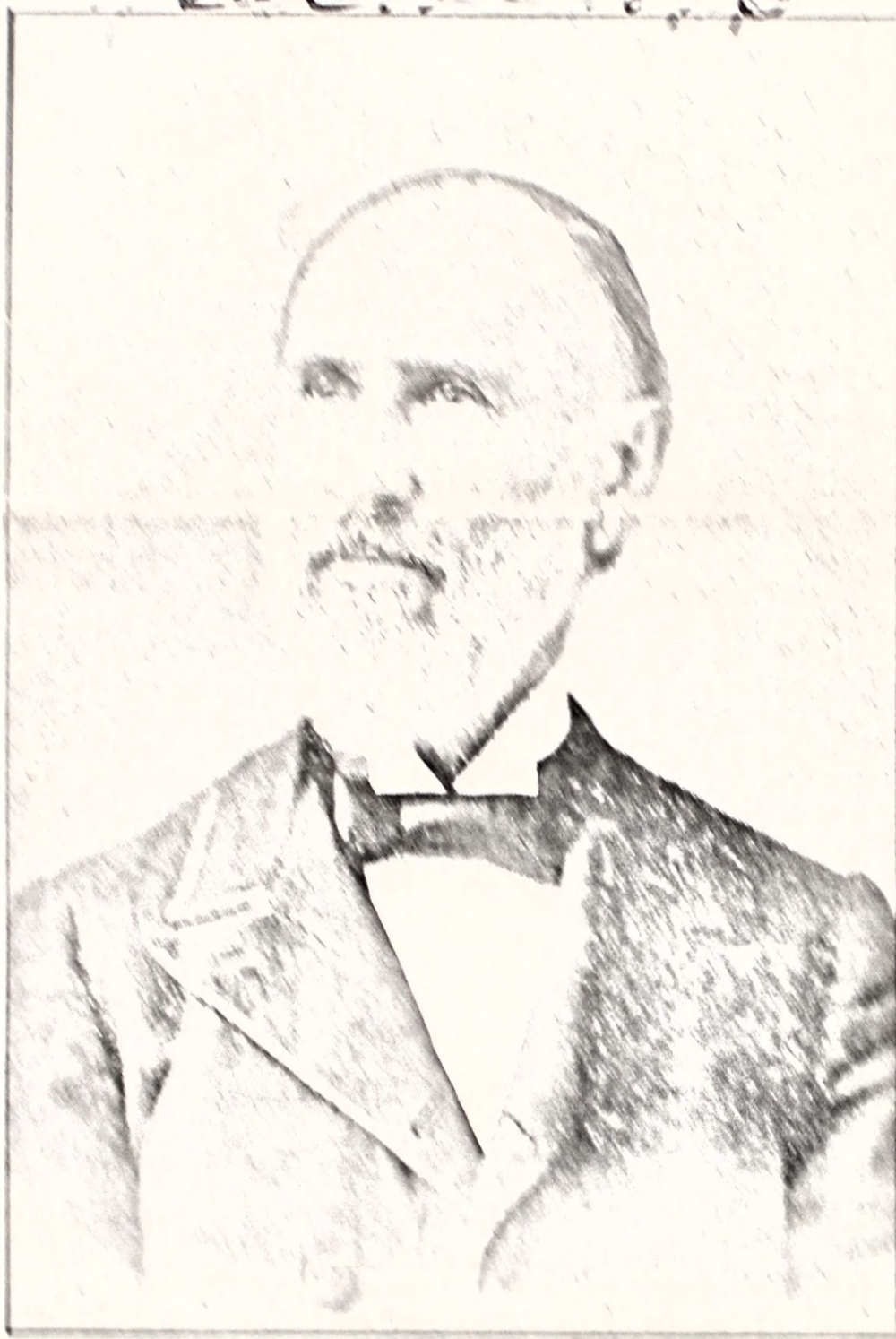


Light of Truth



Rev. A. J. Weaver

An Exponent of the
philosophy of life.

Philosophy and Facts.

PSYCHIC FORCES.

Soul—Subjective and Objective Self—Force and Matter—Occult Phenomena.

BY B. F. UNDERWOOD.

There are two things which appeal to us with especial force. One is the present, the stern reality from which it can not escape while earthly life lasts; and the other is the future, to provide for which appears to be the chief aim of human activity. Whether the future exists for the individual after the present life, that is, under non-terrestrial, supra-mundane conditions, has ever agitated the human mind, which, feeling itself to be a living activity, clings tenaciously to the idea of a future life. And yet the past is much more potent than the future as a factor in human life, seeing that we are actually creatures of the past, which is ever present with us, although we are continually impressing it with new ideas derived from our own personal experience.

This consideration, however, affects only philosophic minds, the common mind looking merely to the present, and although this is tintured with rays from the future, few there are who live, as it were, under the influence of such rays, which attract attention only when from time to time the cares of the present allow of a hurried glance forward.

To a truly philosophic mind past and future form a continuous whole, present being a term applied to denote its presence at a particular point in our experience. To an infinite mind even past and future would be present, but the finite mind, seeing existence only as in a panorama passing before its vision, seeks to identify particular scenes by labeling them in terms of time, that is, of "the present." This fact compels us to distinguish the past from the future, although these form one entity, endless as without beginning.

But what as to the human mind itself, which formulates that distinction? Can it be said to be eternal in the sense of having always been, and necessarily always continuing to exist? An affirmative answer would not require the past and the future of the mind to be the same as its present. The theory of evolution supposes, indeed, that man has arisen out of the lower forms, behind which was a phase of existence of which we know nothing beyond that it can have had no beginning except in the infinite source of all being. The human mind is thus an expression of the infinite, ultimate being which underlies all things, and which therefore must be as inherent in man as in the objective world. But still recurs the question, Does man continue to exist as man after death, or does this change cause his finite, temporal existence to become merged in the eternal existence of the infinite?

These thoughts have been aroused by the perusal of a remarkable work which, although published seven years ago (in 1889), appears to have attracted as yet but very little attention. Possibly this fact is due in a measure to its title page, which reads, "Psychology as a Natural Science, Applied to the Solution of Occult Psychic Phenomena."

Occult phenomena have always been tabooed by official or orthodox science, and hence Dr. C. G. Raue, the author of that work, although an accomplished anatomist and physiologist, instead of attracting, has repelled the physio-psychologists to whom his book largely appeals. He has sinned against modern psychology, especially by his

references to the "soul," belief in which as an actual entity is tabooed by those who profess to be authorities on the subject, although their opinion is based on nothing better than the negative fact that they have not been able to detect the soul by any of the appliances of the laboratory.

The importance attached by Dr. Raue to the soul as the real source of the psychic phenomena classed as occult renders it necessary to ascertain exactly what he means by "soul," if we are to understand his argument. In the first place it is supposed to be distinct from the body, and hence the soul is "an organism of psychic and not of material forces," though "externalizing itself in the organisms of material forces which constitute the body." The psychic forces are spaceless, and are therefore independent of external extension, and yet they express their own being materially in the material world by building gradually in a mysterious way a corresponding body, which lasts for a given number of years." The psychic forces are also described as primitive and living forces, and seeing that we can not think of motion as existing by itself, it may be fairly asked how those forces can exist apart from matter. Dr. Raue would find no difficulty here, however, as according to his view matter is force, which must not be confounded with its product, motion. He says: "Cut a body into its smallest particles, divide it mechanically or chemically, as far as it goes, and you will never light upon force without matter. Force and matter will always be found united; they are never separate except in thought, just because they are, in fact, one thing, i. e., force."

This conclusion is not sufficient to enable us to distinguish between the psychic forces which Dr. Raue terms primitive and the material forces. If matter is force, then it would include not only material forces but psychic forces as well. This conclusion would probably be acceptable to Dr. Raue, as, although he asserts that however complex and extended in space the body may be, it never develops anything like consciousness, which belongs to the spaceless soul-forces alone, yet by the form of his question, "What is the fundamental distinction between psychical and corporeal forces, if there be any?" suggests that different as is the result of their activity, there is no fundamental distinction between them. The verbal distinction is between material or body forces and immaterial or soul forces, but if matter is resolvable into force this must be essentially immaterial. What, then, are we to understand by "immaterial?" Dr. Raue has been much affected by Professor Lionel Beale's theory of bioplasm, and he makes the bioplasts the medium by which the soul projects itself materially as the body. But behind these protoplasts there is said to exist "a complete organized system of immaterial forces," the human soul, so that force would seem to be the soul ultimate. And yet this is hardly consistent with the identification of matter as force.

The fact would seem to be that Dr. Raue in his own mind, although he nowhere gives actual expression to the notion, distinguishes between matter and substance. This is required by his argument in relation to the separate existence of the soul after death. He says: "When the soul departs from the body it leaves as a perfectly organized being of immaterial forces, as fully substantial as any living body ever was in this world, with this difference only: It can not be reached by any mechanical or chemical means of detection." If "substantial" it must have substance, as distinguished from the ordinary matter which exhibits mechanical and chemical phenomena. Unfortunately, however, Dr. Raue speaks of "body, material, matter or sub-

stance" as identical, and in so doing he is consistent, as he refers to light, heat and chemical change as merely "different vibratory motions of one and the same medium, the all-pervading ether." But in identifying the ether with ordinary matter he is undoubtedly wrong, and by so doing he cuts away the substantial basis for his primitive or psychic forces. Ether waves can be cut down so as to be converted from light rays into heat rays, or actinic rays be transformed into light rays, only by the intervention of certain bodies whose atomic or molecular particles work the change, as Dr. Raue himself states, and thus the change is due to the action of matter on the vibrations of ether substance.

By referring the primitive forces to this ether substance, and only by so doing, can be understood Dr. Raue's statement: "For even material forces should be considered in the light of psychic forces (which underlie and regulate all forces of the universe), so that the entire visible universe is but the expression of a psychic universe." Let universal ether be the organizing principle throughout nature and therefore in man himself, and the action which Dr. Raue ascribes to the primitive psychic forces becomes that of the ether, in which all force inheres.

This view is of value in another way. Dr. Raue very ingeniously explains psychic sensing or action at a distance, telepathy and telergy, as depending, not on nearness in space, but "on the psychic relation and connection between the agent's and the percipient's mind. Now, although there may be action at a distance without a material intermediary, yet we can not get outside of the ether, the existence of which is essential to the undulatory theory of light and to that of electrical vibration, and it is impossible, therefore, to show that the ether does not form a connection between the two minds. The agent may seem, as Dr. Raue states, never to have any difficulty in finding the percipient, and yet time is required for the purpose, and hence there is reason to believe that space is not altogether non-existent for psychic forces. Nevertheless the ether, as such, can not be said to have space relations. These exist for it only as far as it is associated with ordinary matter, a view which is consistent with Dr. Raue's statement that for psychic forces there exists no space, seeing that these forces are the primitive forces of the ether.

The presence of the ether, therefore, alone justifies the conclusion that the psychic connection between the subject's mind and the object to be perceived, in Dr. Fahnestock's experiments, "determines the nearness between the two, in spite of the material distance that lies between them, and explains the possibility of mental perceptions at a distance."

One of the most important features of Dr. Raue's theory is the distinction made between the sensory consciousness and the consciousness which governs the vital functions of the organism. The "vital senses" are referred to the system of sentient cranio-spinal nerves and the sympathetic system, and they are said to stand in opposition to the ordinary senses, which are spoken of as the innate or primitive forces of the soul. During a normal waking state the latter are in full control of the organism, but under certain conditions their normal activity is arrested, and such is especially the case in sleep and during mesmeric, somnambulant and trance states. These conditions are referred to by Dr. Raue to the predominant activity of the vital forces, "the psychic forces which not only control all functiones vitales, but also build and sustain every part of the human frame, unknown to the self-consciousness of the higher senses." They have become liberated from "the bondage which in a normal state

fetters them to the bodily organs" sources of their activity, and being set free they can act independently and "perceive what an intercession sense-organs would have frustrated because bodily organs can be acted upon only by corresponding bodily stimuli." We are here in the presence of a great truth, but it requires cautious handling.

In treating of the hypnotic consciousness, Dr. Raue asserts that "a partial activity of the same 'subject' or 'person' induced upon the basis of the vital senses, in opposition to the recognized 'five senses,' which latter unfold their action during the 'waking state.'" Both series of activities belong, however, to the organic entity called "soul," although they operate in different directions. The new-born child has its vital senses in full activity, but its special senses have not yet commenced their development. The former may be regarded as subjective, as they are concerned especially with the internal life of the organism. The special senses are the avenues of communication between the outside world and the soul, and as thought is based on sensations thus acquired, they may be considered objective. The vital senses as subjective have especial reference to the individuality of the organism, whereas the action of the other senses, as objective, forms the proper basis of personality. This is equivalent to the "mind" in the less restricted sense of the term, though not in the sense of the statement that "the development of the primitive forces into the different conscious modifications (cognitions, conations and feelings) we call mind; and mind, according to Hamilton, is that which perceives, thinks, feels, wills and desires."

But how far is Dr. Raue correct in speaking of the soul, as distinguished from the soul as distinguished from the self, that self-conscious being, made capable by its own incarnation, of living, striving and acting in this material world?" In considering this question it may be doubted whether the soul itself is ever, under normal conditions, directly self-conscious. It certainly is not so at birth, and as soon as sensations are acquired through the operation of the organs of external sense, the mind commences to develop giving rise to the personality, and it is this which attains to self-consciousness. The personality is built up out of the mental states which originate in the action of the special senses, and it thus becomes identified with these senses, while the soul, which constitutes the individuality of the organism, is practically limited to the vital senses. Thus every organism has an individuality and a personality, each of which may have its own special consciousness, although it is only under abnormal conditions that the self-consciousness of the individuality reveals itself. During waking hours, under normal conditions, the personal consciousness alone is apparently active but when for any reason it becomes dormant the individuality or soul comes into evidence.

There may be, so to speak, layers of consciousness, both of the personality which is the product of experiences of the organism, and of the individuality which is derived from the parents of the organism. For, as the former bears the impress of many series of personal experiences, which are registered as memories, so the latter bears the impress of many series of ancestral experiences which have also been so registered. By reference to such layers of strata of experience, memories, the appearance of several so-called personalities within the same organism may be explained. However numerous these may be, numbering five or six in the case of Miss Mollie Fancker, of Brooklyn, N. Y., they have a common root in the personality, or in the indi-

viduality, if they exhibit a memory outside of the experience of the personality.

To the individuality, the organic consciousness which operates chiefly through the sympathetic system, as distinguished from the sensory consciousness associated with the cerebral nerve system, must be referred the occult phenomena which exhibit themselves as mesmeric, hypnotic, somnambule or clairvoyant.

SPiRiT ANAESTHETICS.

In a recent number of one of our Spiritual journals the writer asked for instances of the efficacy of hypnotic or spirit agencies in alleviation of the pain usually accompanying surgical operations.

The Newburyport News states that in 1877 C. W. Hidden, at that time a reporter on the Herald, "hypnotized a woman in the office of Dr. J. M. Brown and the latter extracted a tooth while the patient was in a calm sleep. The patient did not move a muscle during the operation and was plainly unconscious, every effect being the same as noted when anaesthetics are taken."

Dr. Hidden, now celebrated as a physician and lecturer on Hypnotism and Spiritualism, has since the time noted performed far more important operations without pain by the aid of his remarkable powers, and instances of the beneficial uses of mesmeric or hypnotic powers are now too generally known among surgeons and physicians to need further confirmation with intelligent practitioners. The change from the abhorred title of mesmerism to hypnotism has had a wonderful power in overcoming professional prejudices.

An illustration of the power of decarnated spirits to hold painful nerves in abeyance during dental operations once occurred in a marked manner in my presence. While visiting at the residence of Dr. W. D. Holbrook, a dentist in Waukesha, Wis., Mrs. Palmer-Ressegue, the eloquent inspirational lecturer, seated herself in the doctor's operating chair and playfully asked him to examine some of her teeth to see if they were worth filling. Soon thereafter her control, "Rosie," took possession of the medium and, asking the writer to hold her hands, told the doctor to proceed with his examination. The doctor decided that some of the teeth needed filling, which he promised to do if the medium would submit to the operation, whereupon "Rosie" expressed the opinion that she take possession of the medium and, without her knowledge, have the necessary operation performed there and then. Dr. H. decided to make the experiment, and I held the medium's hands until he excavated and filled three cavities with amalgam filling.

The medium remained unconscious while the work was being done, and regaining her consciousness asked the doctor if he thought the teeth worth preserving. Handing her a mirror the doctor asked her to look and decide for herself, when, greatly to her surprise and delight, she found that the dreaded operation had been accomplished without her knowledge.

During the proceedings the little control chatted about the surprise she had planned for her beloved medium, and we made no effort to explain the absence of pain by any strainings as to causes—whether "unconscious cerebration" or self-hypnotizing.

ALBERT MORTON.
Summerland, Cal.

It requires double help to take care of subscriptions when paid half-yearly or quarterly. For economy's sake we have concluded to accept only annual subscriptions hereafter. The reader, too, will feel more at ease when he knows his paper is paid for a year in advance.

Remail this paper.

An Angel in a Clear Sky.

Seen by Many Reputable People.

The question of apparitions and how they materialize sufficiently to become visible to the physical eye receives a fresh interest in the account of an apparition which has been puzzling the people of central New York since November first. The angelic vision was vouchsafed to Mr. H. E. Newton, landlord of the Newton House in Savannah, Ernest Everhart of South Butler

ditionary wings, a shining face and wreath of golden hair rippling in the sunlight. The features were clearly marked, the head gracefully outlined and the form clothed in white robes and inclined forward at a slight angle, and though the wings were motionless the figure drifted rapidly northward and out of sight. A vision of this kind would gain no credence on the unsupported testimony of a single person, but others were at hand and quickly corroborated in every detail the astonishing tale of Mr. Newton. The majority of people hearing the story of



and James Pritchard of Slybaugh, and at least a dozen other persons along a line from Savannah village to the county line northward. Mr. Newton was the first to observe the phenomenon. He was driving on the roads about Savannah, when glancing upward he saw a figure floating in the air apparently 300 feet above the earth and distant from him about a quarter of a mile. The sky was cloudless and the sun was half way down to the western horizon. The figure was that of a woman, not gigantic, but of exceedingly noble proportions, being provided with the tra-

ditionary wings, a shining face and wreath of golden hair rippling in the sunlight. The features were clearly marked, the head gracefully outlined and the form clothed in white robes and inclined forward at a slight angle, and though the wings were motionless the figure drifted rapidly northward and out of sight. A vision of this kind would gain no credence on the unsupported testimony of a single person, but others were at hand and quickly corroborated in every detail the astonishing tale of Mr. Newton. The majority of people hearing the story of

THE ARENA.

The December Arena is a brilliant number. It opens with a well written and eminently sensible article on "The Relation of Art to Religion," by the widely known sculptor William O. Partridge, and closes with another of Will Allen Dromgool's inimitable short stories entitled "Sweet 'Laases," in which, as usual, the humor and pathos are deliciously blended. Within these limits are to be found valuable papers on a great variety of subjects, in proof of which it is sufficient to cite merely the names of some of their writers: Prof. Frank Parsons of Boston University School of Law, Edward Everett Hale, D. D., Mary A. Livermore, Lillian Whiting, Camille Flammarion, the great French astronomer, Eltweed Pomeroy, B. O. Flower, Ellen M. Hencot, et c. Camille Flammarion contributes a psychical romance of great interest, entitled "A Celestial Love." There are two fine portraits of William Morris and Rev. E. A. Horton.

Send out this paper as a missionary document to those in darkness.

MRS. ANNIE BESANT.

Madam Blavatsky's successor as leader of the world's theosophists, is now in India. She, with Mr. Bertram Keightly, was accorded a reception at Bombay, birthplace of the Theosophical society. The members of the Bombay lodge filled their rooms to overflowing and gave the new High Priestess a most enthusiastic reception. Among other things Mrs. Besant said that theosophy was progressing; that its books were selling by the thousands; that self respecting newspapers were no longer speaking with disrespect of the wisdom religion. In London especially was this manifest. Mrs. Besant is still young in spirit, and exemplifies her religion in her daily life.

Calm soul of all things! make it mine
To feel, amid the city's jar,
That there abides a peace of thine
Man did not make, and cannot mar!

The will to neither strive nor cry,
The power to feel with others give!
Calm, calm me more! nor let me die
Before I have begun to live.
—MATTHEW ARNOLD.

Let your friends see the new paper by passing it along.

PRE-EXISTENCE.

Mr. A. E. Smythe of the American Theosophical society addressed an audience in Louisville, Ky., upon the subject of "Reincarnation." Among other things he said:

"The law of reincarnation, one of the great doctrines of Theosophy, is the law of flex and reflex, the law of life and death. If one believes in materialism, in the theory that man and all that is is a mere primitive collection of atoms, there is no need of talking Theosophy. The materialist has no need and no belief for anything higher. From early times many have talked of themselves as men endowed with souls. The real way to put it is that they are souls endowed with bodies. It is as impossible to believe what man is as it is impossible to define what God is. The law of reincarnation helps to define man.

"The soul has built and rebuilt again and again. But it is a merciful provision of that great law that at every new path the page of memory shall be swept clean. As a consequence the soul does not remember distinctly any of the past lives. The Greeks recognized this by saying that the dead were bathed in the waters of Lethe, of forgetfulness. When the soul comes back it is endowed with a new body, a new brain, and this is its temporary home. All have the bodies that suit them best, and have been made by the soul in a manner. This idea of the pre-existence of man and of the earth is common to all the ancient religions of the earth. At present it is recognized by myriads. Only 12 per cent of the world's population are Christians, and even these are not strict. One-third of the world's population are Buddhists and are staunch believers in their faith. Besides, there are 200,000,000 of Brahmans, there are many Confucian Chinese, Soofi Mohammedans and Jews who study the Kabbala, who believe in reincarnation. At present those who believe in evolution oppose reincarnation because they say the law of heredity explains all the phenomena that reincarnation feigns to explain. More closely questioned, they have to admit that the law of heredity is not a law at all. It is reincarnation that explains the phenomena of heredity.

"This is the only way in which to explain genius, love at first sight, seeming familiarity with scenes never visited before and kindred phenomena. Reincarnation teaches the true way of life. Life is progress. If a soul cultivate weakness in this life, weakness will be its portion in the next. A soul that overcomes temptations in this world will not have the same temptations to meet in the next life. Reincarnation teaches the highest law: Do right for right's sake."

The date adjoining the address on the paper indicates the expiration of subscription.

**"Mend it
or End it,"**

has been the rallying cry of reform, directed against abuses municipal or social.

For the man who lets himself be abused by a cough the cry should be modified to: Mend it, or it'll end you. You can mend any cough with

**Ayer's
Cherry Pectoral.**

CORRESPONDENCE

BUFFALO BITS.

I closed my month's work here with a full house. Bro. Kates and wife held a seance Wednesday evening, Dec. 2, which I shared. As I went to North Collins for the next Sunday I had a little time to play, and as Brother and Sister Montague made me welcome, I stayed and shivered the cold wave out of countenance, and so met the former, who are fresh from Rochester, where they have been doing revival work to good effect. The attendance that evening was not what it should have been, but the cold wave doubtless made many hug the fire at the expense of their souls. Mrs. Kates' readings were well received, and, as far as I could judge, were generally correct. Mrs. Kates gave me a few words from, or of, my precious child, and made a very extravagant prophecy. She hit my "true inwardness" accurately, and we are quite apt to judge the whole by a part, and thus we are liable to get left. A spirit may correctly diagnose disease, or read character, and touch facts in the past or present, and fail when the same communication extends into the future. But there have been many remarkable fulfillments of prophecies made by mediums. But the forecast for me on this occasion seems impossible. She said I had much more and greater work to do on this side than I ever have done! I have been thinking that my work was nearing the end and have been told so by supposed spirits. Well, while I stay I hope to add a little to the sum of discovered truth, or to its work in the souls of men. The warm greeting from Brother and Sister Kates was a good tonic, and this suggests the propriety of a hint that if Spiritualists everywhere were more cordial, self-forgetful and interested in making others happy and inspiring the workers with spontaneous manifestations of good will and hearty friendship, they might all be the better for it.

A cold, oppressive climate acts upon sensitive nerves to chill and depress, and often to discourage workers that have to face the storm, and take chances with cold rooms and other varities incident to itinerant rambling; and one of the most dangerous and uncomfortable things to meet with is the proverbial "spare bed." I have suffered from them many times and many lose their lives in these death traps. No bed that has been unoccupied for a month, or half a month, should ever be used without first putting on freshly dried and warmed sheets, or else thoroughly drying and warming those on the bed. But no climate is so chilling, depressing and disastrous as a cold, sour, acrid, selfish, human climate. I have been fortunate in avoiding this, for the most part, but I have tried it enough to know how it feels. At Brother Montague's I have had all the kindness and comfort the house affords, and social seasons to break the monotony of life.

LYMAN C. HOWE.

OUR JUBILEE.

Editor Light of Truth: The board of directors of the National Spiritualists' Association were instructed at the last convention, if they thought it wise so to do, to arrange for the celebration of the 50th anniversary of the birth of Modern Spiritualism in March, 1898, S. E. 50, at Rochester, N. Y.

Believing that such a celebration should be arranged for at once, they have selected Mr. Frank Walker of Hamburg, N. Y., business manager for the celebration. Mr. Walker desires to hear at once from all the Spiritualists of this country in regard to their views of how the great anniversary shall be celebrated. All are therefore respect-

fully urged to correspond with Mr. Walker, stating what financial and other aid they will give, so that by Jan. 1, 1897, he shall receive the consensus of opinion of our people and know how they wish him to proceed with this gigantic undertaking. Mr. Walker has gained for himself the endorsement of all our people, who, it is believed, will rally around him and pledge their unanimous support, not only with cash, but with "good works."

Shall we not all unite and in these last days of this wonderful progressive century hold a grand jubilee in commemoration of that great occasion when the Angels of Light visited the earth to bring not only proof of immortality, but also to usher in the reign of peace on earth, good will to men.

FRANCIS B. WOODBURY.
Sec. N. S. A.

THE FIELD.

BOLIVAR, N. Y.—Myra E. Payne has been holding meetings here with marked success.

SPRINGFIELD, MASS.—A lyceum has been organized here with W. H. Bach as conductor.

ST. JOSEPH, MO.—T. D. Kaynor serves the Spiritualists of this city during December and January.

MINNEAPOLIS, MINN.—Mrs. Clara L. Stewart of Stevens Point is lecturing and giving tests in this city.

CHICAGO, ILL.—Mrs. M. Gregry is holding free developing classes Monday evenings at 593 La Salle avenue.

BROOKLYN, N. Y.—Mrs. Helen Stuart Richings was given a brilliant reception recently at 309 Green avenue.

CHICAGO, ILL.—The German Spiritualistic church holds services every Sunday evening at 755 South Halstead street.

PETROIT, MICH.—Mrs. Marion Carpenter has been compelled, by illness, to temporarily discontinue holding seances.

CALOMA, MICH.—Dr. H. C. Andrews has been engaged by the friends of this city for a year to address them every second and fourth Sunday during that time.

SALEM, MASS.—President H. D. Barrett of the N. S. A., was here and interested our people with a talk on organization.—A. M.

PROVIDENCE, R. I.—Mrs. W. S. Butler recently addressed the friends here at B. T. Hall, much to the delight and edification of hearers.

OIL CITY, PA.—Mr. J. Frank Baxter was here two evenings last month and drew immense audiences, much to the gratification of both the speaker and friends of the cause.—O.

BOSTON, MASS.—Mrs. J. J. Whitney of California, whose recent ministrations in this city created quite a revival, has returned to her western home, and may be addressed at 218 Stockton street, San Francisco, until further notice.

MUNCIE, IND.—J. D. Guest writes that the Muncie Spiritual Society elected new officers on Thanksgiving, with Mr. J. H. Mendenhall in the chair. The following Sunday the latter gentleman read his inaugural address, which was replete with advice to young and old, the pith of which was an earnest request for Spiritualists to make themselves living examples of sobriety and refinement in every respect. His policy for the present will be to employ and encourage home talent, among whom are the venerable Mrs. Calby Luther, Mrs. Crossfield, Dr. Pageler, Mrs. Mark, Mrs. Mendenhall, Clifford Watson, the latter known as the "boy medium," with whom the writer had a seance for physical phenomena which proved very convincing and interesting.

NEW YORK CITY.—Mrs. Carrie E. Twing, Mrs. Maggie Walte, G. A. Striker and Mrs. Nellie Barnes have been interesting the First Society with their interesting mediumship Services also morning afternoon and evening at Berkeley Lyceum, 44th St., betw. 5th and 6th Ave.—R.

GALVESTON, TEX.—The First Spiritual Society has obtained a charter from the N. S. A. and is in a flourishing condition. The ladies have an interesting Wednesday afternoon circle. John W. Ring, a young inspirational speaker, is serving the society Sundays.

SAN FRANCISCO, CAL.—Sunday evening, November 22, a seance was held at Scottish Hall by Edward K. Earle, test medium. Every seat was taken. Many slates were filled with independently written messages and many persons were delighted and gratified.

SPRINGFIELD, MO.—Rev. M. Theresa Allen and Professor James M. Allen, missionaries for Missouri and Kansas, will give special attention to the work within Missouri and vicinity for December. Write at once and secure terms and dates for brief appointments. Address 233 Commercial street.

LOUISVILLE, KY.—Miss Louise Monahan was given a reception on Thanksgiving evening, the occasion being a Spiritualistic one and of much benefit to the cause. Music, discourses and tests constituted the program, and brought a degree of harmony among the friends that will bear fruits unlooked for.—Cott.

WEST BAY CITY, MICH.—An event in Spiritual circles here recently was the marriage of Captain R. Horsefield's granddaughter, Miss Grace L. Russel, to Arthur Clare of England, Mrs. M. E. Root performing the marriage ceremony. The home of the bride's parents, 1211 South Fremont street, was the scene of the festal occasion.

CANTON, O.—November 29 Mr. Bowtell spoke in the Assembly room of the City Hall on "Our Wisdom—Religion," which appeals to the reason and understanding, contrasted with those religions which appeal to the emotions of the heart. At Massillon the evening of the same day he spoke on the given word, "Duty."—Mrs. E. J. Bowtell.

HOUSTON, TEX.—Judge Lock McDaniel, on the burial of Mrs. Charlotte Holt Kamp, Nov. 17, delivered an eloquent Spiritualistic discourse from the text, "If a man die shall he live again." In it he elucidated the teachings of Spiritualism to the fullest extent. The entire discourse was published in the Houston Post, Nov. 22.

ALLEGHENY, PA.—Mrs. Mattie Hull has just finished a course of lectures here for the First Church of Spiritualists, at 127 Lacock street. These lectures, followed by tests from Mrs. E. J. Demorest, will make November, '96, a memorable one in our calendar. The latter, a home medium, will occupy the platform during December.—C. A. Gallop, Secretary.

FINDLAY, O.—J. B. Johnson of Toledo, O., was here, being recommended by the First Spiritual Society of that place. His seances last about three hours. The first part of the time is devoted to the light seance. The medium sits in front of the cabinet with a lady and gentleman holding his hands. Bells, tambourines, bones, autoharp and other musical instruments are played upon in the cabinet. Messages are written, materialized hands shown above curtain, the hands being felt by some of the audience. After spending an hour or so with our spirit friends in this way, we prepared for the dark circle. When we were seated a song was sung, an etherialized form appeared, musical instruments were played upon above our heads. We also got messages from our spirit friends through the trumpet.—W. H. Rowe.

WASHINGTON, D. C.—I had originally my place to make the correction, but I do it for the benefit of all concerned. The First Society no longer meets at Metzger Hall, but at the corner of Ninth and Tenth streets. Regular meetings every Tuesday 11:30 a. m. and 7:30 p. m. Meets at 10 a. m. George A. Wood.

LYNN, MASS.—T. H. writes that the seances at 23 street are, as usual, interesting. At 2:30 p. m. there is a healing and a reading circle, together with remarks by various mediums. At 7:30 p. m. a regular Spiritual seance is delivered, embellished by tests, vocal and instrumental music, and other spiritual phenomena. The mediums' meeting on Fridays at 129 Market street, where they congregate to interest each other in their experiences.—At the Tuesday meetings lectures, tests and tests constitute the program.

LIMA, O.—The Religious Society opened the season in October in an excellent manner. A series of very interesting lectures by Mrs. R. S. Little. During the November Professor William Wood delivered fifteen lectures of analytical nature that were well received. For the first two days of December Dr. Adah Shoshani was engaged. After the holidays V. Moulton, Mr. W. J. Hall and speakers of like caliber will carry on the society. There is an effectual way to present a philosophy or a science, and that is the lecture and it is evident that the latter is aware of the fact.

BOSTON, MASS.—Prof. W. A. Wood is filling an engagement at the Berkeley Hall society and is addressed at 93 Tremont street. Children's Progressive Lyceum opened on the 5th at Red Mt. 514 Tremont street. Mrs. C. is holding Tuesday evening mental seances at 129 W. 5th street, in which she is much interested and enjoys the company with the rest.—The Young Union is receiving donations to the hospital and home. Messrs. T. Perkins street will accept all donations. At the First Spiritual Temp. seances and lectures are held Sunday.—At Rathbone hall held as usual, and afford after Sabbath comfort as a variety to choose from.—Cott.

MINNEAPOLIS, MISS.—In wintry weather and the social facilities have been opened in all places of worship in this city and in the point of audience there has been no exception to the good. Yet, with a steadfastness characteristic of all true spiritualists, Mrs. C. D. Pruden will continue to hold their services in the Masonic Temple. Her chairs have always a most interesting effect on public speakers. Mention the fact of depletion of society's funds, but those who, under these disadvantages, observe the vast superiority of mental trances addresses over those delivered in the normal way. Weak-night socials still draw interested enquirers. It being an occurrence to meet individuals who have made a journey of some for no other purpose than to attend these meetings. Tests and independent table tests constitute the program of these seances. These are held on evenings at the home of Mrs. 1121 Hennepin avenue, where all official hours this lady is united for healing and other purposes.—Cott. W. U. S. A.

CANTON, O.—Miss Mamie Lyons of Canton, O., is becoming one of the best mediums to be found in that quarter of the state. She has been giving some very remarkable tests, and now she is able to deliver a lecture far beyond her native ability to formulate. With proper care and management she will become a valuable acquisition to the angel world for the dissemination of spiritual truths, and we of earth may become greatly benefited by her inspiring ministrations.—C. M. L.

LYNN, MASS.—Sunday, November 29, Mr. Joseph D. Stiles of Weymouth was with us and gave his usual good satisfaction. At the evening service, in a seance of forty-three minutes, he gave 156 full names of spirits passing before him. Large audiences were present at both services. Mr. and Mrs. Kelly sang as usual and Mr. W. H. Thomas very kindly assisted with his cornet, which was greatly appreciated. We shall have with us during December Oscar A. Edgerly, inspirational speaker and test medium.—Mrs. A. A. Averill, Sec.

LOS ANGELES, CAL.—John Slater and Mrs. Lillie held an interesting meeting at Music Hall on Tuesday evening, November 24, says "The Medium." For the 29th J. J. Morse and Mrs. Lillie were announced to officiate. A new Spiritual organization has also been formed in this city, known as the Light of Truth Society, which has meetings for the present at The Irving, 220 South Hill street, at 3 p. m. each Sunday. The following are the officers: Carl Sawvell, president; H. M. Pettengill, first vice president; Mrs. C. Sawvell, second vice president; G. A. Craig, corresponding secretary; C. Sawvell, treasurer; Mrs. Theresa Miller, Mrs. C. Sawvell, G. A. Craig, E. P. Webber and Carl Sawvell, directors. The new society starts off with a membership of twenty-five. In connection with the above society a Sunday school, which will be known as the Banner of Truth, will be held every Sunday afternoon at 2 o'clock, at the same place.

WICHITA, KAN.—For the encouragement of those interested in the growth of Spiritualism I will say that September 1 a Spiritual society was organized in this city with twenty-five members. Public meetings have been held each Sunday since. For several weeks we have had Rev. M. Theresa Allen to occupy our platform. Her lectures, tests and readings give excellent satisfaction, and we bespeak for her entire confidence. I think the stringency of the times alone prevents a rapid growth of the society. During the first few weeks we held conferences, in the morning, each Sunday. We have changed these sessions into a progressive Lyceum, which is proving to be still more interesting. We feel confident this will prove to be a permanent society and of lasting benefit to the community. We invite mediums and lecturers traveling in this vicinity to stop over and they will be cordially received and treated to the best of our ability.—T. A. Thompson, Pres. S. S.

HAVE WE SUCH WINNING METHODS?

Dwight L. Moody, the famous evangelist, has made a contract with the Ladies' Home Journal by which he will conduct in that magazine a series of popular Bible studies in the form of a great National Bible class. It will be made into a regular and permanent department of the Journal, and is to be known as "Mr. Moody's Bible Class." The evangelist will personally lead his unique "Bible Class" each month in the exposition of some of the vital Bible truths, and will naturally appeal to a large circle of readers.

Indications point to a very successful camp meeting at Lake Helen, Fla., the coming winter.

Is This Hallucination.

Newark, N. J., is wrought up over the strange experience of a young woman, who avers that she has seen the apparition of a deceased priest. The character and standing of the parties concerned make the case one of the most remarkable of recent apparitional materializations.

Late on the evening of November 29 Miss Julia D'Aquilla, sister of the pastor of the Italian Church of Our Lady, was found unconscious in the basement of the rectory, and upon being revived said that she had seen the ghost of Father Ali, who died in the house two years ago. Rev. D'Aquilla lives with his two sisters in the house at the rear of the church. The sisters teach school and keep house for their brother. Late on the night in question, when the priest had finished his duties for the day, he entered the supper room, where his elder sister, Maria was writing letters. He asked her where Julia was, and was informed

hysterical manner. Her brother and sister thought she had become insane. After three hours she calmed and told in the most serious manner that she had seen a ghost.

"I went into the cellar," said she, "carrying a lighted candle in one hand and a bowl of salad in the other. Suddenly I was confronted with the figure of a man. It was Father Ali, who died in this house two years ago. He held his finger up as if warning me not to speak. I was frozen with fear as he came nearer to me and said:

"What are you doing here?"

"Then he blew out the candle. I fainted and do not remember any more, but, brother, I am sure it was Father Ali. I can see him now looking at me."

Julia's brother and sister tried to calm her and the physician gave her sedatives. Rev. D'Aquilla laughed and told her that the ghost was the creature of her own imagination. She continued hysterical and the physician would not allow any one to see her all



that she was probably in her own room.

A search there, however, proved that this was not so, nor could she be found in the kitchen or any other apartment. The church, sacristy and other places were also examined, but there was no trace of the missing girl. Her sister, however, remembered that Julia had gone down to the cellar after supper to put some salad in a cool place, and procuring a light she went down stairs. No sooner had she reached the bottom of the steps than she cried:

"Brother, come here quick."

Stretched at full length upon the stone floor lay Julia, apparently dead. Her usually rosy cheeks were pallid. Rev. D'Aquilla at once alarmed a neighbor and sent him for Dr. Maltesta, while with his elder sister's aid he carried Julia up stairs to her room. She was unconscious, but after an hour's hard work by the physician recovered her senses. She talked incoherently, however, and acted in a very

day. Rev. D'Aquilla said that his sister had been very nervous and had overworked herself teaching.

The church members looked upon the matter with much mystery, and little children would not pass the house when they heard that the priest's cellar was haunted.

Miss D'Aquilla was soon herself again. She said that she believed yet that she had seen Father Ali. "I recollect standing still for at least half an hour. All this time he looked me in the eyes and I was afraid to cry out. I am sure I saw him and that he talked to me."

The woman's brother searched the cellar thoroughly but could not find the candle which his sister had held. Members of the church say that Father Ali died of a broken heart. He was only twenty-seven. A charge had been preferred against him by the parents of a pupil, and, though the accusation was not proved, the priest brooded over it.

OBITUARIES.

Nellie Pearl Morton, aged 7 years, youngest daughter of Henry J. and Eliza Morton, passed to spirit life Nov. 13, 1896, of Diphtheria, at Cincinnati, Ohio.

Passed to spirit life, Nov. 21, from

Byron, Mich., Saran A., wife of Sylvester Bates. Funeral obsequies conducted by Mrs. Anna L. Robinson.

Mrs. Mary D. Robinson of Coneywango died of heart disease on the 17th of November and was buried on the 19th. She was 79 years old.—F. E. Robinson.

OBITUARY.

On Friday night, Oct. 30, 1896, Kate, wife of Chas. J. Osborn, manager of the St. Louis bureau of the Associated Press, passed from the mortal to the spirit side of life. She was one of the truest, gentlest, sweetest of women, and the memory of her exalted character will ever be treasured in the hearts of the many who loved, who love her still; and who, while rejoicing that she has been freed from her worn and tortured body, sigh that they shall no more see her familiar form or listen to her words of wise counsel, or loving encouragement. Mrs. Osborn was, through an accident, blind from early childhood, but she was intellectually so gifted, and spiritually so clear visioned, that it seldom occurred to one to commiserate her condition. Ever cheerful, ever courageous and capable, her very presence was a benediction to all who came within the circle of her influence. She was a sensitive of a high order, and those fortunate enough to listen to her inspired utterances felt that she indeed walked with the angels.

For some years Mr. and Mrs. Osborn have resided at the Beaumont hotel, and there she quietly passed away. Frank C. Algerton, assisted by Judge T. J. Portis, conducted the beautiful funeral services, which were attended by the many friends who have long honored and loved her. Mr. Algerton closed by reading over her coffin one of her own inspired poems, and Judge Portis, in fervid tones, offered a loving tribute to his friend of many years, followed by the relation of a vision which came to Mrs. Osborn on the night of the 29th. To her husband and those about her she said: "I had a vision last night. I saw a bird cage. It was rusty, with many colors of rust. Some of the wires were bent and twisted, and many of them were broken and gone. The door was open, and the cage was empty. I saw a bird with folded wings; it floated on the air, but seemed lifeless. Soon its wings began to unfold and gradually it adjusted itself in the atmosphere. The bird was white, but over it appeared a dark shadow. It slowly arose, and as it did so the shadow disappeared and the bird was as white as snow. Then it spread its wings and rapidly ascended. A short distance above the earth I saw many forms. One floated forward with outstretched arms and the bird nestled in her bosom. She turned with a smile of triumph and disappeared amid rosy clouds. It was my mother."

With loving, reverent hands, the flower-covered casket was borne from the apartments so long hallowed by one of earth's most gifted, most gracious children, and beautiful Bellefontaine holds in its bosom all that was mortal of Kate Osborn. One of these days we shall meet again.

SARA WEISS.

ZOROASTRIAN ETHICS CONCERNING WATER.

The Zoroastrians, or sun worshippers of the east, have one ethical precept of great importance. It is that the water must not be polluted. This is one of their moral laws and modern hygienic science recognizes it as in accord with its teachings. How they would manage if they were the chief rulers of Chicago or Philadelphia or Brooklyn or many other cities in this country we can hardly imagine, but they would have to prevent it if they lived up to the teachings of their religion. The fact that not only the Hebrews and Zoroastrians had learned by experience that foul water was harmful to health, shows that some knowledge of the laws of hygiene was known in very early times.

Send out this paper as a missionary document to those in darkness.

THE OGGULT.

REV. A. J. WEAVER.

A Preacher's Experience With
the Spirits.

I was a boy in my teens when the wave of spiritualism which started from Hydeville, N. Y., passed over the little village in New Hampshire where I made my home with my oldest married sister. Like others I was necessarily thrown into contact with it and learned something of its phenomena and philosophy.

But I was too young to be specially interested in any religious or scientific truth, hence gave this no special attention. I remember very well when present at a circle where the Universalist minister, Father B., was in attendance. My inquisitiveness was excited by some odd movement or message from the table. All at once the staid preacher turned upon me, and with marked gravity said: "Andrew, unless you can behave as you ought, you can go home. We want no fun here." After that rebuke from my worthy pastor I quailed down like an obedient boy, quite crestfallen.

As I remember my early experience in relation to Spiritualism, I somehow took it for granted that the spirits were the cause of the phenomena which I saw. I know it made an impression on my mind which is distinct today and which precluded any prejudice afterwards arising in my mind against its investigation.

I have no recollections concerning the sermons I heard from Father B., as he was familiarly called, nor of their contents, but I remember distinctly the trance speaking I listened to occasionally from the Universalist pulpit, for the minister became a convert and Spiritualist speakers were, for awhile, allowed the use of the church. The general thoughts and trend of the public teaching of the liberalist preachers of the new religion made a lasting and often times an unconscious impression on my young mind which, through all the years of my ministry, colored my preaching and gave to it a spiritualistic bent. Indeed, some of my old parishioners have since said that they got their first impression of Spiritualist principles from my sermons, in which I strongly emphasized the fact of mind impressing mind and spirit blending with spirit, though in different worlds and clothed in different forms.

If my own early experiences teach me anything they teach me that if Spiritualists expect their children to be friends of Spiritualism after they are grown to maturity and to cherish no prejudice against it, they must rear them in its atmosphere, take them to its seances and Sunday meetings, and especially to its *Lyceums*, otherwise they may become, in time, as hostile to it and as ignorant of it as though the parents had never known and never avowed it. I personally know many such instances.

When, soon afterwards, I left the little town, I was no more thrown into the association of Spiritualism. I went away to an academy to take a preparatory course, then I entered college, and after a four years' course graduating, I entered the Universalist ministry. I devoted my time and energies to its active service till, broken down in health, I sought relief in an outdoor life in the mountainous regions of Wyoming and California.

While there my wife came east on a visit, and after a week's illness passed to the higher life. My union with her was one of nature's unions, was not made by law but by love, and would have existed with equal force had there been no law. My grief not only robbed me of life's sunshine, but

also, as she afterwards informed me, enshrouded her in an atmosphere of sadness which bound her to earth and darkened her life.

In time my western life terminated and I returned to the northeast. I hastened to Boston, that Mecca of all modern heresies. There I resolved to stay till I either received messages from my wife or was convinced that no messages could come. There I remained for three months, giving my time and thought to an investigation of the subject. I simply wanted to know the truth and I determined to discover the truth either for or against.

I was an absolute stranger in the city. Absolutely concealing my personal identity in every particular even the minutest, I went first to Mrs. Martin's materializing seances. The cabinet stood in the opening between the two parlors in one of which the seance was held.

Soon the lights were lowered, the cabinet door opened and human forms robed in white came out, greeted various parties present and retired within the cabinet. I saw things go on for a full half hour, as it seemed to me, and I came to the conclusion that the whole thing was a farce. It was easy for an outside party, dressed in white, to enter the cabinet by a secret door and in the dim light deceive an ordinary spectator.

I was disgusted. It surprised me that all present could not see the imposture. My own opinion of myself in my superior ability to see through the sham rose 180 degrees in that 30 minutes. "Spiritualists are all fools," I said to myself.

I then began to look around for the purpose of leaving. I had seen enough. I was satisfied. I had investigated the matter. I looked with pity on the circle of apparent believers. I began to think when I would leave the city. But I thought before I left I had a mission to perform. I must expose Spiritualism. I was really surprised that I should be the one to expel the delusion and enlighten the world, but probably that was the secret reason why I was brought to Boston. I began to consider which city paper I would make popular by my expose.

As I looked around for the door to get out I found the passage way blocked. There was no way but to remain. So I settled quietly back in my chair amused and surprised at the credulity I saw in the chairs beside me, and at the boldness of the deception I saw being practiced in the cabinet before me.

While congratulating myself on my wonderful discovery suddenly my attention was drawn to a bit of what appeared to be white muslin on the carpet about three feet in front of me. Soon another similar bit appeared a couple of feet to its left. I had no idea what they were, where they came from or that they were to serve any purpose. My curiosity inclined me to step forward and pick them up when suddenly they began to quiver and move as if alive, then to enlarge, then to rise. Surprise filled every square inch of my body. I think every hair in my head straightened itself towards the ceiling. What did it mean? I was not long in doubt. Within two minutes two full grown human forms developed before me, clothed in white. Taking each other by the hand they came to me, each taking me by the hand and announcing her name, one as my wife, the other as my niece.

Within one minute I underwent a rapid psychological change. I at once made up my mind that I would postpone writing my article till I had made a little further investigation. Possibly there might be some little things in Spiritualism which, after all, I had not found out. I began to feel glad that the door was blocked so I didn't get out. My opinion of my superior ability, which knew it all, went

down that hundred degrees quicker than it went up. Possibly I was the fool instead of others. At any rate I was glad I came, and at the next seance I came again.

My wife came as before, except this time the bit of muslin, when I discovered it, lay on the instep of one of my shoes. I reached down and enclosed it with my two hands. It grew till on my lap was piled an armful of fine white gauze. Inside of it and enclosed in my arms I felt the gradual formation of a human form out of the empty space, and the announcement that it was my wife who had come. She knew my mind at the other seance and knew I would not accept her if she came like the others out of the cabinet, where it was much easier to form the human body. She therefore determined she would "make up" in my very presence, where no deception could be possible. "It was a great effort," she said, "but I was determined I would go right through the medium rather than fail." I asked her to dematerialize where she was but she said no, it would be "too hard on the medium," but I could go with her to the cabinet, where, with one arm closely around her form and holding one hand firmly in mine she melted out of my presence. I went to seven seances of this kind. From my first seance I learned three things which I think so important I ought to take room to mention them to investigators.

First—The seance is of the utmost importance.

Second—One better not go to a medium till he can go to a good one. No impression is better than an unfavorable impression.

Third—Cabinets should never be placed between two rooms or in any position where a back entrance can be made possible, but either in the corner of the room or in the center of the circle.

My next experience was with Dr. Stanbury on West Concord street, where I went for slate writing. Seated by myself near the centre of the room about 10 a. m. of a sunny day, I took two new clean slates, bound them together by a strong rubber band and held them firmly in both my hands. Dr. S. then walked across the room, and standing in front of me took the upper slate corners between the thumb and finger of each hand, without my letting go or loosening my hold, when suddenly writing was distinctly heard within the slates, though no pencil had been enclosed. In a few moments it ceased, when I opened the slates and a fresh red rose, with the paint still moist, appeared upon one of the surfaces, and the margin was covered with writing purporting to be a letter from my wife, with her name signed in her handwriting. Three times I repeated the sitting with results equally convincing. During the writing I kept my eyes fixed upon the Dr.'s hands, which barely touched the upper corners of the slates.

My next experience was with Mrs. Stratton, an automatic writer. She sat down to the table and while her right hand was engaged in writing she was much of the time engaged in conversation with me upon subjects foreign. The result of her writing was a letter purporting to be from my wife, containing incidents and events in our lives reaching back to our first acquaintance and to our first meeting as strangers, events which were not in my mind at the time of writing, others which had not been in my mind for years, and other events which were entirely forgotten, but which subsequently came back to my memory.

After this I visited entranced mediums, clairvoyant mediums, clairaudient mediums, psychometry mediums, and in fact any mediums of any phase whose psychic power had become well known as strong and reliable. From every one of these I received addition-

al proof that my wife was still retained her personality undiminished and was attempting steadily and with all the forces at her command to contact me and make me know the facts. I forbids me to put in this article all the numerous pointed testimonies to no other known theory but that the materialist theory can account for the theory will be given up only when a more satisfactory theory is discovered to take its place.

I accept that theory because it I should be compelled to believe the evidence of my senses and the theory of those mental powers upon which I have relied in all things during my life. I openly advocate that theory cause to do otherwise I should be a moral coward and a materialist critic. That theory is not of choosing any more that was my and my growth. Neither is it of projecting any more that the corner eyes or the bent of my nature.

The love of truth has brought me where I am and it will take me where I go. I am the instrument of the hands of the mental laws of my being. By its power where I am and in the future where it leads me.

"WHAT IS SPIRIT?"

The answering of this question seems to be the red rag it is that inches to opposition, and the theory or suggestion often recent clipping from a lecture ring to this subject has not been bringing forth enough matter to one liveliest kind of a controversy without end, as it proved in the "Is Spirit Matter?" seven years when we had to close the doors peremptorily to oblige those interested or who had become fatigued in their efforts to find a simple solution by following the method.

If any of our readers has some new to offer without criticism or other's sayso on the subject, or condense it into about 20 words will consider it. We want light, we have not the space for another combat of ideas to afford.

"JESUIT SPIRITS"

An article on this subject—abstract from a lecture—has also a reply, which is but a repetition of the old cry that Jesuit spirits have to American mediums, which was denied in the first place. No doubt Jesuit spirits are many who roam the lower spheres search of light, comfort, consolation or victims to plague, tempt and evade from motives of revenge. To attribute all the troubles of unopened mediumship, self-destruction, excessive indulgence together with natural character attractions to spirits is unreasonable, for it would hardly be enough to go even were all the Jesuits materialist believes. But it is convenient to lug in Jesuits when a medium goes astray or one wishes to apologize for his own mistakes.

IMMORTALITY

Now, if no material substance perish, and if all its real qualities inseparable from it, must be the soul, whose substance is an immaterial stranger to composition, and whose qualities are much more than the substance itself, be imagined of destruction.—Dr. Blacklock.

We are led to a belief of a state by the love of virtue and the abhorrence of vice and the Adam Smith.

Don't forget to remind your subscribers of The Light of Truth.

The Power of Thought.

It is very difficult to convince most people of the power which thought has on our body. All admit that it is the cause of our actions, and that it exerts some influence, and in due course conditions may affect our health, make us sick and in extreme cases even cause death.

Yet they frequently deny its power for good, claiming it can cause disease but not cure, and allowing it only a limited influence as to aid to meet a limited help to the doctor.

This shows how much we are inclined to accept blindly prevailing beliefs instead of investigating and using our reason.

Many go so far as to advocate the taking of preventive medicine (such as vaccination) into the system on the one hand and believing medicine to be harmful to health and on the other as beneficial and a powerful destroyer of disease. It is generally acknowledged however that we must have faith in a physician in order to derive benefit from him or his medicine, and it is therefore a great question whether it is therefore a great question whether the results achieved, or to the faith in the doctor and medicine. For no doubt physicians often make a wrong diagnosis and prescribe medicine which may be more harmful than beneficial, yet all cures are accredited to the wisdom of the doctor, allowing no credit to the power of nature and no credit to the help rendered by the expectant thought of getting well. It is in vain that we show the power which thought exercises on the external plane we may show that every building we see was planned by thought arranged, shaped built, executed or erected by thought.

That no stone, brick, piece of lumber or iron would ever have been cut, or put in place without thought. Everyone employed in the erection of same, needed thought to guide his work and to set in motion the power to do it.

So in all other things. All the inventions of today are every one of them, not only the result of intelligence, but also of the power of thought.

And in all other things. All the different kinds of models the many they admit that thought is intelligence, but deny its power. Yet thought is only the vehicle of intelligence. Intelligence is the inventor and thought the executor. Intelligence is the planner and thought the builder. The mineral, vegetable and animal think, have a low grade of intelligence in proportion to their development, are conscious, but not self-conscious, as they do not reflect, their thoughts being focused in desire.

Now people forget that thought and thinking are two different things. It is the ego, the individuality which thinks, visualizes, and creates and thoughts are the result of the thinking. The ego is the manufacturer and thoughts are the articles produced, they are the creations of the ego.

Now what is it that the ego creates? The God, ego, soul, or spirit, put in man manipulates substance (matter if you please) into shape and form, through and by its fiat, word, will or desire. It duplicates in every thought the Bible's record of creation. It uses substance in motion or ether flow.

If then thought is substance in motion and the very essence of substance. It certainly must be more powerful than gross matter provided it is intelligently created, formed or shaped and properly directed for the purpose desired.

Oh, well, I hear it said, that's all very well, but thought doesn't have the power and affect you say.

Yet if those very persons would only have as much patience they use in other matters, it would soon convince them.

If they would use continually of thoughts for health as regularly as they pay attention to the taking of their pills they would soon realize its power. But they have not learned to create and use thoughts properly, they do not control and direct them, their thoughts wander at random, most all of them are unchosen.

We could never build a house, if we only thought of it once and then forgot all about it. In thought we must build solid one thought upon another as we do a house one story upon another. To get the right results we must understand the power of our thoughts and direct them properly. One weak dose of mental medicine will do more cure than a small dose of natural medicine.

But it will be said. Admitting its power how can thoughts affect my body? That it does we know. I think and will to move my arm and it obeys me and it is my thought which moves it. I can raise heavy weights with it, which if computed to figures in leverage, would show the power to be enormous. Some people have the ability to move any part of their body voluntarily. And as we use the power of thought to set in motion the entire or larger portions of our body, why should it not have the power to move or affect the smaller or minute parts as well? Good news and right thoughts, have just as great a power to cure and benefit, as bad news and wrong thinking have a depressing and injurious influence on the system.

Thought has the advantage over medicine, in that it goes direct to the place desired. It does not disturb healthy portions of the body. When you take material medicine into your system you dose the whole body to affect a part, and what you do good to that, you injure in other parts, and that, you injure in other parts, and the so-called cure is merely the spreading and distributing the disease or the thinning it out over the whole system, where it may not be needed for the time being. Besides the adding or putting poisonous medicines into the system. It is like melting a lump of ice by poisonous chemicals instead of using the warm thought rays of nature to dissolve it and bring it to its normal fluid condition, the water will never be pure again.

Thought goes to the root of the disease, it removes the cause, whereas material medicine only alters the effects.

ALPHABET.

PROPHECY.

The Duchess of Burgundy, a princess in the house of Savoy (wife of the grandson of Louis XIV) had her fortune told before her departure from Italy when it was predicted that she would die at the age of 27. This prediction made a strong impression on her mind, and consequently formed the frequent subject of her conversation. She one day said to her husband: "At the hour of my dissolution I am now drawing near, and I know that you will not be able to live without a wife, as well as account of your rank as of your religious principles, I should be glad to know whom it is your intention to marry." "I hope," answered the Duke, "that God will not inflict so severe a punishment upon me as to deprive me of you, but should I expect such a misfortune, I should not most certainly think of taking a second wife, since being unable to support your death, I should follow you in less than a week." The Duke kept his word, for he died on the seventh day after the decease of his wife, which took place at the time prophesied by the prediction.

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FURNISHES A BLACK ENAMEL GLOSS, FINISH, AND A SAVING, 5 AND 10 CENT SIZES, TRY IT ON YOUR OXIDE CHAIN.

J. L. PRESCOTT & CO., NEW YORK.

The Mind Cure.

We have the following from a person by the Rev. R. Heber Newton of New York:

"Imagination is a well-nigh omnipotent tonic. Hope is a veritable elixir of life. Faith is the most vital of vital forces. There is a dynamic power in an idea which may well expel many a form of disease. Thought is a most ponderable agent in our body. All this that has been theoretically recognized is now systematically applied with the enthusiasm of a new conviction, and we have the mind cure. All diseases are becoming complicated by abnormal nervous development of our age. In this abnormal nervous condition it is as the work of a magnet when one leads us out of our morbid work our habitual anxieties about our health, our fear of the possibility that lurketh in the noonday, and leads us into a state of mind wherein those hidden reservoirs of mental force are opened upon the body, and imagination, hope, faith and will stream down through every nerve their mystic healing. How the mind can thus affect the body is patent at a glance at our anatomy. The nervous system which enfolds every organ is the nexus for the transference of mental force into physical healing.

All this, which is true on any theory of the relation of mind to matter, becomes still more true in the deepest philosophy of that relation. The mind cure has not only systematized common sense concerning mental influence upon the body, but it has divined the heart of the oldest and noblest philosophy of mind and matter. That philosophy is no novel discovery of this new 'ism'—it is as old as Plato and the Hindus. It is exaggerated and sometimes caricatured in the metaphysics of this new system. None the less the substance of Christian science is the true philosophy of life. But of thought's interior sphere, these words come in upper air: 'New mind and then matter—this is the genesis of life. Therefore a sound mind is the first principle of a sound body. As Swedenborg pointed out, the law of correspondences leads us to track back physical disorder to mental disorder. . . . It is not only common sense but sound philosophy that bids us seek the highest tonic not so much in hypophosphites as in joy, the safest opiates not in bromides, but in 'the peace that passeth understanding'."

Thus we gain the clue to the connection between the various forms of occult healing. Whatever else they are, mesmerism, Spiritualism, Catholic shrines and faith cures are all means of calling into action the healing forces that reside within the mind of man. They may be more than this. The mind cures influences the mind of the patient in ways that are yet to us mystic. A late report of the Society for Psychical Research more than hints the belief of the committee that there is a substantial difference as the secret of mesmerism. That same society has I think demonstrated the direct transference of thought from mind to mind. Experiments in hypnotism made in France seem to show astounding possibilities

of the will of one over another. If we believe in the existence of disembodied spirits, it is not difficult to conceive of them as aiding in such a beneficent work. Power may summon them to our aid. If we believe in God we believe in the infinite mind. To enter into communion with him is to place ourselves on rapport with the one omnipotent mental force, the energy which streams through all creation.

This 'ism' is one among the many signs of the inevitable reaction from the ultra materialism of our age of physical signs. It gives us the clue to the interpretation of the miracles of Christ in the higher naturalism which seems to us a super-naturalism. Such a man must have been a walking battery of electricity. Our medical faculty, if wise, will not attempt to smear down a curative force which they have always theoretically admitted, but which they have practically neglected. Rather will they convert the defective methods of a too purely physical science by the supplementary methods of mental science. Let them enter into their pharmacopoeia the tonics of thought and feeling. Let them administer mental and moral stimulants scientifically, as those who really believe that an idea may be the most potent of drugs. * * *

THE TRANSITION.

Victor Hugo says: I feel in myself the future life. I am like a forest that has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising I know, toward the sky. The sunshine is over my head, the earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily power, why then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. I breathe, too, at this hour the fragrance of the lilies, the violets and the roses as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which unite me. It is marvellous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song. I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work," but I can not say, "I have finished my life." The day's work will begin the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes in the twilight to open in the dawn. I improve every hour because I love the world as my fatherland. My work is only a beginning, is hardly above its foundation. I would be glad to see it mounting and mounting and mounting forever. The thirst for the infinite grows infinitely.

The region about the Dead Sea is one of the hottest places on the globe, and the sea is said to lose 1,000,000 tons of water a day by evaporation.

Let your light shine in dark places by remaining.

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

THE WORK OF DR. LYMAN ABBOTT.

A writer in the Brooklyn Eagle over the name of Mul. makes a spasmodic gyration to show that Dr. Lyman Abbott didn't do a thing to anybody when he gave out his doubts concerning the authenticity of Genesis. While hostile critics of the Bible for the most part secure evidence with which to impeach its credibility from "that awesome and vast mausoleum of aeons, whose inconceivable horrors the faithful Calvinist would call hell," Dr. Abbott, according to Mul., is credited with a more urbane system of research, largely composed of historical legends and chronologies, but which can not shake the well grounded belief of the Christian that because the Founder of Christianity is the son of God and that He and His disciples regarded the Old Testament as the book in which were written the mandates of the "Supreme Being," therefore the Bible is impregnable. And this is what the Brooklyn Eagle gives Mr. Mul. one and a half columns to tell. Dr. Abbott frankly accepts the conclusions of modern scientific research in explanation of the great fact of transformation in the physical universe, and boldly declares the right of men to study the Bible as they would any other book; to bring the book to the bar of intellectual scrutiny. Inspiration with him does not turn on the isolated hypothesis of the plenary or exclusive character of it. He believes that God enlarges as men improve mentally. This is precisely the teaching of Spiritualism. All men are inspired who do God's work, i. e., who obey the highest promptings within. Men today can not accept the Jehovah of the Old Testament. The concept of modern thought is vastly superior to the character of the Genesical yahweh. What then? Must the intellectualism, the Spiritualism of the nineteenth century give way to the redivivus of an exploded myth? This is Dr. Abbott's position. There is no destructiveness about it. It is the building material of the future religion. He is one of scores of clergymen who are making folk lore of ancient and honored conceptions of God, man and nature. The universe is safe. A million Abbots or a million Muls. can't budge it. The "Higher Criticism" has the advantage in that it accords more closely with the moving point of experience. Ingersollism has had its day. Christianity has caught the infection, and with such men as Dr. Abbott will ere long reach the plane of Spiritualism, i. e., Spiritualism as contradistinguished from crass materialism and traditional theology.

REV. A. J. WEAVER.

The gentleman whose likeness we print on first page today is best known to our readers by his interesting contributions to The Light of Truth during the past few years. But a nearer acquaintance may be had with him by reading his spiritual experiences on another page.

Remail The Light of Truth.

FROM SPIRITUALISM TO MATERIALISM via DISAPPOINTMENT.

Mr. W. F. Jamieson lectured recently before the Ohio Liberal League in Cincinnati on "Why I am no longer a Spiritualist." This caption of a discourse is in itself a contradiction of terms and ideas, for if Professor Jamieson had ever been a Spiritualist he would be one now. It would have been as impossible for him to get away from the conviction of the truth, if he ever was convinced, as it would be to get away from his own life. Spiritualism, if it be a conviction of the consciousness, becomes with growth, with intellectual, moral and spiritual development, the very essence of the motor flexors of mentality, the moving force of thought, project and expedience. But apart from this peculiar heading of his discourse, Professor Jamieson, if he is quoted correctly, is laboring in a cause and for a hypothesis wholly repugnant and unsatisfactory. He declared "Materialism is not beautiful, but repugnant." He accepts it because he has been compelled to do so. He regrets the renunciation of his belief in immortality which had formerly been a solace to him, and adds that immortality is his choice now, but that he can find no basis for it. This is indeed a strange attitude for a man of Mr. Jamieson's ability to assume. In former years he was known as one of the ablest controversialists on the spiritual rostrum. He now claims that the weakness of Spiritualism lies in the phenomena of it, not in the philosophy, and its phenomena fails at the critical moment when the senses should be applied. A very good reason for him, perhaps, but over and against this stands the indubitable fact that millions of rational people, myriads of them as keen and analytical as Mr. Jamieson, have accepted the immortality of the soul as a demonstrated proposition on the very phenomena he repudiates. He is fearful of mediums and charges that 99 per cent. of them are frauds—not a very scientific statement, but eminently characteristic of the materialistic attitude.

SPIRITUALISM AND HYPNOTISM.

Hypnotism may be said to be the vestibule from the external side of life, to the spiritual philosophy. And if we classify Spiritualism as a mere doctrine or belief that an intelligent intercourse between us and the so-called dead exists, then hypnotism is more clearly related to it for large portions of mediumistic phenomena are due directly to mesmeric power. Professor J. W. Cadwell, who in his day was a powerful hypnotist, was led from materialism into Spiritualism by the peculiar action of the forces he was handling. He began to observe that his subjects were not always obedient to his suggestions; that he could hypnotize them, but some other power of intelligence controlled them afterward and to whose suggestions they were obedient. These powers finally proved themselves to be spiritual beings who had once lived on earth.

So we have the mesmeric or hypnotic power as the basis of all trance, semi-trance and inspirational mediumship, the mesmerist being an incarnate instead of an incarnate being. The enlightenment and education of the world on hypnotism is one of the measures now in vogue which ultimately will demonstrate the grand and profound truth of Spiritualism. Spiritualists should welcome all efforts and research under whatever name it may be heralded. The spiritual philosophy is being strengthened and made secure, the minds of men broadened and uplifted by these ceaseless strivings of the spirit to answer the message of the immortal spheres. The truth at least is secure.

Let your friends see the new paper by passing it along.

THE BOSTON RAID.

The recent expose of a medium in Boston was another expose of ignorance on the part of some fanatical opposers of Spiritualism. The fact that the medium risked holding a seance in public should have been sufficient guarantee to sane minds that no fraud was intended, however contrary to the laws of mediumship it is to attempt materialization in public. But the latter can be excused on the ground of overzealousness to serve the cause. The former, however, can not be, and must make law-abiding citizens and liberal-minded church people blush for the lawless acts committed in their name. Spiritualists never think of arresting or criticizing the ceremonies of other religionists, whatever their peculiarities. They are above such, and practice largely what the others preach, namely, that charity is the first principle of religion, and religious liberty the first principle of a free people. Either these raiders are not Christians nor Americans, or they are both in disguise, which honest citizens should repudiate. That materialization is a much misunderstood science, every intelligent citizen knows by this time; that the medium is transfigured in most of the phenomena attempted in public is also very well known; and that a raid will always find the medium in this condition ought to be known after twenty years of investigation—unless the ignorance is pretended, and made a butt for prejudice or fifteenth century fanaticism, which it seems to be on close scrutiny.

Let those who have no belief in Spiritualism attend to their own affairs, as Spiritualists do concerning those of others. People who go to Spiritual seances go because they want to. They are sometimes imposed upon by fakirs, but the fakirs are not Spiritualists. They are mostly Christians, and are usually caught in their trickery; for Spiritualists are not so easily duped as many believe. And that there are dishonest mediums, we also know. Such are also cared for by ostracism and general warning all around. If our opposers would turn their desire for reform in the direction of political corruption they would serve their country much better than interfering with our seances.

SOUL HEREDITY.

President G. Stanley Hall of Clark University has been speaking in Worcester, Mass., on "Some New-found Stages in Development." Dr. Hall takes the ground that the human soul is an evolution, like the human body; that in the cells of the body we find a recapitulation of the entire history of life; that in an hour one may live tens of thousands of years; that there are many traces of soul heredity in the emotions, as for instance the horror exhibited in children, of big eyes, of fur when felt of, and of big teeth, etc.; also emotions with regard to water, clouds, wind and other physical aspects of nature. Other traces of the long pedigree are to be seen in useless organs and tissues, mere appendages, the functions of which have become lost, such as the pineal gland, rudimentary caudal appendage, supplementary ribs, hair, etc., in all about one hundred and thirty. Dr. Hall claims for these a remote animal ancestry and argues that the soul inherits from these lines of ancestry and is an accompaniment of them. Naturalists fifty years ago knew the facts but refused to admit an animal pedigree for them. They stood with reference to the body about where naturalists stand today regarding the soul. Dr. Hall thinks that it is futile to longer refuse the application of evolution to psychic development.

Send out last issue as a sample copy to investigators.

SPIRITUALLY INTERPRETED.

"Blessed are the meek, for they shall inherit the earth."—Matt. v.

A Methodist divine once prayed, "Oh Lord, keep me poor that I may remain humble."

This good brother intuitively felt that affluence would make him proud, and his spirituality—his inner nature—revolted against that. But not all persons are thus constituted. Pride is largely an inheritance, except where it has been assumed by virtue of parental exaltation or promotion among men. Such pride is false—not self-earned. And it is this that has given the word its bad flavor. Pride, per se, is dignity, self-respect. But like other virtues it has been perverted for base uses, and now requires a qualifying word to distinguish the true from the false.

Humility, its antithesis, would probably have never been known to the world had pride retained its virgin purity or had man not fallen from his high estate by injustice, arrogance, vanity, conceit, self-righteousness or vain-glory.

Every human qualification misapplied or used for selfish ends generates an opposing force in nature, which seeks its like in the human race to combat it. The intuitive man feels the enemy approaching him and fears it. His divine nature whispers to "remain not evil," and he assumes an antipodean attitude, even rejecting what pride is due him as an individual. But by it he conquers the evil in his own nature, and thereby makes himself positive to its external influences. When freed he rises again in his strength, for it takes more power to be humble than proud in its perverted sense, and this strength he feels as a spiritual attainment.

Meekness is humility, and a virtue to reach harmony with spiritual nature or away from the influences of the discordant elements generated by perverted pride or arrogance. They are blessed in the sense that they have peace from their disturbing opposer, with its compatible effects, such as causing one to make blunders, inciting or inviting quarrels, offending sensitive people by impulsiveness, etc. That they shall inherit the earth is figurative of enjoying life, by having the respect of the people at large; for as disrespect or contempt destroys a man's rest, so the reverse influence creates a joy within, a peace of mind that makes earth a heaven per se. Blessed are the meek, for they shall have peace, may be substituted without marring the sweetness of the original.

A strange episode attaches to the finding of the body of a suicide named Herselberger in Rahway, N. J. Jules Naton, proprietor of a store at 19 Union Square, New York, where Herselberger was employed, came to Rahway with a gentleman who had identified the corpse. Mr. Naton related a dream he had on the night of Herselberger's death. He says he dreamed that he was in a strange room, on the floor of which lay an object covered with a cloth. Some one removed the covering and he saw the face of Herselberger, covered with scratches and on the lower lip and chin was a livid mark. The shock awakened Mr. Naton and when he went to his store next morning and found that Herselberger had not returned home the night before, he said at once: "Michael has committed suicide."

Rev. J. Heber Newton has been delivering a series of rare addresses at Boston of late. "Man's Relation to the Stars, Especially With Reference to Religion and Psychical Healing," was given before the Metaphysical club,

How It Feels To Die.

Dr. Wiltze, a leading physician of London, has contributed a valuable and remarkable experience to the English Society of Psychical Research. Dr. Wiltze is indorsed by no less an important scientist and occultist than Mr. F. W. H. Myers. It appears that Dr. Wiltze had been suffering and was in the last stages of typhoid fever. Finally, to all intents and purposes he died, being pulseless and unconscious for a period of half an hour. He then became aware of his surroundings and discovered that his consciousness was in his body, but not of it.

"With all the interest of a physician," he writes, "I beheld the wonders of my bodily anatomy, intimately interwoven with which, tissue for tissue, was I, the living soul of that dead body.

"I watched the interesting process of the separation of body and soul. By some power, apparently not my own, the ego was rocked to and fro, laterally, as a cradle is rocked. By this process its connection with the tissues of the body was dissolved.

"After a little time the lateral motion ceased, and along the soles of the feet, beginning at the toes, passing rapidly to the heels, I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished I began slowly to retreat from the feet toward the head, as a rubber cord shortens. I remember reaching the hips and saying to myself, 'Now there is no life below the hips.'

"I recollect distinctly how I appeared to myself, something like a jellyfish as regards color and form. As I emerged from the head I floated up and down and literally like a soap bubble attached to the bowl of a pipe, until I at last broke loose from the body, and fell lightly to the floor, whence I slowly rose and expanded into the full stature of man. I seemed to be translucent, of a blueish cast, and perfectly naked.

"With a painful sense of embarrassment I fled toward the partially opened door to escape the eyes of the two ladies whom I was facing, as well as others whom I knew about me, but upon reaching the door I found myself clothed, and satisfied upon that point I turned and faced the company.

"As I turned my left elbow came in contact with the arm of one of the two gentlemen who were standing in the door. To my surprise his arm passed through mine without apparent existence, the several parts closing again without pain, as air reunites. I looked quickly up at his face to see if he had noticed the contact, but he gave me no sign—only stood and gazed toward the couch I had just left. I directed my gaze in the direction of his and saw my own dead body.

"I turned and passed out at the open door, inclining my head and watching where I set my feet as I stepped down on to the porch. I crossed the porch, descended the steps, walked down the path into the street. There I stopped and looked about me. I never saw that street more distinctly than I saw it then.

"I took note of the redness of the soil and of the washes the rain had made. I cast a rather pathetic look about me, like one who is about to leave his home for a long time. Then I discovered that I had become larger than I was in earth-life, and congratulated myself thereon. I was somewhat smaller in the body than I just liked to be, but in the next life, I thought, I am to be as desired.

"In the exuberance of my joy at the thought that I should never be sick again, I danced with glee."

Remall this number to a friend.

HYPNOTISM AND LAW.

Georgia law is grappling with a murder case that involves hypnotism. A man named Osborne was hypnotized at a stage performance and made to do ridiculous things, as is usual with such low exhibitions. Among other things he destroyed a man's hat. A law suit followed and the hypnotizer was mulcted for the hat. Later on Osborne committed a murder. He claims in defense that a dog had his soul and that he killed the dog to get back his soul, as he supposed, but the "dog" proved to be a human being. The question arises, is the hypnotizer responsible in this case as he was adjudged in the case of the hat? Here we come into the question of the moral accountability of the hypnotized subject. We maintain that crime can not be committed under suggestion unless there is a taint of it in the makeup of the subject. In this instance it is unquestionably true that the murderer is of a low, weak, but not idiotic temperament and if he was the victim of suggestion and committed murder there was the element of murder in his heart. There is no question, however, of the demoralizing influence of the average stage hypnotic show, and such performances ought to be interdicted on the same grounds as other immoral shows, except in cases where a moral or scientific lesson is to be taught and the operator a recognized authority on the subject. Idle curiosity is oftentimes allied to shameless indecency. It is this element that calls for sensational hypnotic shows, thus bringing into disrepute one of the most beneficent of human remedial and moral agencies.

IMAGINARY DISEASES.

There are more hypochondriacs than is commonly thought, but they are now chiefly concerned about their kidneys. The number of persons who fancy they have incipient Bright's disease or diabetes is astonishing. Most of them are too timid to undergo an examination, fearing to learn that they have only a short time to live. The unnecessary suffering which they endure in secret is appalling. Instead of submitting to an examination which would, perhaps, in nine cases out of ten, result in a verdict of pure nervous debility, they diet themselves according to varying health rules and alternate their hours of anguish with hours of hope.

It is harmless when the victim of imaginary disease merely refrains from the pleasant things of life, but when he applies positive remedies of the proprietary kind he works mischief with himself. Abstinence will not hurt him, but when he begins to make a drug store of his stomach his symptoms are aggravated and he fancies that every feeling of discomfort from the abuse of drugs is a symptom of organic disease. Then his life is a burden to himself and to his friends.

The rules of good health are few and simple, and perhaps the most important is not to bother so much about health. It is an alluring and it soon becomes an absorbing thing, this constant study of one's transitory aches. Everything else soon sinks into minor importance. Life is precarious in the most favorable circumstances, and it is folly to grow miserably over remote dangers against which it is impracticable to make provision. We should do our best with a cheerful heart, assured that the most direct and comfortable road to health is to avoid excesses in hygiene as in everything else.—Ex.

The newspapers are teeming with accounts of another exposure of alleged materialization in Boston. It looks at this distance like a conspiracy, and we trust the outcome will prove it to be such.

FIRST EXPERIENCE

A Slate Writing Set Slade.

In the autumn of 1883 in the office of Sweet city when there Charles W. Taylor, returned from California old acquaintances, a greeting and reciprocal to me: "Dr. Slade this hotel, and I c with him. How company me?"

"Who is Dr. what wonders inkham's Vegetable Compound was then a ma the worst forms of female sense of that w s, all ovarian troubles, in- "He is a med a and ulceration, falling and Taylor, "and hi nts of the womb, and conse- is independent aal weakness, and is pecu- It was by ch pted to the change of life. hotel and I hac me it will cure Backache.

"Are you acquared more cases of leucor- as you call him?" l owing the cause, than any- lor. ld has ever known; i- "I have never met hillo in such cases. Is lor, "but have heard considerable about him."

"Very well," I said; "I will accompany you on the condition that our names and identity are not disclosed." To this Taylor assented.

At this time Taylor was a man of about 73 years of age, while I was in my 42d year. We found Dr. Slade in the north part of the ladies parlor of the hotel. He was alone. He asked us if we had come for a sitting, and I informed him we had. The fee was paid and he invited us to be seated at a small table which belonged to the hotel. Taylor sat at my right, Slade at my left. The windows were unscreened and the sunlight was pouring into the room.

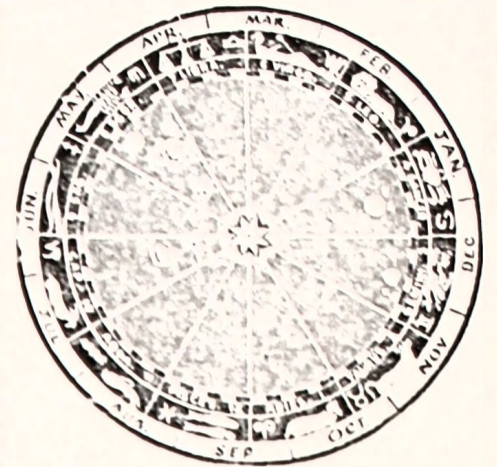
Slade handed me an ordinary single school slate, remarking that I should see that there was no writing on it. I wet both sides of the slate with spittle, took my handkerchief from my pocket and wiped them dry. The table was without drawers, and I had turned it top side down and made a critical examination of it also, at Slade's suggestion. After I had examined the table Slade brought some slate pencils and laid them on the table. Some of them were whole, some very short pieces. We then sat down to the table in the order as before stated. I still held the slate. Slade then told us to place our hands on the table, my right hand resting on my friend's left, and my left hand on my friend's right, near together. I placed the slate on my knees, and we arranged our hands accordingly.

Before Slade took the slate from my knees he pressed his left hand upon my left and Taylor's right, they being near enough together for that purpose. As his hand came in contact with ours he started back, remarking that we would have no difficulty in obtaining communications.

Slade then placed a full-length pencil on the slate, still on my knees, and taking the slate by the corner nearest to him between the thumb and forefinger of his right hand held it close to the under side of the top of the table. I could distinctly see Slade's thumb and a portion of his fingers. In a moment after the slate had been placed in that position a phenomenon occurred that I shall never forget, as it was contrary to all the laws of mechanics, projectiles and gravitation that I had studied. This was the phenomenon: The pencil flew out between Slade and myself and, inscribing a circle about two feet in diameter, landed near the center of the table. I saw the pencil distinctly in its entire circuit.

I admit that I was confounded. I had witnessed an exemplification of

HOW TO MAKE MONEY



The Play of the Planets.

ASTRONOMICAL STUDY

New Edition Perfected for

adequately I could hear something or some one writing on it. When the writing ceased I heard three taps as if made by the point of the pencil on the surface of the slate. Slade then handed the slate to me. There was a message upon it purporting to come from a brother of mine who was killed at the battle of Falling Waters in 1863. The handwriting of this message was a fac-simile of my brother's in his lifetime, as near as I could judge. There was also something very peculiar about the signature; it was signed, "Josiah T. Sliter," underwritten, ("as you used to write it.") My brother's full name was Josiah Terry Sliter, but he invariably wrote it Josiah Sliter, while I as invariably wrote it Josiah T. Sliter. How to account for this message except through the agency of the existing conscious life of my brother is incomprehensible to me. I am positive that at the time the message was written his memory was not in my thought, much less the manner of his and my chirography of his name.

During this sitting I received a number of other messages from deceased relatives and friends, apparently in their handwriting, with full names signed to each communication. Friend Taylor received a number of messages (not so many as I) that he expressed great satisfaction in regard to. I had not known that friend T. was a Spiritualist until after this sitting.

Quite a number of the communications were received on double-hinged slates held by Slade on my left shoulder. At this sitting there were no questions asked, orally or otherwise, or names written on slips of paper.

I wish to say further that Slade could have received no knowledge of my brother from Taylor, as Taylor was wholly unacquainted with him. There is another fact that I noticed that I desire to mention. The small piece of pencil with which the writing was apparently executed was always found at the end of the last word of each communication. This fact proved to my mind that the writing was not produced by any developing chemicals. I noticed these little things with great care, as I believed when I entered Slade's room that I could account for all that would take place in consonance with human agency. The pencil was moved, and not by Slade.

B. F. SLITER,
Box 335, Grand Rapids, Mich.

"One who lived only for self, sees only himself reflected in spirit—often to his disgust."—Psychic World.

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The Light of Truth is a weekly magazine...

THE WORK OF MR. LYMAN ABRAHAM

A writer in the Brooklyn Eagle over the name of Mrs. Mack...

THE TALKING DRESSER.

An Occult Novel Combining the Practical With the Philosophical.

CHAPTER XIII

Robert, the brother of Nanette, had arrived just a few days before...

Bright, honest and of good propensities, yet his earnings continued very small...

This poor boy felt it very keenly, still he rejoiced then to feel they could all be together...

After the dinner thanks were again given to the Lord...

FRANK HENRIK.

FRANK HENRIK in his own words. The family of the late Mr. David...

and tenderly she holds the infant up to the glass, so we too could behold it...

CHAPTER XIV

Four little friends! How dreaded the going, but I encouraged it by reminding it of the good...

time mysterious of life and death. One of the brothers had been called away to his budding youth...

Remember those in spiritual darkness, and recall The Light of Truth.

THE UNSEEN UNIVERSE

We are surrounded by an immense world in its vast depths...

The eye does not perceive vibrations below 400,000,000,000,000 or above 800,000,000,000,000 per second...

It would appear as if the possibility of lowering or raising the position of our perspective organs...

The eye that unknowingly which survives the dissolution of the material body...

I have been trying to judge how true happiness can be in my own case...

"The Paper" of Lampa says "The Light of Truth is the brightest exponent of the growth of spiritualism..."

QUESTIONS AND ANSWERS.

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

Question.—I see by a communication from Yermah that our earth will have another submergence—suggestively America this time. Is it near at hand or remote?—W. C. S.

Answer.—To understand spirit prophecy we must understand the spirit communicating. Some speak in parables, some in figures; others in causative terms—giving what they see in the cause immediately connected with the effect without counting on changes, natural or artificial. Physical causes are not absolute as those of the spiritual. From all present appearances America may be doomed eventually, though it may be centuries hence. Yet natural changes may occur which will annul this entirely; or it may all end in a new volcano over night, as has occurred in Mexico during our own history. Furthermore, spirits of the higher spheres, who have made physical science a study, may for the sake of humanity and progress induce these changes which we call artificial. At the time of the destruction of Atlantis they may not have had the power to avert it, or they permitted nature to take its course for good reasons. That one sacrifice may have prevented many others since. That America is no new world has been amply proven by archaeological discoveries, but what caused its surface destruction has not yet been revealed, either through the aid of psychometry or inspiration. Perhaps the suggestion is needed to interest certain minds in that direction. Desire often starts a revelation of this kind. But it must be somewhat universal to make conditions favorable for such effects, as it was in the case with the sinking of Atlantis. No doubt much of what has been written about the latter continent is true, but time only will sift the wheat from the chaff, the test being intuition, reason and logical repetitions through new mediums—minds untutored in previous revelations on this subject.

Question.—Thoughts of beauty and love come to me at times so strong that they bring tears of joy. I desire to become a lecturer in the field of truth, though not for financial gain. But having a family to support and without collegiate education causes me to lose confidence in myself, though the desire for teaching spirituality grows. Can you tell me what course to pursue?—J. P. K.

Answer.—Those thoughts of beauty and love are primary indications of spirit approach for mediamic development, and presumably in the direction of inspirational or trance speaking. The desire to become a lecturer is causative—a prophetic intuition of what is to be—a latent talent coming in touch with spirit or the spirit world—and the response within is a desire to carry it out. But this is not sufficient. Every gift of this kind must be unfolded for use—for practical application—and experience is the school. Parlor lectures, debating societies, circle speaking, are mediums towards the goal. In the interval spirits take charge and subject the new aspirant to various modes of discipline, to change of control, temptations, etc. These are needed to spiritualize him, subtilize his mind and strengthen his spirit against opposition or adverse influences, which make

themselves felt with development of mediumship. The loss of confidence experienced is only an impression from the other side to prevent impulsiveness or hasty action—not to give up a certainty for an uncertainty. First learn and then teach. When ready you will be called by force of circumstances. The spirit world will prepare the way so gradually that you will hardly note the change from your present to the coming means of support. In this case the best course we can suggest to pursue is to obey reason.

Question.—What work must one do in earth-life to qualify her to travel from place to place at will in spirit life?

Answer.—It all depends on what hampers her in this life—what keeps her in the body. As soon as a spirit is sufficiently freed from the material law of gravity to enable her to travel the spirit world at will or desire, transition is a natural consequence. But the ardent desire to travel indicates that that period is near at hand, and yet a prisoner anxious to be freed. But however near at hand, the connecting chord will hold the spirit down till broken by purification. Simply delighting in the fact that it is so will not effect it. Even death would hold the spirit as fast as remaining in the body, with less opportunities, perhaps, of attaining the much desired result. Work for humanity—love—is time's conqueror in that respect. The good die young, it is said. It is law that such receive their reward first. To become happy, therefore, forget self.

Question.—The article on divorce in your November 7 issue induces me to ask: Can one love another of the opposite sex spiritually and receive only friendship, so called, in return?—Subscriber.

Answer.—No; but many love sexually and think they are loving spiritually, because in the former much sentiment and good resolutions or intentions come bubbling up to the surface in connection with their desires. And this a sensitive man or woman feels intuitively—unconsciously grateful for the intentions, but repelling the other, and generating thereby a compromise feeling called friendship, sometimes promising to be a "brother" or "sister" to the disappointed one. The inner consciousness knows more than the outer, while the outer man often tries to deceive the inner by such beliefs as above. True spiritual love is never in vain. Perfect strangers will interblend on that anywhere. An endeavor of one to manifest it for another may not be sensed on first acquaintance, but it will generate a good opinion of the projector and benefit him some. But where it comes naturally it is mutual.

Question.—In this life "man in his time plays many parts." Suppose a person lives to a great age, passing through many changes, how will he be known to those who knew him in his various stages?—G. W. H.

Answer.—He will be known by his individuality—if you have ever known this. Of course, if you only learn to know a man superficially you would probably not recognize him in his outer or spiritual changes. The soul never changes. That is born as an entity—an absolute, immutable individualized drop of the divine essence. Experience, environment, education, chance, etc., all go to make up the outer man, and is subject to change. Those who are only acquainted with this part of the individuality will most likely lose sight of him if he has gone too far ahead of them or fallen behind. But once the individuality itself is known, the man can never be forgotten, however he may have changed in his spiritual garb, or however long the intervals between meeting with him may have been.



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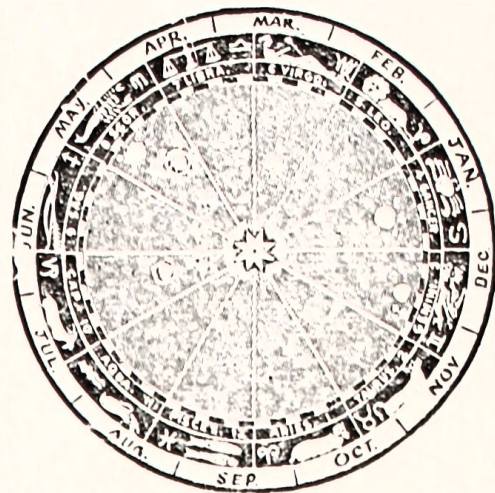
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LENA BIBLE.

Those who remember this fair worker will be pleased to see her in print. She is not with us in the mortal any more, but is still a worker in spirit, having passed over a few years ago. Mrs. Bible was a speaker and test medium, and was well known in the central western states.

The World of Psychics and Liberal Thought

Dr. J. W. Freeman, a leading druggist of Bluffton, Ind., committed suicide, the dispatches say, supposedly on the ground of an unbalanced mind due to studying Spiritualism. This is about as good a reason for the act as to ascribe the poisoning of a "pastor's" wife in St. Paul recently, for which her self-confessed husband is now under going imprisonment, to the study of Christianity.

Many curious fatalities are reported of persons in any way associated with the Holmes case, the multi-murderer executed in Philadelphia some months ago. About a week ago Howard Perkins, superintendent of Moyamensing prison when Holmes was hanged, fired a bullet through his own brain. Coroner Ashbridge, before whom Holmes was first arraigned, suffered an overwhelming political defeat at the late election. Linford L. Biles, the foreman of Holmes' jury, met a terrible death by electricity. Dr. Mattern, who gave important testimony against Holmes, was found dead. Lawyer Rotan, Holmes' counsel, died suddenly. Another lawyer who represented Holmes was disbarred and sent to prison for manufacturing evidence. Mrs. Anna Harvey, who lived in Holmes' "castle," Chicago, committed suicide. There seems to be something besides mere coincidence in all these occurrences.

A lecturer before the Aryan Theosophical society in New York the other evening stated that the American people, especially in the Western states, are becoming quite sensitive to the vibrations of the finer forces of nature, which are making it possible for advanced souls of ancient civilizations to be reincarnated and thus help forward the human race. We have observed for several years this growing sensitiveness in the great West, but did not know that it presaged such a startling recompense. For obvious reasons we prefer not to dilate on this remarkable hypothesis, and respectfully refer the whole thing to Ignatius Donnelly.

Lewiston, Me., is the happy possessor of a "haunted" stable.

Thomas Lucas of Gallipolis, O., has left behind him a clear case of premonition, or that peculiar feeling which senses coming events. He attended a party on the night of the 26th ult. and left for home at 1 o'clock, saying that he was sick and had a presentiment that he would be very sick or dead in the morning. While rocking in his chair next morning he expired from neuralgia of the heart.

There died in Southington, Conn., recently, a remarkable man. His name was Henry A. Jones. He was the original "lightning calculator" and was able to add long columns of figures at a glance. He was subject to what the newspapers call cataleptic fits, but which were undoubtedly trances, during which he could answer questions, locate articles, etc., about which he knew nothing in his normal state. In one of these trances he prophesied the exact hour of his mother's death.

A Chicago inventor, Dr. Robert D'Unger, has perfected a device which he calls the Telephot, by means of which printed matter, pictures, writing, etc., may be sent over a wire and reproduced accurately at the other end. The marvelous part of the invention is the place which the X-ray fills. The telephot is analogous to the telephone. The theory is that the Roentgen rays in passing through the picture or writing at the sending station are partially cut off by the material through which they pass, thus modifying them, and these modifications are in turn sent over the line just as the voice vibrations are transmitted through a telephone. At the receiving station these modifications are changed back to the Roentgen rays, which act in an unequal manner upon a sensitive plate, thus making a shadow negative of them. The inventor claims practical tests of his discovery have been made.

Mr. Bradley Newell, the Vermont healer, is said to possess marvelous powers as a hypnotist. According to the Brattleboro (Vt.) Reformer Mr. Newell has been experimenting on several persons. He says that he was talking with a member of the legislature about hypnotism, and the gentleman, in a knowing sort of way, made sport of it. Mr. Newell held a pencil up and said, looking the man in the eye, "There is a fine rose, isn't it?" The man looked at the pencil moment and replied, "I declare it is pretty," and reached out his hand for the pencil and smelled of it; whereupon Mr. Newell snapped his fingers and asked the confused solon what he thought about hypnotism.

A book publisher in New York is authority for the statement that every time the newspapers print an account of a dream the demand for "dream books" increases, and the buyers are not altogether among the illiterate and weak-minded. Without doubt these "dream books" are as pernicious in their influence upon ignorant women and girls as are dime novels on small boys.

A new book on "The Mystery of Sleep" has been written by Mr. John Bigelow, who argues that man is developed spiritually during his sleeping hours as distinctly as he is developed physically during his waking hours, and that if the mysteries of sleep were studied the same as electricity is studied the former would seem no more mysterious to us than the latter, and the results would be more surprising.

Mrs. Myra Paine of Lily Dale, N. Y., has been engaged to take charge of a newly organized society in Bolivar, N. Y.

Mrs. George Law, the wife of a real estate broker in Kansas City, is a dreamer of some practical consequence. In her sleep one night last winter she saw a spot between two mountains near Cripple Creek, Colo. She stood upon the spot and scooped up handfuls of sand glittering with gold. A night or two later she had the same dream. Subsequently the dream was repeated three times. Then Mrs. Law started for Cripple Creek, and with a friend found the spot in a ravine separating Grouse mountain from Beacon hill. Then she staked out her claim, secured control of the property and organized the corporation known as the Dream Lode Mining company. The mine is called "The Dream" and is among the richest in the Cripple Creek district.

Theosophy is enjoying quite a boom in Spokane, Wash., the Countess Wachtmeister and Professor John Mackenzie having delivered lectures there of late.

Martin Bergen of 433 West Thirtieth street, New York, while in a somnambular sleep, walked into an open air-shaft and fell to the ground, a distance of three stories. Strange to say, he was merely bruised and shaken up, and the hospital physicians, where he was taken, say that he will recover.

All street cars in the city of Buffalo are now operated by electricity generated by the Falls of Niagara. No Arabian Nights tale of enchantment ever equaled the stupendous transformations going on in the physical, intellectual and moral world round about us.

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Nothing New Under the Sun.

When Solomon affirmed that "there is nothing new under the sun," he uttered a truth that embraced all that ever existed, or ever will exist. How ever we may regard his statement, it is an undeniable fact.

All that exists today, eternally existed as possibilities in the very nature of things. All we can do in this or any other world is to discover what already existed. There is not power enough in the universe to make a something out of nothing. You can get out of a thing what inheres in it, nothing more and nothing less. Power is limited. Absolute power is inconceivable.

That brain is struck with try not that attempts to conceive of such an absurdity. All power lies within the realm of law, and outside of law, chaos reigns supreme. All successful efforts are prescribed by law, and no good can be accomplished outside of its domain.

It is impossible to do the un-doable. How can a "yes" and no mean the same thing? Truth and falsehood are not joint companions that lead to the same goal. Right and wrong have no fellowship in common. Contradictions are irreconcilable from the very nature of things. Things are what they are (per se) and they cannot be changed or modified so as to lose their identity.

To attempt it is a mark of insanity. The highest duty imposed on man is to evolve the divinest within him.

Man is constructed on law, it lies at the foundation of his being, and his success lies in adjusting himself to its high demands.

No progress can be made in trampling on his honest convictions. His imperative duty is to be true to the organic principles of his being. The voice of nature, as well as the demands of reason proclaim this truth as authoritative and obligatory. In yielding obedience to the laws of our being we thus rise into a realm where truth sheds its benignant rays along our pathway. Failure here leads to darkness and despair. Perpetual gloom broods over human conception when the right is not recognized. Trampling on our convictions obscures the moral sense inherent in our nature. To attempt to get good by doing is a perversion of natural tendencies. The moral forces in man do not work in that way. The universal law in nature is, to reap what we sow. Things are so adjusted in this world as to secure this result. Were it otherwise, chaos would reign supreme.

It is true we are living in the realm of shadows, in the rural district, striving to get a foot-hold for freedom—freedom for all the powers wrapped up in our being.

These inherent powers and possibilities will require an eternity for their unfoldment, and what pen can describe the soul's attainments in the eons to come. The most vivid imagination fails to catch even a glimpse of what lies in store for him. But that he will ever press onward and upward to higher achievements in the realm of spirit is certain.

There is nothing more noble than a thinker, and nothing more deplorable than ignorance. Ignorance is ultimately doomed to die, but thought will survive through an endless eternity.

Truth is eternal; but we know nothing of eternal truth; we only know relative truth. We do not see relative truth today as we did yesterday. Things change in our mental horizon. All we know is in our consciousness. Beyond that we cannot penetrate. Were our consciousness infinite, we would know eternal truth. Finiteness

bounds all the powers in our organism.

Infinite knowledge is unattainable by man. He is a progressive being, ever tending toward the infinite, yet bounded by limitations.

May we not affirm that man is the fruitage of all lower life—the natural outgrowth of nature's inherent forces? Does not everything in nature point to him as the ultimate in this sphere of existence. He was never created, as he eternally existed as a possibility in the infinite realm of spirit and matter.

Man does not possess a soul or spirit, he is soul or spirit, hence deathless. The possibilities wrapped up in his being are capable of infinite growth and development. He is constantly rising higher and still higher in the unfoldment of his spiritual nature, approaching nearer and still nearer to the infinite all, and yet never reaching it.

What brain can comprehend the ultimate of man's growth and destiny? The deepest thinker, the most profound philosopher, the keenest imagination is lost in the futile attempt to solve the problem.

We are conscious of now living mostly in the realm of symbols. Things are not what they seem; they point to something deeper; the visible is related to the invisible. The source of all life lies in the infinite realm of the unseen. The outward is only the expression and manifestation of the inward. The spiritual forces inherent in nature elude the senses. Ever and anon these forces impinge on our consciousness and demand recognition. They point to a field of limitless knowledge, where our highest hopes and divinest aspirations will be realized. How cheerful the outlook—how bright the prospect opened before us! Yet the severest thought but justifies the undeniable fact that "there is nothing new under the sun."

DAVID WILLIAMS.

ENERGY LOST IN WHIRLWINDS.

A novel project advanced by M. Raoul Pictet at the recent geographical congress at Geneva was the utilization of the energy of the lofty whirling pillars of sand that are continually traveling over the desert of Sahara. These may be studied in the environs of Cairo, where, at about 9 a. m., bits of paper or feathers on little hillocks are occasionally stirred in a circular path, the movement gradually becoming steady and gyratory, then the light objects rise, their velocity increases, and then are lost to sight in the sand that mounts after them, and may reach a height of 4000 yards in about an hour. The upper part of the column is 400 or 600 yards in diameter, its narrowest portion about a dozen yards. Often 10 or 12 of the columns are in sight at once, and their maximum force—depending upon their temperature—is reached between noon and 3 p. m. Some of the light objects picked up were afterward found 15 or 20 miles away. The temperature was investigated by means of thermometers over a radius of 500 yards on the ground where the column was expected to form, and the sand was found to be 15 degrees or more hotter than the air, the heat—especially on the eastern side—increasing very rapidly at the beginning of the phenomenon. M. Pictet calculates that the wasted heat for each column is sufficient to raise a quart of water about 10 degrees in a minute. He suggests that the solar energy thus dissipated be collected by covering the ground with immense heaters of blackened sheet iron. He calculates that Nile water flowing through such heaters could be quickly raised from 70 degrees to 160 degrees, and that a boiler covering 2½ acres would furnish 2000 horse-power for irrigation and other uses.

OLIVER WENDELL HOLMES ON SPIRITUALISM.

"You don't know what plague has fallen on the practitioners of theology? I will tell you then. It is Spiritualism. Whilst some are crying out against it as a delusion of the devil, and some are laughing at it as an hysterical folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been, and are still, accepted—not merely to those who believe in it, but in the general sentiment of the community—to a larger extent than most people seem to be aware of. * * * The Spiritualists have some pretty strong instincts to pry over, which, no doubt, have been roughly handled by theologians at different times. And the Nemesis of the pulpit comes in a shape little thought of, beginning with the snap of a toe joint and ending with such a crack of old beliefs that the roar of it is heard in all the ministers' studies of Christendom! Sir, you can not have people of cultivation, of pure character, sensible enough in most things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life."

BOOK LIST, No 4.

The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order, registered letter, or draft on Columbus or New York. Do not send drafts on local banks. Stamps will positively not be taken in payment. Send all orders, and make all remittances payable to

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Mediumism, with hints to beginners, by Capt. John James. Cloth, \$1.00.

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Missing Link in Modern Spiritualism, by A. Leah Underhill of the Fox Family. A book of rare value that should be possessed by every Spiritualist. 479 pages; cloth, \$1.50; postage 10c.

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"Some spirits once appeared in the western quarter towards the south, who said that they had filled posts of great dignity in the world, and that they deserved to be preferred above others and to rule over them; but when they were examined by the angels and their inward quality developed, it was discovered that they had not required usefulness when fulfilling the duties of their office in the world, but themselves alone, and thus they had preferred themselves to usefulness. Since, however, they were intensely solicitous to be set over others, it was permitted them to take their places among those upon whom depended the regulation of important affairs; and then it was perceived that they were unable to attend to the business under discussion, or to see things inwardly in themselves; and they spoke not from regard to the measure proposed, but from selfish end; and that they would act in personal favor according to their contrary pleasure. They were there dismissed from their office, and to seek employment for themselves elsewhere. They then proceeded till further towards the west, and received first in one place and in another; but they were everywhere told that they thought of themselves, or of other things under the pretence of self, and that consequently they were stupid, like Sensual-Corporeal Spirits. They were consequently banished from every quarter, and cast, reduced to complete destitution they begged for alms."—Sweden-

when the melody becomes more complicated, the tension of the mind is greater; and so long as the unity is not lost, our sense of its beauty proportionally increases.

The great object of life is the inward development of the soul, its harmony and its beauty. To this end I counsel our young people to use their will and power of repulsion and only allow elevated and beautiful thoughts flow through the consciousness. They must not permit themselves to be made "mediums" for any spirit-noodle who may turn up. Our own spirits are divine, and it is always best to be mediums for one's own soul. Seek to teach truth, and a celestial afflatus will descend and vivify the faculties. "Reason," says Mr. A. J. Davis, the inspired Seer, "is a flower of the spirit, and its fragrance is liberty and knowledge." While avoiding the disease of positive self-love—rampant in Spiritistic societies—cultivate a certain amount of self-appreciation and self-respect, as you will always find this element in every great and noble character. An excess of this appreciation is what we call pride; but pride is not necessarily self-seeking. So far from this, it is often ready to sacrifice all the comforts of life for the sake of maintaining what it considers the dignity and worth of the individual.

do not think this picture by the Swedish Seer in any way overdrawn. It exactly corresponds with what we know of the selfish character. The spirits in question undoubtedly been all their lives only in love with themselves; they had built up "propensities," and neglected the care of the higher sentiments, and they were unfitted to fill positions in which sympathy and wisdom are the all important qualities.

Every time we perform a given action, a magnetic charge so to speak is left in the particular faculties which renders the facility of performing such action again, and the tendency to do so, the greater. Whatever be our character, it is something constructed. Each one is thus, in a great measure, the architect of his own temple. We cannot therefore over-estimate the importance of drawing every high influence and every motive whether it be derived from philosophy, from ethics, or from religion, into the service of culture in order that the scale of human character may be raised.

Swedenborg states that all those spirits in whom self-love is predominant are extremely ugly. "Their faces are direful and void of life like those of corpses." It is the expression of the higher faculties and loves that gives beauty to the countenance.

When the soul is active with thought, with noble purpose, with love, it transfigures the body and "o'er informs its tenement of clay." In an infant's smile of pure joy, in the expression of generous, noble purpose in youth, in the sweet patience which sits serene on the brow of the suffering saint, we see even here the "spiritual body" which is to be.

In nature also a thing is beautiful in proportion as intelligence, design, or idea is embodied in it. The same principle may be seen to exist in the beauty which we appreciate by the ear. When the measure is introduced, the mind is arrested. Confused unrhythmical sounds give no sense of beauty. The moment, however, the element of rhythm is arrested, and its interest excited. The greater the intelligence manifested the greater our satisfaction. Thus

"Our work," says Montaigne, "is not to train a soul by itself alone, nor a body by itself alone, but to train a man; and in man soul and body can never be divided." Although we cannot quite make of ourselves anything that we please, we can do much in the sphere of right construction. It is true the organism may have twists and the "phreno-development" be very ill balanced, still in spite of all these drawbacks, the soul has a reserve power. Every child has within it the germ of a great future. Its absolute parent is the supreme power of the universe. Its ultimate "salvation" is thus placed beyond doubt. Although the soul is divine, its manifestation or expression may be encouraged and forwarded or stunted. We are free to do, to become, or refuse to become, what God means us to be and made us to be. While advocating the pursuit of soul-health, we warn all that it should not be pursued to the exclusion of other aims, but include them as necessary adjuncts and helpers. While seeking to develop one's powers in an integral way we must bear in mind also one's duty to our fellow creatures. To live in the whole is the way to live wisely in any part. Personal salvation has been pursued by the Sects bordering on positive self-love which, as you have seen, Swedenborg believes is the ticket or "pass" to the lower regions. Soul health is to be sought only with a view to be useful and to advance the good of others as well as one's own; to use our developed powers for the cause of Justice, Truth and Humanity.

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Let a man think you believe him honest and he will remain so, or become so if he is not; for even a thief hates to sacrifice a good opinion of himself by being other than he is credited for.

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—We understand that Mr. Moses Hull is removing his residence to Stoneham, Mass.

—P. F. de Gournay writes: "I congratulate Light of Truth on the new departure it has made. I wish it all success."

—Look out for "Psychic World" in the near future. It will be published in this paper. Renew your subscription and remail back numbers to your friends

—Mrs. Mary Wentworth, who has two little children and a husband near death's door dependent on her, solicits aid. Those feeling moved to do so will be blessed as they give. Address at Marion, O.

—Movements of mediums notices are free only to the extent of four lines—two insertions, or eight lines—one insertion, to each medium, but not by monthly repetitions. After the trial adv. we expect each one to send in price as given at the head of that column—ten cents per line for each insertion, or 25 cents per line by the month.

—Concerning the notice from Cincinnati in Nov. 28th issue, the name of the medium mentioned should be Miss P. Maytun—not Mateen, as printed. But a u in chiography is easily mistaken for ee when hurriedly written; and we therefore must repeat the request that correspondents be careful when writing names, as these can not be guessed at as in common place words. Few people can resist the temptation of finding fault when their names are misspelt or wrongly interpreted. And we can not blame them.

DR. SCHWENINGER ON MEDICINE.

Bismarck's physician, Dr. Schweninger, made an address lately in Berlin on the practice of medicine. This address was mainly given over to an estimate of the healing art which would have delighted Mollere himself. Recounting modern remedies and boasted advances in therapeutics, he said that they were indeed things to be proud of, since they were of just about the same value as those on which our fathers piqued themselves, and in half a century would appear as ridiculous to our descendants as bleeding and calomel do to us. On the question of diet, his grave advice was to eat what suited you if you had a good stomach, and what least harmed you if you had a bad one. Summing up the whole matter, his counsel to frail humanity would be: "Avoid as far as possible falling ill; but if you do, wait patiently till you are well again. Whatever you do, shun drugs and specialists." In only one part of his address did Dr. Schweninger drop into a conventional tone, and that was where he attacked the wearing of hats as provocative of baldness, and of corsets, the invention, he avowed, of deformed people. In these respects he has the same opinions that all physicians of all schools have. They are abominations which hygiene does not tolerate.

MEDIUMS AND LECTURERS.

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

Henry Dalton may be engaged for platform work by addressing him at Warren, Pa.

The address of G. W. Kates and wife during December will be 283 South Seventh street, Buffalo, N. Y.

Anna E. Thomas can be engaged to lecture and give tests. Address 512, Lexington avenue, Newport, Ky.

George B. Holmes, 178 N. Ionia St., Grand Rapids, Mich. Engagements desired as inspirational speaker and test medium.

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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)

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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

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Robert Crosbie, in a recent Theosophical lecture at Providence, R. I., said:

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warm water, add

half a tea-

spoonful salt,

two teaspoon-

fuls baking pow-

der, and enough

wheat flour to make a

batter. Mix all together

over night. Bake in

the morning in a very

quick oven.

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yeast dissolved in one cup

tepid water, half a tea-

spoonful salt, then add three cups

wheat flour, and stand in a

warm place to rise over

night. In the morning

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on one cup Quaker Oats, let



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