Kolon Challactor Challactor # Charles Had Back and Back an Karkarkorkorkorkorkorkorkork osophy of Life. an Exponent of

Philosophy and Facts.

SPIRITUALISM DEFENDED.

A Reply to Professor G. Stanley Hall.

On Sunday evening, Dec. 6, Dr. Geo. A. Fuller, at G. A. R. hall, Worcester, Mass., replied to an attack on Spiritualism by Professor G. Stanley Hall. Being such an able effort on the part of Dr. Fuller, we are sure our readers would be pleased to partake of the feast, and so herewith give the most salient points:

We live in a twofold universe. Our physical senses, as yet, only partially reveal to us its physical side. Every year our vision grows keener, and the horizon retreats farther and farther from us. In every direction science is making wonderful strides, and sometimes it would almost seem as though in the realm of matter there were no new worlds to conquer. The more recent discoveries have brought us very near to the confines of the spiritual universe. Science has been obliged to hypothecate what it has been pleased to call ether in order that it might be able to explain the phenomena of heat, light and gravitation. And this substance, Professor Dolbear informs us, does not fulfill any of the requirements of matter. This may be the bridge of beauty which links the material with the spiritual. Professor Tyndall, several years ago, in a lecture given in Boston, said: "The philosopher works with his eyes, hands and senses, and going beyond the region of senses with a sort of under-world from which all phenomena grow." This he is ever obliged to do in order that he may ascertain the causes of physical phenomena for the material is simply the realm of effects, and consolation must ever be sought in the spiritual. Spiritualism has ever declared that the cause of all phenomena lies in the spiritual universe. Science has demonstrated that our physical senses fail to recognize more than a very small portion of the universe in which we live. The world of the infinitely little stands revealed only by means of the microscope, and the infinitely great is only brought to our cognizance by the telescopes of a Lord Ross or a Dr. Lick.

Professor Crookes speaks of ultragaseous matter in connection with electricity, and Chanie, a French physicist, says: "No fact in physics, chemistry or mechanics contains the theory of an electro-luminous organism for man." That which Chanie declares is not contravened by science is revealed by Spiritualists. The "luminous organism" or spiritual body may be composed of "ultra-gaseous" matter for aught we know to the contrary.

Therefore, when a man like President G. Stanley Hall of Clark university essays to speak concerning spiritual manifestations, we should most certainly be disappointed unless we met with their "arrogance and predetermined disposition to condemn," usually the concomitant of so-called scientific investigation. The interview with Dr. Hall as presented by The Evening Gazette of this city for Dec. 1 would be unworthy of our consideration for a single moment if it were not for the fact that Dr. Hall's name is associated with the article. He need not have been the least fearful of injuring our feelings, for in that direction most of us have become calloused, and ridicule lost its sting long years ago. We have been called so many pretty names that we are now almost affected to tears when any one shows compassion for us. But the doctor is very kind toward us poor deluded (?) Spiritualists, for he feels it a duty devolving upon him to expose the "charlatans who are constantly going about the country masquerading as Spiritualists." He will certainly meet with no opposition from true Spiritualists in this direction, for they are the first to expose and punish fraud when they find it, but our advice to the doctor is this: Be absolutely sure you find fraud first, or you may simply expose your ignorance to the world.

This interview was undoubtedly called out by the so-called expose of Mr. Concannon at the temple in Boston last Sunday. Spiritualists have learned years ago that newspaper reports are not always to be accepted in these matters. Therefore, although pressed to express an opinion, I have restrained myself until I could get the statement of Mr. M. S. Ayer, the donator of that building which cost, with its furnishings, about a quarter of a million dollars, to the uses of Spiritualism, who is also the president of the society that worships there every Sunday. Therefore I wrote him, asking for a brief statement from him to use upon this occasion, and the following is the reply:

"Boston, Dec. 4, 1896.
"George A. Fuller, M. D., 42 Alvarado street, Worcester, Mass.:

"Your note of the 3d at hand, and I will answer as concisely as possible, prefacing the same with a sort of program of the seance, as follows:

"Mrs. Concannon, who is one of the best clairvoyant, clairaudiant and test mediums of the country, gives from three-quarters to one hour to tests or messages from spirit friends to different ones in the audience, nine-tenths of them being recognized.

"Mr. Concannon's seance for full form materialization and physical manifestations follow.

"A committee of three is chosen by the audience. He is then put under test conditions that would be considered absolute by any person of ordinary intelligence.

"At all but three of the seventeen seances given by him at the temple he has been taken into a room by one of the committee and every particle of clothing removed. He is then clothed in a black coat, pants, vest and white dickey, not even underclothing being permitted. He is then conducted to the stage and takes his seat in the cabinet. The committee then places his bare feet in a pan of flour, his coat collar turned up around his neck and firmly sewed, his arms are placed on his knees and his coat sleeves sewed to his trousers and his hands filled with rice. He is left in that condition and the curtain drawn. Often before the curtain is hardly closed beautifully robed forms, both male and female, of different colors, white, black and Indian, ranging from three to six feet two inches in height, appear.

"The other three of the seventeen seances he was placed under test conditions to the extent of having his clothes changed but not being sewed, etc.

"Now, on the occasion of what our contemptible Boston press was pleased to call our expose, the seance had just commenced. There was as perfect a female form as was ever seen materialized outside the cabinet, light skin and blue eyes. (Mr. Concannon, by the way, having a dark skin, black eyes and a heavy black moustache.) I was bending over, talking to this form, when there was a noise like, say, the cracking of a toy pistol, and before I could turn eight men sprang upon the stage, one of whom rushed into the cabinet and came out waving what seemed to be a piece of cheese-cloth, from one to two yards long. He did not show or claim to have found any false whiskers, wig or gown. These were trumped up after leaving the building. After the affair was over I had from thirty to fifty come to me and say that they saw this man pull that is satisfaction to me that the scheme was concocted in the office of a Boston daily paper, and money was raised to pay the raiders three weeks before it happened. You may rest assured that I will prosecute these hoodlums to the fullest extent of the law on every charge that I can bring against them.

actual experiment. * * * Will have the opinion of such a person that have described, who, for about the have described the have described the have described the

"I will say in closing that it is not necessary for a medium with powers as complete as Mr. Concannon to resort to any fraud or any means to assist the manifestations. Should Mr. Concannon be well enough they will give this seance at the temple next Sunday morning and evening as usual, but should he not be, his place will be filled, as I propose to keep this phase of mediumship before the public for some time to come. Very respectfully, "M, S, AYER."

Comment is unnecessary. Long years of careful investigation of psychical manifestations ought to have made of Mr. Ayer a competent observer, and his testimony will be of weight among those who do not reason from a priori grounds the impossibility of said manifestations.

Let us now look at Dr. Hall's statement with regard to his investigation of the subject of Spiritualism, and we use this term in its limited sense as referring only to its phenomena and not to its philosophy. The doctor declares that all which he witnessed could be "accomplished by any person of intelligence who was willing to give the necessary time to perfect himself in the practice of petty and tedious details." And this statement he makes after devoting "considerable time to the study and investigation of the subject." In cases of emergency, when a great conflagration breaks out, we are obliged to fight fire with fire. So, in this case, when a scientist looms up in the horizon as an antagonist of Spiritualism, we are compelled to fight scientist with scientist, and will quote the statements of several of the most noted scientists and philosophers of the world who have been more fortunate than Dr. Hall in their investigagation of psychical phenomena.

Camille Flammarion says:

"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' mediumistic,' and others not yet explained by science, to be 'impossible,' is one who speaks without knowing what he is talking about."

Professor Franz Hartman says:

"The power manifesting itself in socalled mediums of producing ideas can be but a spiritual one. Either the ideas written down by the medium emanate unconsciously from the inner self of the medium or from other spiritual beings. A fusion of both may take place, with either of the factors predominating. By far the majority of cases point as their cause to spiritual beings beyond this world, and mostly to departed ones from earth life."

Professor Zollner, author of many scientific treatises, in speaking of his experiments with Slade, says: "Hereby is proved, as it seems to me, in a very cogent manner, the existence of intelligent beings, invisible to us, and of their active participation in our experiments"

Professor Alfred R. Wallace declares that "it demonstrates mind without brain, and intelligence disconnected from the material body."

cabinet and came out waving what seemed to be a piece of cheese-cloth, from one to two yards long. He did not show or claim to have found any false whiskers, wig or gown. These were trumped up after leaving the building. After the affair was over I had from thirty to fifty come to me and say that they saw this man pull the cloth from under his coat when he

have the opinion of such a person th have described, who, for about aryears, has studied, watched and se lowed the phenomena of so-cage Spiritualism and who speaks from hth sonal experience with almost wi one of them? Then let me tell you ve know that the alleged phenomen wh Spiritualism are true, substantial, the alleged. * * * When I say that ral alleged phenomena of Spiritualisment substantially true as alleged, I hir that every one of the several diffeto kinds or classes of physical manifewo tions can, and, as a fact, does och lai After stating that most of the phield exhibitions are "fraudulent," of lan "obscure, perplexing and unsatisfalm ry," and still others "illusory or (res sive and holly misinterpreted en concludes by saying: "Yet with har these admissions and all these and these admissions, and all these omissions for lack of evidence he through erroneous conclusions, the siduum not thus set aside is a van ipp ray of natural phenomena which mar not be put aside, can not be accompere for, as yet, and have not yet been thor plained to the satisfaction of schilling or of average every-day commonwigh In a word, we do not know what banch phenomena mean, unless inde pene tremendous admission again! went mean what they say."

In spite of Dr. Hall's failure to time anything worthy of credence in was a ual manifestations, we still hold professions mean expected what they declare to the world, time that they are produced by decay our spirits. Spiritualism offers a promass of phenomena to the world. This must be systematically and philosophe ically arranged and analyzed. By destigeology there must be a collection of facts for this collection of facts called spiritualism there phenomena our philosophy has more deduced. Every investigator shour remember that one must become ritted in the cian or an astronomer, by grand at through knowledge.

That there are frauds connected reld the movement no one ever attemptorld deny. There are frauds in everythesor even in churches and universitiafore but these do not militate against elly yaje the church or the university. Tre A why should they against Spiritual , E when found masquerading under at b sacred name? When the medg w poses before the public, lovers dorder novel are always on the alert. which mand after demand is made upon on 1 for more and more startling phenomnee na. The public are never satisfied id he morbid craze for the occult never up tiated; new wonders and marvels mati constantly called for. The med Pos feels that the demands must be me ecti he will lose the financial support of te c public. Against moral responsibleial stands love of notoriety and posinity the acquisition of wealth. Far too of n ar the sensitive wavers, then surrendentitus his manhood. I would not exculvage the fraud, but I ask, who is to blad c Does not the public, yea, do not in led; tigators owe a duty toward the med are which they far too often fail to the form? Let us ever approach this ge cred altar of Spiritualism with cred altar of Spiritualism with a care desire for the truth, and character desire for the truth, and character desire for the truth, and character desired and symplectic desired and s disputable testimony of some dans leading scientists, divines, states and scholars of the world that get manifestations of spirit power n wh been witnessed again and again be Lip presence of two of the very pet. that he stigmatizes as frauds.

The weakest explanation I ever very of independent slate writing is by es it. Dr. Hall. Many times these message written in the very handwrite.

Agree from myrom their building to ouranaly and other times the message itself contains internal evidence of the the explanation that the message was attition on the state with invisible ink, and this writing dethen strategisted by saw says and boundary which was contained in a capent in the palm of the hand of the medium table for short of explaining independand equic allegate as allowed by your where of interiorismines I would like to know what kind of gas In. Itali would use to develop the similar of the handwittens of decement oftends and relatives, and if they penerale the had seed I triberesian extents as some ample opportunities of thoroughly in rectifating the phenomena of independent state writing. I have more than once formished my own slates and upon several occusions the medium has never touched them and yes the results were most satisfactory

when the medianal explanation of table a tipping would hardly explain many manifestations I have witnessed in dif-Perent parts of the country, in private homes and with non-professional me-I have seen a table with a lighted lamp upon it rise about eight inches from the floor and remain suspended for a few moments and then mostly assume its accustomed position No one was touching the table at the time or within several feet of it. This was in the home of a friend with no professional medium present. I have seen a plane tip from end to end and rise from the floor several inches by a from the gripping placing one hand There was no ring in the hipson ft. mino and no book in the ring upon the hand of the roung lady. We have had many careful and painstaking inrestigators of physical manifestations Among them may be mentioned tholessons Crankes, Varley and Wallace, m Opes Sargent, Robert Dale Owens , Wil-Mam Denton, Professor Hare, Profesexpor Henry Kiddle and Henry J. Mennon; and the many broks and papers written by these men prove to the whinking world that they were careful whind scientific investigators.

The mental phenomena open a great witheld for careful investigation that the timorid cannot afford to neglect. Prohidessor Oliver J. Lodge in his address in-perore the section of mathematics and illumysics of the British Association for Thinke Advancement of Science at Caralsdiff, England, August, 1891, urged upon s that body the necessity of their explor-Minng what he was pleased to term the morderland of physics and psychology p-which "might be called the connechiton between life and energy, or the or onnection between mind and matter." and he closed his remarks by impressshe upon his hearers that "such a syssematic advance is now beginning to alide possible in a fresh and unexplored direction," and if his prognostications fere correct, may turn out to be one of pecial and peculiar interest to hu-

in an article on "Psychical Research Jatus and Theories," by Rev. Minot J. avage, he declares that "clairvoyance highed clairandience are well established shed;" that telepathy and mind-readig are facts. He concludes as follows Do these facts only widen and energe our thoughts concerning the there of our present life, or do they It a corner of the curtain and let us atch a whisper or a glimpse of a face, ns that death is only an sperience of life and not its end? I of ape the latter And I believe the egent investigation will not reaso unit all intelligent people shall have the eans in their hands for a scientific tatre id satisfactory decision."

or In whatever direction you remail he Light of Truth now it will take pr ot.

is it was itself into mental force. Every victory gained over self re

AT FITTE

Cora L. W. Richmond.

the empere of this exercit is per-STEEL HORRIST WASTINE OF FRAM SHAM the most untreseable known needed in the Epitetemateric ranks.

Mrs. Richmond has been in the Hold about they they exact haring bound of the bath of texas and intuitive full

blus practical imports featherns, bush we presidents and presidential are evaluationed to testech a tenter speed in the hearts of the most enthree or institutions.

As an initiational about improvene with warmown moves and while is monathy. How partitions in her infection as a mostima and recordance a mission not treating per nature as a showfor a peak put that his the mine consisten of pea protons



entering her teens, though born a medium. She is still a fine-looking and partment in our cause—society leader, vigorous woman, and much admired organizer, pastor, missionary, comfort by a large following

Her influence as a speaker is to waken the higher emotions in her heavers, and leave an impression never to be forgotten. Her inspirations are highly philosophical-often beautifully sublime and elevating in the extreme lualists' association.

As a worker she has filled every deer, teacher, guide and representative as most of our constituents know by newspaper reading during the past.

She is now pastor of a well-organized Spiritual church in Chicago, and vice president of the National Spirit-

LIFE ETERNAL.

Though the body may come from the bodies of parents, yet the soul can not, because nothing can be separated from a soul individualized. For whatever moves and lives is of itself evernal -Lartantins.

That our death is only a passage to immortality, and that eternal life can not succeed illness we go out of the world; and that this is not so much our exit out of this world as our pass age into the next by which, after having finished our course here, we enter upon eternity. -St. Cyprian.

It is the body that dies and is dissolved, but not the soul nor the spirit For to die is to lose the vital powersto be resolved into its first principles. But his cannot happen in the soul-it is the breath of life. Irenaeus

Poetry is the rhythm of thought

A QUEER BIRTHMARK.

The unecrest birthmark which the authorities tell anything about is on the back of Joseph Rotherman's neck. Joseph is a resident of Connellaville, Pa., and his odd mark is a moon. When the moon is new the mark is hardly noticeable, but by the end of the first quarter it is an angry-looking increasing in size When the moon is at the full Rother man's birthmark has also attained its maximum size. It decreases as the moon wanes, and by the time of old and new moon is again scarcely notireable.

To invite investigation to Spiritual ism remail your back numbers of The Light of Truth to relatives and friends,

Education refines the spirit; love the

The CHINEST SHOOT IN COME AROUND

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Till the star that stood over the Manger Shall cover the north with its light. Annual Arena

THE NEW WILL

The following is an extract from a tecture delivered by Henry W. Blanchard at Fairbanks' hall. Millbury, Mass., Thesias evening, Nov. 24:

The Syripinion say that the last onemy that shall be destroyed is death; Spiritualism says that it is not an ononce, because there is no death exempt the death of neakness; there is no death except that of material environment: there is no death except a materfal bondage; there is no death except a passage from that which seems to that which is, from that where ignorance prevails to that where knowlestate extents. It is not founded on propheries or dreams, it is not founded on the theory that you are to beliere something on the testimony of another. But Spiritualism, in the very blish of this new was comes to us and sairs: theliere mothing concerning man's future destiny, come and examine for convertice. Taking that Seripture sentiment of the angels to those who visited the sepulcher, "Why seek we the living among the dead? He is not here but risen," Spiritualism takes them away from the sepulchre of death, and says believe nothing, but prove all things, and hold fast to that which is sound.

Holes in Your Health.

What does that mean? Suppose you are taking in money all day, and drop it into a pocket with holes; you will find courself a loser instead of a gainer by the day's business. Same with your health. You ent and drink and sleep, yet lose instead of gain strength. There's a hole in your health. Some blood disease, probably, sapping your vitality. You can't begin, too soon, to take the great blood purifier,

Ayer's Sarsaparilla.

GORRESPONDENGE

An Allround Letter With an Opinion.

Editior of the Light of Truth: Your issue of Dec. 5 was a specially interesting number.

As secretary of the National Spiritualists' association I must emphatically indorse Mrs. Ella Woodward's article on "The Lyceum." All the officials of the N. S. A desire in every possible way to encourage the formation, for the promulgation of the truths of Spiritualism among the young, of Sunday schools or lyceums, and not only the opening of new schools, but the strengthening of those in existence.

In many places where meetings can not now be sustained a small lyceum can be organized. Many a church has been developed from a Sunday school. Do we not sometimes insist on placing the cart before the horse, for instance, introducing the phenomenon of materialization into a community where the adults even have received no education in regard to Spiritualism? The broadest, most progressive people among us today are so because they were educated in the Children's Progressive lyceum.

The article by Mr. Dawson should be read carefully by all; it is well written. In regard to the cause of much fraud, he hits the nail squarely on the head. Many genuine mediums have been induced to begin fraudulent practices because they were obliged to compete with others who possessed mediumistic gifts that were more marked than those possessed by themselves. I have in mind a case of this. A splendid slate-writing medium was located in a neighborhood where lived a medium who was gifted in producing oil paintings. The last-named medium had many callers, made much money; the temptation became so great that the genuine slate-writing medium became a fraud oil-painting

How mediums shall live and have removed from them the awful temptation to fraud it for money (a temptation that politicians, business men and clergymen cannot always resist) is one of the great questions of the hour.

I was also pleased to notice your kind notice of the Free Thinkers' convention and the Liberal congress of religions. Attendance on these two great conventions convinced me more than ever that another great danger is menacing Spiritualism-illiberal unprogressive Spiritualists who insist on not fraternizing with those who will extend the hand of good-fellowship to us. Many Spiritualists are as opposed to this way of acknowledging that there may be some good outside of our own ranks as were people once opposed to acknowledging that the earth was round. I shall never forget the Liberal congress of religions, 1896: Jews. Universalists. Presbyterians. Methodists, Congregationalists, Buddhists, Mohammedans, Spiritualists, Free Religionists in one convention presided over by that truly spiritual teacher, Dr. Thomas of Chicago. No creeds or dogmas there; creedal fences were all down, and the watchword of the gathering was kindly, helpful service for our common brotherhood. On the second day Mrs. C. L. V. Richmond was given one hour to offer the invocation of the morning and supplement the same with an address

The address of Dr. Thomas, delivered at the opening of the session, illustrates so forcibly the spirit of this congress that I submit a condensed report has adopted the rite of baptism. Three mission:

this beautiful welcome. In welcoming era. No doubt of it.

the congress you of this church and city welcome the cause for which it stands. The real satisfying wealth of life must be largely that of mind and heart. To this religion has added very largely. But on the mind side and the creed side of religion, that which affirms what man should believe rather than what he should try to be and do, there have been limitations. These have been so accentuated, crowded to the foreground, that in many respects and times they have almost crowded out the great heart side of love-that which is the life of God, that which is the very essence of religion. Authority has been lifted up in the place of truth, rather than truth been lifted up as authority. These decisions have been accepted as final and authoritative. They have been enforced often, and the result has been to limit the freer movements of the growing rational and moral conscience of mankind; to cut off in a sense the path of progress.

Science had to force its way against the opposition of the church of the past. Thus there has been a limitation; there have been suppressions; there have been dissensions; there have been persecutions. In the growth of liberty there has been wrested from this assumed authority for truth the power to persecute, to arrest, to confiscate property, to punish and burn. All that is left to the church of the present, where it would exercise this authority, is the power to call names, to say that men are not sound in their theology; to try them and turn them out of church for heresy.

Truth is authority.

"Now against all this this congress most emphatically protests, believing that truth is authority; that truth is able to stand alone and take care of itself. This congress, in its greater faith, is not afraid to trust truth to the reason and conscience of the world. Hence, this congress emphasizes, in the largest sense, the personal liberty of reason and conscience among all thinking minds and all feeling hearts.

"In its spirit and purpose this congress is nothing less than universal. It seeks to be all-inclusive. It is larger than sectarianism, larger than denominationalism. It welcomes all faiths. It aims to limit or hurt none, but to help and uplift all. It welcomes all, and it seeks to invite all in the great law and life of love. It can not limit its gospel to Judea alone. It seeks to go to those beyond. Its great mission is not only to welcome, to invite all, but to gather in the ungathered-those who have no church home-to baptize their lives with the inspiration of the Infinite. It seeks to do this, and I thank God in this historic church, blessed with the spirit-presence of its arisen poet-prophet, as it without doubt is, who pleaded for the love of God and man-I thank God you have seen the beginning of the better tomorrow that is coming. make of this great earth one temple of truth, where God shall dwell with man. I can only, speaking for the congress. thank you from my own heart and thank you for every member, delegate and friend of the congress for your noble, generous welcome, and I pray God that, while we are together, there may come upon us the baptism of the spirit, and when we go to our homes and work there may be left a great blessing upon this church and upon this city."

FRANCIS B. WOODBURY. Secretary N. S. A.

The Spiritualist church in Pittsburg of it that readers of The Light of babies belonging to Alderman Klotz Truth may understand its scope and were duly sprinkled on the 13th inst., Mrs. Ida Whitlock being the officiat-"It is proper under the circumstances ing minister. Alderman Klotz says he to say only a few words in response to thinks it is the beginning of a new

THE FIELD.

ST. LOUIS, MO .- J. Frank Baxter will lecture and give tests here during January and February.

BOSTON, MASS .- The annual convention of ...e Massachusetts State association will be held at Union hall, this city, on the 5th of January, prox.

RIVERSIDE, MICH.-H. C. Andrews lecturers here every second and fourth Sunday, and will answer calls for other Sundays, as well as week evenings, going east or west.

CANTON, O .- The morning of Dec. 13 Mr. Bowtell spoke in the City hall assembly room on "Spirituality in Daily Life." The evening of the same day he spoke at Massillon on "Spiritualism in the Bible."-Mrs. E. J. Bow-

GRAND RAPIDS, MICH .- Dr. Dean Clarke, who spoke to interested audiences during November here, has been obliged to return to the Soldiers' home, Milwaukee, Wis., on account of ill health. Friends may address him there till further notice.

LYNN, MASS .- T. H. B. James writes that the usual services are held at 33 Summer street, with a good attendance and interest by those attending-The Tuesday and Friday evening gatherings are also very entertaining and instructive, and are doing much good for the cause in Lynn.

TOLEDO, O .- "Farmer" Riley, who was with us last week, gave seances every night to large circles, and proved by the many manifestations of spirit friends that spirit return is a fact. Mr. Riley has gone to Findlay, O., for a few days, when he expects to depart for Chicago.-Mrs. Ella Woodward.

BOSTON, MASS .- Rev. J. C. F. Grumbine is having uniformly large audiences at the First Spiritual temple, where he lectures at 2:30 p. m. each Sunday. He is a guest of Mr. and Mrs. M. S. Ayer. He continues to serve the temple during January. His present address is Station B, box 33.

CLEVELAND, O .- The Church of the Occult opened at the Army and Navy hall Dec. 13, with Frederick Bell as speaker, subject "Cranks," which he handled in a masterly manner. Mr. Bell appears to be a profound thinker, logical reasoner and impressive speaker, and we hope he may build up a permanent society.-Thos. A. Black.

LOS ANGELES, CAL-The Harmonial Spiritual society recently tendered a reception to Mr. and Mrs. R. S. Lillie. Mr. and Mrs. Longley and Dr. Babbitt and wife at the residence ofMrs. Nettie Howell, 4151/2 South Spring street. Interesting thoughts were advanced by the guides of Mrs. Lillie and Mrs. Longley.

LOCKWOOD, MO .- The cause of Spiritualism is agitating the minds of the people of Lockwood through the mediumship of Brother John Disster. We are getting grand demonstrations. Church members, doctors, lawyers and many prominent business men are discussing it. There are several mediums estimable wife are creditable togethering developed in the several home in their behalf. Mr. Thave read circles, and some of the tests are won- president of Lake Sunny palm derful and convincing.-E. P. Helms.

AKRON, O .- The Akron Society of and the outlook is encourage true. Spiritualists is in a flourishing condition. Under the able ministrations of missionary of the N. S. A. by hand Dr. F. Schumerhorn our weekly meet- a visit, and has, by two we two ings have steadily grown in interest agitated our friends in the years and attendance, until our hall (one of we are talking of organizing) told the largest in the city), will not con- of the N. S. A. I have hear! "was tain the people. Dr. Schumerhorn's our best platform speakers " said, lectures are of a practical, philosoph- heard one who so dispelled * "T ical nature, while his tests consist of and doubts of our citizens ? body names in full, messages, descriptions crous,y paid all her expense ten t and psychometric readings. The so- all moneys collected will be " ciety has requested the doctor to re- to help along the N. S. A. ? Remain with them until the season is breaking in Canada, and # closes next June. Permit me to con- the officers of the N. S. A is ! gratulate you upon the improved ap- us a missionary, and our bless Dearance of our cherished organ, The on the head of Mrs. Lou Prof. Light of Truth.—C. A. Goddard. Maddocks.

MILWAUKEE. WIS. - To W Spiritualist church is still har waudiences. Mrs. Carrie A control of the page been giving tests the pas and has made many control of First German Spiritualist also having large audiences ing a good work. Unity sode it having large meetings. It Sundays of this month and satisfaction.-Corr.

PROVIDENCE, R. I.-F. E tol the genial president of the M Progressive Spiritual societ cli that interesting meetings an M B. T. hall, and will do all by sp the growth of The Light Ju since its new departure. L.Su tainment will be held at the st the 21st inst. It is to be a chimi benefit for the poor. The plant to contribute by money or an can address Mrs. F. H has Proadway Broadway.

SAN FRANCISCO, CAL-Ty Sp of directors of the State Spa de association had an interesting de association had an interesting Jo here this month, which me some effective work for the ap lot J. M. Peebles paid his friends Sp city a visit before his depen ter Honolulu. A grand masquen sul be given on New Year's eve al cal hall for the benefit of the same su tion. Ed. K. Earle has been a joi large crowds to Scottish hall a call the public slate writing seam an there.-Corr.

LYNN, MASS .- At the Lyn me ualists' association, Oscar 11 wh delivered two very able im Au Sunday, Dec. 13, on subjects in Mr by members of the audience | ma erly's tests are also very was sla W. H. Thomas and F. E 1 and much pleasure by an income duets. At the social unin i wh Monday evening Mr. Eight pet very pleasing and interesting Wi Professor Lockwood of the also present and entertaint short address.—Mrs. A A in

CHICAGO, ILLS.-Mrs Lml 800 whose sweet spiritual song. ■ A. that depth of feeling and su! sion, is serving the Spirital Seigler's hall for the month! vember and December. Er pall are of a high spiritual natural tice tests are excellent. She will who the audience, whom she sal ists piano beside her, plays an iso the al piece descriptive of the pest how also singing in a foreign w a m description of their spirit is can their messages. She may he are ed at 40 Loomis street.

MANCHESTER, N. E-1 line spondent writes that Mr. priag Burnham spoke for the First M whi ive Spiritual society recent dive ing a large audience and printer eral satisfaction. Since open season they have also been by ords lectures from Mrs. Nellie But a hi E. Cunningham and Mrs. 39 White is among the local would David Thayer, their presided He Their present meetings are 1 wom

HAMILTON, ONT,-Mrs " "O

CHICAGO, ILL.-Mr. E. C. Gray writes that a Christmas entertainment was billed for the 24th inst. at the hall corner of Indiana avenue and Thirtyfirst streets, the same being the inspiration of G. V. Cordingley. As the report did not reach us until the 16thtwo days after our paper of the 19th had gone to press-we could not give it the notice it deserves, though this issue may reach a few in time to attend the entertainment.

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SPRINGFIELD, MASS.—The Church of the Spirit, a new organization, has opened in American Mechanics' hall, Main street. Dr. George A. Fuller officiated with great credit at the opening. Mrs. Laura A. Cummings of this city spoke very acceptably Dec. 6. Mrs. Juliettte Yeaw of Somerville spoke last Sunday. The ladies of the church are giving excellent suppers and entertainments every Thursday evening at same place. Dr. H. G. Hawkins is president and Mrs. Louise A. Cummings of 66 Palmer avenue, corresponding secretary.—H. A. Budington.

GALVESTON, TEX. - The First Spiritual society is in good running order. For the past month we have had John W. Ring, a young inspirational speaker, with us. He has created a long-desired interest among the many Spiritualists of our city. He gave interesting and instructive lectures upon subjects proposed by the audience. Because of the charity manifested upon subjecs relating to churches and religions, many heretofore opposed to our cause are found visiting our lectures and expressing themselves as much pleased. The ladies of our society have meetings every Wednesday afternoon, wherein our local mediums give tests. Among these workers are Mrs. Watts, Mrs. Cohea, Mrs. Bockelman, "Grandma" Smith, Mrs. Finck, an independent slate writer, Mrs. Morris, Mrs. Carroll and Mrs. C. F. Smith, trance mediums, and Miss Maggie Bartell, a young lady who gives perfectly satisfactory trumpet seances and music on the piano while the same is closed, Mrs. Ann Wilson, automatic writing. Mr. Alidyce also gives physical seances. Many family circles are being held and the already great number of mediums will soon be joined by many more.—Mrs.G. A. Wilson.

THE PALM'S RECORDS.

Marvelous things are claimed for palmistry, not only by those who practice it as a profession, but by many who have seen the prophecies of palmists come true in actual life. Telling the past by the lines of the hands is, however, almost a new art. There is a man in New York who believes he can do it, at least so far as marriages are concerned. He is Professor Hargett. Still further, he claims that the lines of the hand show whether a marriage in the past ended in divorce and which party it was that obtained the

"It is also possible," he said to a friend, "to find in the palms the records of the number of one's marriages, a hint of the experiences of courtship and whether married life proved smooth or otherwise. I saved one young woman from a bigamist once. He was engaged to her, and they came together to me. 'You are married already,' I said, after looking at his palm. He only laughed, but the young woman investigated and found it was

"On another occasion I saw in the hand of a hotel keeper the record of two marriages—one at twenty-four years, and the other at fifty. When I told him he was simply amazed. 'I was married once at twenty-four,' he said, 'and again at forty-eight.'

"The hands are the records of the body. It is amazing what all is written there."

Remail the Light of Truth.

SARDOU.

HE WRITES A PLAY FOR THE SPIRITS.

From the Paris cable dispatches to the New York Herald comes the latest brand new thing in the line of theatricals. It is nothing less than a play written by the great Sardou depicting the teachings and phenomena of Spiritualism, with Sarah Bernhardt in the title role. The title of the play is "Spiritisme," three acts and twelve characters, to be brought out at the Renaissance theater. The scene of the first two acts is laid at Saint-Jeande-Luz, and that of the third act at Quiberon. The characters are of distinct individuality and full of vigor. Valentin Clavieres, one of the leading characters, is a good fellow, a man of the world, and a general favorite. Robert d'Aubenas is a brave, honest man, and the loyal husband of Simone vana is the Don Juan of the play, a now, after so many years' study, when

sages from the spirit world will be en-

The fame of Victorien Sardou is world-wide. He is probably the greatest living playwright, and while his productions are naturally tinctured with the French conception of morals, still they have been immense levers in lifting the stage into its proper dignity. M. Sardou is himself a Spiritualist. Being asked if the play was to be an indorsement of Spiritualism or a satire on the occult sciences, he said decisively that it would be a fair presentation of modern Spiritualism.

"I have for a long time been satisfied," he continued, "that there is a great deal in Spiritualism. For forty years I have been studying the subject, and the result is that there is no phase of Spiritualism which I have not thoroughly investigated. Moreover, I myself am a surprising medium, and I have written some astonishing things on slates. Oh, I could d'Aubenas. Manoel Clavajal of Ha- tell you some strange stories! And



Simone. Dr. Parisot, an ultra conservative physician, represents materialism. Matter is all with him, the intangible and impalpable being without existence. He scouts Spiritualism and declares clarvoyance to be a malady. Dr. James Douglas, a hard, shrewd Scotchman, is the antithesis of Dr. Parisot. He is very impressionable an earnest investigator of all things pertaining to modern science, testing all things and condemning nothing that he can not prove to be false. in the play. Among the latter is Si- was charmed with the part assigned mone, wife of d'Aubenas. Mme. Bernhardt is to play this part, which was written for her. Simone is just such a character as Sardou knows Bernhardt to be capable of portraying. Simone is a passionate, high-strung creature, whose influence dominates the entire drama. A rehearsal has been held and it is said that Mme. Bernhardt became so affected at some of the pathetic passages that she wept.

Regarding the plot little is known, M. Sardou declining to divulge it, saying that as the play would not be performed for some little time yet it would be unwise to say anything about the plot. He admitted, however, that Spiritualism will be the keynote of the play, spirits to take leading parts in the performance. Seances will be held and the mimicry of mes-

good for nothing fellow, the lover of I see the greatest scientists in the world, among them the most renowned geologists, chemists and physicians of England, interesting themselves in these inexplicable phenomena for the simple reason that they have seen them, I flatter myself that I am entitled to be considered a forerunner of modern Spiritualists."

A few changes have been made in the dramatis personae of "Spiritisme within the last few days. M. Guitry, who was scheduled to pro the role of Valtin Clavieres, has been obliged to There are seven men and five women make room for M. Deval. M. Guitry to him, and the only reason why he withdrew is because he has not been of late in robust health. M. Clerget will play the part of Manoel Clavajal. and Darmont will impersonate Dr. James Douglas.

Of all the original dramas written by Sardou "Spiritisme" will probably take rank as the most striking and absorbing. It is an indication of the trend of thought, because the stage produces only that which the public pulse demands, and in this instance the play and the author bespeak suc-

-Rev. A. J. Weaver writes of the Light of Truth: "I like its catholic spirit, its ability and its tone."

Christmas Bells.

Ring, ye bells of the Christmas morn, For lo! the Savior of earth is born; The Christ of truth, though crucified On the cross of creed, has never died.

Ring, ye bells, for the altars fair That are being builded everywhere, With the vell aside, forever rent, Unstained by blood of the innocent.

Ring, ye bells, for the justice grand That is gaining place in our dear land, For the under hand grown great and strong.

Ever reaching out to right the wrong.

Ring, ye'bells, for the better day, For the superstitions laid away; For the crumbling walls, too frail to last; For the dogmas numbered with the past.

Ring, ye bells of the Christmas tide, For the heavenly portal open wide, And the angel hosts that gather still, With the deathless songs of sweet goodwill.

Ring, ye bells, till your magic chime Wakes the dawn of the better time— Till the blessed light of Christmas cheer Shines o'er earth the whole of the year.

Ring, ye bells, for the good and true—Ring out the old and ring in the new; For the Christ of truth, though crucified On the cross of creed, bas never died. EMMA TRAIN.

THE USE AND ABUSE OF HIP-NOTIC POWER.

Dr. Charles McDonald gave a delightful tark at the home of Miss Grace Carew Sheldon on Main street, Buffalo, N. Y., speaking on "The New Psycnology," especially dwelling upon "Hypnosis." His talk was listened to with closest attention by an interested group of guests.

The doctor, who is spending his are in the study of his subject, gave briefly an outline of the growth of the new psychology, especially in recent years. He then went on to speak more in detail of the hypnotic state, how it could be induced, its use and its abuse.

Before he finished the doctor had clearly shown the utter folly of the usual so-called public exhibitions of hypnosis. 11e told how either mental or physical sleep could be induced, what advantage there was in inducing such a condition, especially in these troubled with insomnia or suffering from disease

He told of how this power could be used advantageously and of how it could be abused. He explained the three stages of hypnosis, the somnambulistic, the lethargic and the cataleptic. In the latter, he said, complete anesthesia could be induced and major operations performed painlessly. He then explained how it was possible to induce complete physical hypnosis without mental, and vice versa. In cases of minor operations, he said, it was easy to induce local anesthesia, so that a patient, thoroughly conscious, could have a finger removed from his hand without feeling any pain.

The doctor explained how it possible to control one side of the body and not the other. By gaining control of the right side of the brain, the left side of the body would be completely under the power hypnotist, while, on the other hand, were the left side of the brain hypnotized, the right side of the body would be under the hypnotist's control.

Before he had finished Dr. McDonald had given his hearers a very clear and distinct idea of what hypnosis really means, that heavy sleep can be induced without getting the patient under hypnotic control, and showed where and at what moment the hypnotic state began.

To a reporter Dr. McDonald said that the study of the new psychology tended toward the development of the best that was in one.

"Only what is origially in a person can be developed by the study," he said. "We can arouse something that is latent in the brain, but it is impos-Spiritualism stands for immortality, sible to create. We can only develop."

THE OGGULT.

OCCULT EXPERIMENTATION.

The following is an abstract of an interview with Mons, de Rochas by our Paris correspondent, Questor Vitae:

During September Eusapia Paladino, an Italian medium was invited to hold a seance at the house of Mr. Maxwell, attorney general of Grenoble at Bordeaux, to which M. de Rochas, Baron de Wateville and Count de Grammont had been invited. Their object was to experiment with the medium in various ways for the purpose of gaining some knowledge on the laws of mediumship or the cause of the phenomena occurring in the presence of this medium, and whether suggestion determined these phenomena or not. After some experiments it was decided to take the phenomena as presented and test these scientifically, and to specially notice the manner in which objects moved a distance from the medium without her contact. In the introductory experiment it was concluded that the medium's "astral" was the prime mover in the manifestations, and is to be considered an important factor in future investiga-

While Monsieur de Rochas himself held both of the medium's hands in his own, his face was squeezed with some force by an astral hand. Hands were inserted under his arms, and he was lifted off his chair, the chair being then placed upon his shoulders. Several of the other investigators were touched in a similar manner; one of them saw the fingers of the hand that was held over his face.

Monsieur de Rochas would express no opinion as to whether the hands thus externalized and moving at a distance from the medium were those of the medium's own "astral" form or

It would appear to be impossible that the vitality called "astral," or psychical, could be extracted from the molecular cells of Eusapia's physical hands and externalized. That would entail the disintegration of her hands, as occurred in the case of Mme. d'Esperance, when the lower part of her organism was dissolved, according to the account of M. Aksakoff. But as one or other of the investigators retained hold of Eusapia's material hands throughout these sittings, this evidently did not occur in the present case. The astral hands which were projected, and acted at a distance from the medium, must therefore have been most probably those of the invisible operator, materialized temporarily by the use of the subject's exteriorized

There remains, however, the possibility to be considered that these astral hands may, perhaps, have been constituted by the invisible operator's thoughts, or determination, acting through the subject's vital radiation. It is now well known that suggestion by a mesmeric or hypnotic operator entails the objective presentation in the subject's mind of the idea suggested or transferred. Such vizualizations even appear more vivid and concrete to the subject than his normal physical surroundings. On the other hand, occultists claim to effect the externalization or projection of thought-forms, which are substantiated by means of their aura, or vital radiation. When taken in connected association, the latter phenomena, it will be observed, are but a sequential development of the former. Such thought-forms are but thought-objectivizations, but externalized and substantialized in auric radiation. We may infer that operators in higher states than ours may probably be able to develop this process yet another stage, and by "coagulating and fixing," as alchemists say -or, in other words, condensing the exteriorized vitality of the subject further than is possible to occultistsrender such objectivizations more solid and palpable to our senses.

The fact that the vital aura carries dynamic energy and sensation has been shown in M. de Rocha's published works. It was further demonstrated in the present experiments. Eusapia was requested to hold her hands over one end of a table, when the end rose into the air. While so suspended M. de Rochas pinched the intervening space between the table and the medium's hands. Euspasia uttered a cry of pain, showing that the sensation of the pinch had repercated to her, and consequently that an invisible connection passed between her and the table, which carried dynamic energy and sen-Materializations are now sation. known to be invisibly connected with the medium in the cabinet, and injuries done to such materialized figures repercate to the medium. M. de Rochas has shown that sensations produced in the vital human exteriorized "double" repercate to the embodied self, or original of the double. These astral hands may consequently be materialized thought suggestions of hands, projected through the medium and clothed in her vitality, while carrying dynamic energy and sensation.

There remains still further questions as to whether these astral hands are the objectivizations of auto-suggestions of the medium herself, or are dedetermined by the suggestions of the invisible operator. Several leading psychologists, such as Professors Richet and Ochorowicz, consider that mediumistic phenomena are produced by auto-suggestions of the medium. But as all objective visualizations in hypnotic phenomena do not result from auto-suggestion, but presuppose an operator, the same law most probably applies in mediumistic objectivization or phenomena. Dr. Baradac has indeed experimentally demonstrated that mesmeric suggestions imply a transference of vitality from the operator to the subject.

That an operator was present in Eusapia's seances was verified by several of the investigators, one of whom entered the cabinet and was handled most palpably. Others saw his face in part, and his beard at other times.

Euspasia was found to be very susceptible to mesmerization and suggestion. The usual visual and auditive phenomena were reproduced with her by M. de Rochas. It saved time to induce her mesmerically into the secondary state, when the invisible operator took control of her, rather than wait for him to entrance her. The phenomena of the "exteriorization of sensibility" was also produced with her by M. de Rochas, which formed into a column at her right hand side. He was prevented from developing this into the human "double," however, as he wished, by the invisible operator, John King, who seized on this vital radiation and used it in the production of his own phenomena as described.

Euspasia was found to be as susceptible to suggestion when entranced by her invisible operator as when mesmerically induced by M. de Rochas. Suggestions made to her by M. de Rochas when she was entranced were executed by her in as earnest a manner as the suggestions made by her invisible operator. This in itself constitutes strong evidence that mediumistic phenomena are the result of "suggestions" made by invisible operators to their subjects or mediums.

Subjective phenomena are evidently caused by suggestions which give rise to visualization in the medium, while objective phenomena are of a similar origin, but externalized and substantiated in the medium's aura.

negative results achieved at Cambridge, entailed probably by persistent determining skepticism, is self-evident. M. de Rochas observed with regard to this that he was of a similar opinion as Ochorowicz, that if a considerable number of experimenters in different places affirm the reality of certain phenomena they have observed while a few others fail to obtain them the probability is that the latter did not know how to establish the necessary conditions to obtain them.

The special value of the evidence here adduced will probably be considered to lie in the similarity of process which is shown to exist in the production of mesmeric and mediumistic phenomena. The suggestion evidency arises therefrom that by the study of mesmeric phenomena we may come to understand the meaning of spritualistic phenomena. The mesmeric operator evidently stands in the same relation to his "subject" as the invisible and decarnate operator stands to the medium. In both cases the medium or subject is a relay for the transmission of messages from an operator visible in the latter case and invisible in the former.

A WESTERN TRUMPET MEDIUM VISITS WASHINGTON, D. C.

How many people have ever attended a trumpet seance? How many realize what it means to hear voices of spirits speaking as naturally and as freely as though their owners were still of the material world?

The west is better acquainted with this phase of mediumship than the east, it would seem, so recently Mr. and Mrs. E. S. Hibbits of Muncie, Ind., were induced to visit this city. Mrs. Hibbits is a trumpet medium. Her husband is a well-known business man of Muncie, with a rating in Bradstreet's that will bear inspection without loss of prestige. During five months of 1896 they have traveled 2,730 miles, given 131 seances to 1,729 people in 27 difrooms of houses in 17 different towns, and at these seances 20 different languages have been spoken.

Like many other skeptical people for a long time I had a contemptuous opinion (I beg pardon of all true trumpet mediums) for trumpet seances, but such good reports were spread about of the Hibbits that I overcame my prejudice and went to a trumpet

seance. At two o'clock of a dismal rainy Sunday afternoon my wife and I found ourselves in the seance room of the Hibbits. As we entered a glance showed us a few people sitting in chairs ranged in a circle in the center of the room, which was otherwise bare of furniture except a wardrobe and a lounge. Heavy blankets covered the three windows to exclude all light when the seance should begin and two tin horns, about four feet long and perhaps four inches wide at the flaring end, while the other end was quite small, stood within the circle. When the seance commenced the people present, twelve ladies and eight gentlemen, were requested to arise and recite the Lord's prayer. Then some one was asked to start a song. The medium and her husband sat in the circle. Both are homespun, old-fashioned people, whom no one to look at would have any suspicion of their honesty. They travel at their leisure and are not dependant for an income on their seance work. Any one that chose could hold their hands securely. Their voices were frequently heard while spirits were conversing. Scarcely had the song ceased when a lisping childish voice spoke. It was a sweet little voice and she called "papa" and her name was Maggie. A kiss from the trumpet greeted our ears and her papa The positive value of these experinquired: "Maggie, were you in my ments, as compared with the mere bedroom last night?" "Yes, papa."

"What happened?" "Why, he nie was frightened, and you m went to his bed and lay do him." "Yes, well, what pened?" "Why, I threw a you jumped and you jumped thought it was the cat." "Thu Now sing the little song you sing," and the small quaren sang a quaint, simple melody, with a "Good-bye, papa, if I you again, merry Christma kissed and departed.

My own name was presently "Oscar," spoke a faint voice person in the room was an stranger to me except one she invariably addressed me surname, and I had previous tioned my wife not to address a to be known. The voice was ve I caught the name of a relative she had a request to make whe of itself a test. But nearly a voices were strong and plaint at first appearance only be quently weak. Male and voices came and went in rapid sion, many of them German, about material affairs, very of test nature, as easily and nature though they still inhabited them body, and here let me pay a the the Germans. Spiritualism trans idly among them, perhaps bea their social nature and close in ties. Their sturdy character the future prove a bulwark again wave of skepticism. Some spirit requested a sitter to sing some spirit would offer some verse in musical cadence that be a favorite when in mortal it what melody the voices of two highly developed spirits pos There was in them an unde sweetness of tone which bear of that which poets dream but realize here. One German spin quested "Ein Deutches Lied" [it was sung he quickly said: "h nicht recht. Du hast einen Ven gelassen." And sure enough were had been omitted because of in memory on the part of the out sang, and was at once supplied by spirit. Then Red Leaf, who is mighty voice, the stronges shouted a war-whoop as only hi can and chanted in Indian fashing Katie Kinsey, whose sweetest de voices recited a beautiful post gave forth an invocation, and only angels sing, closed the m These two, with Dr. Sharp, in controlling spirits. All are under guidance of the doctor, and obe when they don't disobey, which quite frequent. Many curious # occurring could be told. The day was intense, but the spirits coul plainly. Red Leaf stated without tation the relative position of b ters, calling their names with mistake. Mrs. E. D. Montgomer, mer native of the West Indies, w ited by the spirit of an old lady. Peterson, who had lived on the of St. Thomas, a Danish posses She requested the spirit to sing 1 ish love song which she used to It was promptly rendered and # nized.

I wish I could convey an impos of the vividly practical charact these voice-seances. If Robert ! soll will attend these seances, as prominent people have whose can readily be called, and not pot and speak the voice of comfort # manity, he must stand accused which he stigmatizes priested lantanry. "Oh, for the touch of s ished hand, and the sound of st that is still," sang Tennyson. The has returned to speak joy into the of affectionate listeners and the in shadowy substance waits for # portunity to take on, if but for ment, material shape, and give of its presence.

O. W. HUMPHE



JENNIE HAGAN JACKSON.

Mrs. Jackson is one of our most pleasing lecturers. She has been a medium since her twelfth year, and has been in the field about twenty years. Her strong feature is improvisation from subjects given by the audience, which she weaves into poems both metrical and sentimental. She is also a loveable character, and generally popular wherever she serves the cause.

Conditions Precedent to Good Manifestations.

BY C H. MURRAY.

If you expect to entertain angels you should have the conditions worthy of angels. In nothing do people more err in preparing for a seance or in seeking an interview with a medium than in not making themselves fit for such purpose both in body and in mind. After a spirit has thrown off the carnal shell and has passed into an existence far more refined and intense than we can conceive of, it is neither easy nor agreeable for it to return to the gross experience of earth life and come into contact with its dense matter, often subsisting under confused and discordant relations. It should be remembered that a decarnated spirit is many times more susceptible to irregularities and inharmonies than we are; and many of them on this account are never heard from directly, or only by intermediary means, after they pass to spirit life. It might surprise many who mention instances of spirit communication to know what a sacrifice of personal feeling and comfort on behalf of the spirit they are obtained; not that they are unwilling or averse to perform services of love, but that they are compelled to encounter so much dirt to accomplish their end. If we are desirous to hear and learn from them, and demand by our urgent will power that they condescend to wait upon us, we should on our part make such preparations for their coming as will make their visit easy and agreeable. The ancients understood these requirements thoroughly and the life of their Sibyls and vestal virgins had to be clean and spotless. Before they were allowed to perform their functions they were required to purify themselves, bathe and observe the most rigid rules of tidiness. Spirituality and cleanliness have always been considered as going hand in hand. There are natural and philosophic reasons for such association. The body of a person is constantly dying. It throws off worn out and effete matter through the skin and lungs that has served its purpose and is no longer active under the animating influences of vitality. This effete matter is especially repugnant and repelling to a refined spirit. Every molecule of it is like an unburied corpse. These emanations themselves | ter as he knows himself.

are characterized by the individual that discharges them and by the kind of food that he subsists on and the nature of his life. If his habits are discordant and unnatural the emanations from his body partake of his irregularities and may be very repulsive to a spirit and drive it from the vicinity. I attended a circle one evening where everything was progressing pleasantly. Then there intruded a person of bad habits and whose breath was reeking with tobacco, bear and whisky. The medium said: "The bright spirits have vanished and in their place succeed forms ugly, dark and menacing. We must close the seance." This was done at her personal loss, for the admission fees, which amounted to several dollars, were refunded. It is true that manifestations with some mediums can be obtained at nearly any time. But what is the value and nature of them? Are they of very improving or exalted character?. There are great numbers of spirits on the lower planes of spirit existence that are of the earth earthy. They are of those who lived a coarse and sensual life and who by environment were necessarily confined close to the animal level, often not as tidy as the beasts that surrounded them. As these never had any repugnance to filth they do not find a sloven or unclean medium objectionable to their contact. It is not probable that an ignorant savage would halt at any amount of dirt to deliver his driveling chatter that his conceit magnifies into matter of consequential importance.

It is hardly necessary to say that the habits of mediums to secure the highest results should be of the most exacting and scrupulously clean character, and that they should seek every means to secure the most robust health and cheerful equanimity of mind, which together secure a harmonious condition of life. In going to interview a medium the caller should at least wash his feet and put on clean, fresh underclothing, and not go with an overloaded stomach. Cleanse the mouth and teeth and have the breath as

sweet as possible. Go with a quiet and knowledge of the workings and possiunperturbed mind. If you are very anx-bilities were understood. The student ious or distressed about something or in psychical research educates the god feel depressed, stay away, and wait un-within him, while the physical man til you are in better mood, for it willonly educates the animal within him. pay you to do so.

The X-ray can only please that sense In a circle where hands are to be alled sight, while the X-ray of the clasped or lain one on another, the oul is that which sees because it feels. hands should be perfectly clean, and it. When we see objects with our soul's is better that they be all fresh washedeye we need no sense of touch; we just before sitting, so they will beneed no physical eyes to see nor ears fresh and moist, as moist hands areto hear. more conducting than dry ones. The He cited the case of the famous Miss

seance room should be clean and sweetKellar, who is blind, deaf and dumb, and free from any bad or disagreeableyet reads and writes on subjects which odors. If it be a season of flowers trya person with physical sight would and have a fresh cut cluster of flowers:hink were absolutely imperative to see in the room, because they are the re-in order to describe. She is enabled to sult of harmony in nature; they are thelo this by the X-ray of the soul, which evidence of the plant's rejoicing; they?very man and woman possesses.

are music materialized, and to the "Jesus Christ never came on earth to higher spirits are always acceptable, nystify us," said Senor de Ovies. "The producing a soothing and happy effect.levelopment of psychical power be- | lecture was delivered by special re-Have some music if possible, even the ongs to every one of us, and can be rendering of a simple hymn. Feelissisted by proper diet, proper mode of pleasant and hopeful. If there be any iving, charity, love to all, and other in the circle against whom you have antids to a more rapid development. The ill feeling have the goodness to keeploul is the real 'us,' the ego. When we out, for that is no place to bring an peak of the mind of man in the genunspiritual, discordant sentiment. rally accepted sense we make a mis-

I was once invited to a circle which ake. It has nothing to do with the was most inconsistently held in a oul, whatsoever. There is an enveloplarge basement kitchen where they hadng something which surrounds and is been cooking onions and cabbage.ttached to the body of every being by which filled the air with their rank, cord. This is called the ora. This odor. Think of it! The chief mani-ra may go far from the body, may festation was through a coarse hod-ross lands and sees, but it is still concarrier, who was ignorant and ill-bred ected with the body by this inseperaand wanted a pipe to smoke tobacco, le cord which acts as an agent of com-Why not? He was in his element and unication between the two.

adjusted to the rank condition that "A gland is situated at the base and prevailed there. Will people that seekack part of the brain which is known spiritual instruction at last learn that) psychics as the pineal eye," said the nature has her laws of propriety? peaker. "I deny any anatomist to ex-

Being a microcosm of God or Na-land. It is the seat of the soul." ture, man can only understand the lat- Senor de Orvies then gave a very inresting demonstration of the science.

lain any physical function for this

Enameline The Modern STOVE POLISH Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain. J. L. PRESCOTT & CO., NEW YORK.

To the Editors: I would like to make a suggestion to the management sends with a large bottle of his absoof the National Spiritualists' Associa- iute cure, free to any sufferer who tion. I was greatly and agreeably may send their P.O. and Express adsurprised upon reading the very able dress. We advise anyone wishing a and interesting annual report of the cure to address worthy president thereof, at the great Prof.W.H.PEEKF 4 Cedar St., New York success which attended it. It was He exhibited several pieces of different really too much labor for any one colored cloths and said he would show man, as was shown by his several at- that a person carefully blindfolded can tacks of illness during its perform- tell the different colors by sense of ance. His zeal in the cause is far touch. Three subjects in the audience greater than his physical ability to blindfolded so as to preclude any poswithstand its wonted exercise.

The suggestion I desire to make is sibility of seeing. A disinterested perthat in the future missionary tours of son then gave the subject one of the Mr. Barrett he should be accompa- pieces of cloth to touch with the finnied, if necessary, at the expense of gers. Promptly the subject would tell the National Spiritualists' Associa- the color. This demonstration was tion, by some such platform test me- several times repeated. Last of all the dium as Edgar W. Emerson, J. Frank lecturer himself showed the remark-Baxter, F. Corden White, Mrs. Whit- able capabilities of the mental eye. Barrett and his assistant to the ad-exhibition was explained as the results vantage of all concerned, and render of ether waves acting on the soul's eye. it much more effective.

H. V. SWERINGEN.

ney, Maggie Gaule, Maggie Waite, First his eyes were closed and sealed Brother Sprague and others we might with adhesive plasters. Two napkins mention, and should make it a special were folded over his eyes and bound point to visit all struggling societies and uncultivated fields to present before his face and he told each sepaena, for the two must go together to rate color. Members of the audience make converts. This arrangement passed handkerchiefs and different colwould divide the work between Mr. ored articles to test the lecturer. This

> But most surprising was the concluding exhibition. Several notes were written on paper and passed to Senor de Ovies, blindfolded as before. By touching the writing his "soul's eye" read the contents, and he readily wrote correct answers to the notes. Books were given him. He would place his hand over the printing and tell the title of the book.

> > THE COLOR OF WATER.

The fact is generally known that pure water appears blue when light is transmitted through a sufficient thick-FOLK LURE.

Students of folk lore to the number of 500 assembled in the college chapel f of the University of Pennsylvania yesterday afternoon to hear a lecture by Joseph Jacobs of London, who is paying a short visit to this country. Mr. Jacobs is a well-known editor and literateur, and is an authority on the r interesting subject of "folk lore." The quest of the university.

The lecture was delivered by Joseph G. Rosengarten, who promised the a large audience a literary treat. And t such the lecture proved to be. The speaker had for his subject "Bre'r Rabt bit, an Incarnation of the Buddha," t and after relating the incidents of the legend he traced the story of "Bre'r Rabbit" back to 250 B. C., claiming as li its originators the priests of Buddha.

In his investigations Mr. Jacobs says tı st he has found traces of the legend in w Brazil, Jamaica and among the Hottenw tots of Africa. Wherever, he said, the w Buddhists' influence has gone we find n traces of the legend.

Mr. Jacobs presented many remarkable proofs in substantiation of his m statements, and closed by saying that he believes his discovery will have great influence on the future tendency to of folk lore.—Philadelphia Ledger.

Remail this paper.

[Entered the Posteffice at Celumbus, O., as Second-Class Matter J

Light Of Truth,

Is Issued Every Saturday by

The Light of Truth Publishing Co.

WILLARD J. HULL and A. F. MELCHERS, Editors.

\$13 & \$15 N. FRONT ST., - COLUMBUS, O.

DEC. 26, 1896. VOL XIX.,

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

Grammont had been invited. The object was to experiment with th medium in various ways for the pu pose of gaining some knowledge accounts had decided to have the arm the laws of mediumship or the cause accounts had decided to have the arm to account had been accounted as burief did not soom to of the phenomena occurring in the cremated, as burial did not seem to presence of this medium, and whether eradicate the pain and suffering. The suggestion determined these phenon case was deemed of sufficient impor-ena or not. After some experiment tance to investigate further, and a letit was decided to take the phenomen ter was sent to Mr. Hann asking for as presented and test these scientific information. His reply is as follows: ally, and to specially notice the mar ner in which objects moved a distanc from the medium without her contac August 6, 1895, I was brakeman on In the introductory experiment it was the Pennsylvania railroad. I got my concluded that the medium's "astral right arm between the bumpers and it was the prime mover in the manifes was crushed almost entirely above the tations, and is to be considered a elbow. There was nothing done to it important factor in future investiga until 45 minutes afterward, conse-

held both of the medium's hands inheal properly, and I was in constant his own, his face was squeezed witlpain from it. It felt as if the arm and some force by an astral hand. Hand hand were there yet, and the most were inserted under his arms, and h pain was in the hand. It was a sharp, was lifted off his chair, the chair bestinging pain which nearly drove me ing then placed upon his shoulders crazy. Four months after I went to Several of the other investigators were Philadelphia to a hospital and had it touched in a similar manner; one oamputated. They found the end of them saw the fingers of the hand thathe bone was decayed. But that did was held over his face.

Monsieur de Rochas would expresspain in the hand and fingers all the no opinion as to whether the handsime. Nov. 6, 1896, I had another opthus externalized and moving at geration. The doctors cut some of the distance from the medium were thosenerves off farther up, but it did no of the medium's own "astral" form orgood. Then I exhumed the arm and It would appear to be impossible It pains just the same. If I hit the as three times in a single evening."

that the vitality called "astral," or psychical, could be extracted from the molecular cells of Eusapia's physical hands and externalized. That would entail the disintegration of her hands, as occurred in the case of Mme. d'Esperance, when the lower part of her organism was dissolved, according to the account of M. Aksakoff. But as one or other of the investigators retained hold of Eusapia's material

hands throughout these sittings, this at such distances and under such circumstances as to render the use of the ordinary faculties impossible. This much may be said to be established. But when it came to defining the modus operandi of thought transference as applicable to the case cited, Dr. Mason was drawn into another explanation which, in our opinion, requires some explanation itself. He attributes it to the subliminal consciousness, which perceives circumstances and conditions entirely beyond the range of the normal senses, impressing knowledge so obtained upon the ordinary self in various ways, such as hearing, seeing, etc. "Thus the subliminal self of the young lady in the case cited by your correspondent," said he, "perceived the accident to her father. It made the impression upon the primary or ordinary self so strong that it caused her to faint. She heard the words he uttered, she received the impression that he was seriously hurt, and at once expressed those impressions."

The difficulty here is the means used to inform the lady of the death of her father. The value of the case, as between the Spiritual hypothesis and that of Dr. Mason and his coadjutors, lies in the fact whether the lady's subliminal self was transferred from St. Paul to St. Louis, or that her father

at the moment of his dissolution was attracted to her and spoke the words she heard. Certainly the attractive force is accounted for by the name he uttered in his death agony, showing that his daughter was paramount in his consciousness at the time. And it is much easier and more rational to accept the view which posits the spirit communicating to the mortal than to account for the phenomenon on the cumbersome theory of ubiquity, advanced by Dr. Mason.

CREMATION OF AMPUTATED LIMBS AGAIN.

There appeared in these columns last week the account of a young man named Hann who was having trouble with his amputated arm, and at last

Flemington, N. J., Dec. 14, 1896. Editor Light of Truth-Dear Sir: quently I nearly bled to death. Then

While Monsieur de Rochas himselit was amputated. But it would not not relieve me any. I still suffered

cremated it, but it made no difference.

transference of vitality from the operator to the subject.

That an operator was present in Eu-and, for from early manhood his heart sapia's seances was verified by severaliad ever kept rhythmic pace with the of the investigators, one of whom en lopes, aspirations and sorrows of the tered the cabinet and was handle masses. Now, however, the ballad most palpably. Others saw his face i singer, who in the nation's crisis became the poet reformer, becomes the part, and his beard at other times.

ceptible to mesmerization and sugges. Advancing years came added power: tion. The usual visual and auditive or it is a notable fact that with the phenomena were reproduced with herilver of age has come a depth of by M. de Rochas. It saved time to inthought, coupled with strength and duce her mesmerically into the second-inish in style not found in his earlier ary state, when the invisible operatorwork." * * * "Mr. Clark is not took control of her, rather than waipnly a poet, musical composer and for him to entrance her. The phenom singer of rare ability, he is a scholarly ena of the "exteriorization of sensi-ssayist, and, during recent years, has bility" was also produced with her by ontributed many papers of power and M. de Rochas, which formed into a col-iterary value to the leading dailies of umn at her right hand side. He washe Pacific coast." * * * "The light prevented from developing this intof another world has already silvered the human "double," however, as hand glorified the brow of this poet of wished, by the invisible operator, Johnthe dawn; and as I have before ob-King, who seized on this vital radia-served, with advancing years comes tion and used it in the production of ntellectual and spiritual strength

Euspasia was found to be as suscept-such men as Mr. Clark wield a subtle ible to suggestion when entranced bynfluence for good in the world. Their her invisible operator as when mestives and thoughts are alike an inspimerically induced by M. de Rochascation to thousands; their names live Suggestions made to her by M. de Roenshrined in the love of the earnest, chas when she was entranced wercoiling, struggling people—the nation's executed by her in as earnest a manceal nobility."

ner as the suggestions made by her Our readers know Mr. Clark by his invisible operator. This in itself concontributions to The Light of Truth stitutes strong evidence that medium n the past, and his love for the cause istic phenomena are the result of "sugof Spiritualism, which he espouses in gestions" made by invisible operators ruly philosophic style. to their subjects or mediums.

subjective phenomena are evidently Read "In Higher Realms" if you decaused by suggestions which give rise to visualization in the medium, while ight in taking a sojourn into regions objective phenomena are of a similar eyond this earth. It gives a true origin, but externalized and substan panorama of the spirit world, its inabitants and their employments. For intend in the medium's aura. The positive value of these experisale at this office. Price, postpaid, 25 the shape of a failure of crops temporaries

ments, as compared with the mercents.

that time on the man began to mend and never felt any pain in his limb, although perpetually sensing it in a natural condition.

We are led to think from these cases that the sympathetic attraction between the spirit and matter portions of diseased limbs is governed by the condition of the physical body, and particularly of the nervous structure. A proneness to disorder or disease, any physical weakness, will intensify this sympathy.

JAMES G. CLARK.

Mr. Clark is generally known as the 'Poet of the People," and the "Poet Singer." He was born in Constantia, N. Y., in 1830. The Arena, of which he is a contributor, says of him:

"When but three years old the little poet had learned from his mother 'The Star of Bethlehem,' sung to the air of 'Bonny Doon,' and could sing the entire piece without missing a word or note. When 21 years of age he was well known in his community as a concert singer of rare ability. At this time Mr. Clark attracted the attention of Mr. Ossian E. Dodge, who, in addition to publishing a literary journal in Boston, had under his management the most popular concert quartette in New England. Mr. Dodge was a man of quick perception; he readily saw that the young poet and singer would prove a valuable acquisition to his already famous troupe, and promptly appointed him musical composer for his company. Into this work Mr. Clark threw all the enthusiasm of youth, composing such universally popular songs as 'The Old Mountain Tree,' 'The Rover's Grave,' 'Meet Me by the Running Brook,'and 'The Rock of Liberty.' 'The Old Mountain Tree' was for some time a reigning favorite through the land, it being sung for months in theaters and concerts. At the Boston museum, then the leading theater of Boston, it was no unusual thing for it to be called for as many * * "After the war his thoughts curned to the toiling millions of our

Euspasia was found to be very susprophet of the dawning day. And with rather than a diminution of power. his own phenomena as described.

lic pulse.

PROVED BY FACT "Love worketh no ill to bla bor: therefore love is the fulfill the law."—Rom. xiii, v. 10.

It is said that God is love both. To be sympathetic, char humane or generous, therefore be in accord with nature mous with "the fulfilling of the as metaphorically expressed Scriptures.

We know that intemperance ates suffering. Physicists the latter to a non-observance ture's law or an encroachment physical or hygienic law-thush ing love as a mere emotion and part of nature's law at all. By Bible speaks of it variously a highest law. If a law, therein must have potency: and if Go nature are synonomous with it dences are not lacking to prove

Pain is the result of trespassing on a physical law; conscience the result of trespassing upon a law. Selfishness is this trespa reversal of love or the fulfilling of moral law. That it is a law is pa by its efficacy-its effects. A strip conscience is an effect, just as la ness or peace of mind is. L prove the nature of their causes intelligent effect must have an in gent cause. As breaking the la love has an intelligent effect (The stricken conscience certainly must be an intelligent law. Into grants it by whispering "God is in Selfishness, therefore, is disobele to God or love as intemperance hygienic law or health. Theologi mits of a moral or psychic la faith; Spiritualism does so by the ment in psychometry. The in therefore, proves what the Bible to es, and Spiritualists can well sy "Love is the fulfilling of the lar," they have "added to their faith ha

WHY THEY DO IT.

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A bright little correspondent signs herself Lena asks what ma the great influx of items and sm about Spiritualism and cognate # jects in the daily newspapers dl present day.

It pays, Lena, it pays. Rest com in the assurance that newspapers commit the indiscretion of print fort, anything just for fun or for print name Newspapers are the barometer commercial meteorology, and into you see anything in them about here phenomena, clairvoyance, telepi has lo hypnotism, etc., you may be great there is money in the wind. In # words, a demand has been created popular opinion for news concert Spiritualism. The newspapers in nam a supply the demand. Spiritualism world longer a bugbear in the public Both o and although there is much of at truth at nature passing in its name, still truth at particular truth at the public term at the great heart of humanity is crying particular great heart of humanity is crying nounced for something concerning it. Spirit while M ism has passed the stage of agill noble at it is now in the stage of discussing it under shrouding everywhere are discussing it under stage wifform or another. Here it is Thess there it is soul science, yonder psychical research, over there it is Spiritu epathy and hypnotism. But a masses t where it is the ceaseless quest of along 11 human spirit to know somethin concerning the meaning of life. The school miserable dead. Colleges are the Mausoleus sympathe spiritual life. Professors for the the develo part are wall-eyed mummies of a stinct, and past. The people know it and world will newspapers are catching the cue ness.

Dec. 19 in Mrs. Annie Besant, the Theosop Christmas writes that "a calamity unparate cars the o in history is descending on India tul. We win

papers are merely reflecting the Our Bost

people are investigating. The 1st

PSYCHIC WORLD, OR

EXPERIENCES AFTER DEATH.

This interesting story of spirit life—by the author of "Higher Realms"—will be begun in next issue.

It will be illustrated by appropriate half-tone or photo-engravings taken from drawings made by our office artist under supervision of the author of the book.

Those whose subscription is due should renew if they desire to read this grand sequel to "Higher Realms," as we will carry no more delinquents after this issue.

This promises to be the most interesting serial ever produced in a Spiritualistic publication.

Being our final notice on the subject, this is also the last chance offered to secure the story from its beginning.

READ THE PRELUDE.

Though the story to be published in this paper beginning next week is complete in itself, it has an antecedent or prelude in "HIGHER REALMS," which should be read first; and for the simple reason that it would increase the readers interest manifold, in that he would find himself on familiar ground, which otherwise would appear new or strange to him. "Higher Realms" is a 240 page book, which we sell for 25 cents.

The life that is centered in sensation is a failure. Life's success is measured by the degree in which appetite and passion are mastered and overcome. How, then, can we look for the spiritualization of humanity in that great unrest and gormandizing which men miscall success? No Spiritualist, as we understand the term, will ever be a terror or hindrance to other lives. A largeness of compassion, and above all a truthful mind, a sincere reliance on the conviction of truth, is the key to that estate to which Spiritualism points.

Read the interesting and instructive article on the sixth page by O. W. Humphrey. Facts which cannot be accounted for on any other hypothesis than the one claimed for them are here presented. Consolation, comfort, promise and hope which, in the name and gospel of Spiritualism are raising the cold doubts of humanity into the glory of absolute knowledge here find expression. Mrs. Hibbitts has long been recognized as one of the great mediums of our cause.

In the lamentable death of Mr. Putnam and Miss Collins the freethought world has sustained a severe blow. Both of them were remarkable characters and each lived and spoke the truth as they saw it. Miss Collins was particularly distinguished for her pronounced views on social questions, while Mr. Putnam stood for all that is noble and elevating in Liberalism. It is to be hoped that the mystery enshrouding their exit from the mortal stage will be cleared up.

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Spiritualism will never reach the masses until society is reconstructed along lines of natural adaptability concerning objects and pursuits. The miserable conditions of our selfish, unsympathetic society are the result of the development of the rapacious instinct, and until this is outgrown the world will remain in spiritual dark-

Our Boston contemporary, The Banner of Light, comes out in its issue for Dec. 19 in 12-page form—an elegant Christmas number. With the passing years the old "Banner" grows youthful. We wish this and all of our contemporaries a Merry Xmas.

XMAS AND NEW YEAR.

"Enjoy and Read It."

Don't forget that a copy of "AS IT IS TO BE, By Cora Linn Daniels,

Is one of the cheapest, yet most acceptable gifts one can make to a friend at Christmas time or New Year's. Full of enlightenment, comfort, new thoughts, lovely promises—written in most exquisite English. Cloth, \$1.00; satin gilt. \$1.50. Sent postage paid.

For sale at this office.

An instance of the enforcement of a bad law to create a demand for its repeal is to be seen in the failure of the socalled Raines liquor law in New York state. Senator Raines, the framer and father of the law, is one of those colossal fools who now and then loom up stuffed to their hats with the notion that the moral stablity of the people rests on their shoulders. He succeeded in foisting an anti-liquor crusade on the people of New York which from the start was one of the greatest humbugs in the history of legislation, and today it is admitted that there is more drunkenness and more evil resorts in New York city under the regulation of this law than under the old regime superceded by it. Now Papa Raines berates the police, and the police blame the courts, and the courts blame the law. The law will probably be repealed and go into the history of American humbugs as another example of the attempt to legislate good morals into a people by throttling bad habits out of them. When our solons learn enough to understand that the people will gratify their appetites for drink and that their functions do not include a reversal of nature by statutory prohibition, we shall be on the way to a rational government.

Hundreds of perfectly well authenticated cases are on record where knowledge has been obtained without any process of conscious reasoning and without the use of any of the ordinary means of obtaining such knowledge; that is by the normal use of the senses. It is perfectly inconclusive and useless now to thrash again the old straw and bring forward as explanation self-deception, coincidence and fraud. Granted that these explanations apply to a few cases, there are still a certain number at least where self-deception and fraud must surely be eliminated, and where correspondence in so many minute and unusual particulars, simply by chance of coincidence, is a greater miracle than the fact itself.

But these strange coincidences are still constantly occurring, just as they always have been ever since we had any record of human thought and action. Such uniformity surely indicates some general cause or law. Our learned critics, however, with their snap judgments, find it much easier to deny the facts altogether and to call the people who believe them "credulous" and "gullible,"than to meet them fairly and attempt an explanaton; this, however, they never undertake; they leave the whole matter just as much in the dark as ever.—Dr. P. Osgood Mason.

Mr. George M. Walser, whose conversion to Presbyterianism has been going the rounds of the press, informs us that it is a very poor lie; that he has not and does not intend to desert or become apostate to his convictions concerning Spiritualism. We are glad to note Mr. Walser's denial.

Many of our readers fail to find the volume, number and date line of the paper. By turning to the eighth page, half way through the paper, this line will always be seen at the head of the editorial columns in full-face type.

The X Rays of the Soul.

"The X-Rays of Psychology, a Known Quantity," was the subject of discourse by Senor Julian de Ovies before the Buffalo Psychical Research Society on December 6. The lecturer spoke for over an hour on the fundamental principles of psychology, pointing out the mistake participated in quite generally even by savants, that psychology was the science of the mind as it affected the properties of the five senses, and as their functions are known and observed. It is not in this way that the lecturer treated his subject. He went farther than this.

With the physical eye man can see objects. His range of vision can pierce a limited distance in space. All this his mental eye can do, and much more. The mental eye is restricted by no distance limitations. Senor de Ovies taught that the blind man, whose sightless stare into vacancy in a physical sense, can yet see by means of his mental eye. He dispelled the terrors of blindness. Not by word of mouth did he prove his assertions, but he essayed to give practical demonstrations of its truth. The audience, which filled all the available space in the parlors, listened with rapt attention to the truly wonderful doctrines voiced by the lecturer, and when it came to demonstrating his beliefs and expositions of the powers of the mental eye were given, the audience was spell-bound. It is hard to believe that a blind man can read a book. Yet he did it. He gave answers blindfolded to written questions which he had never seen. He distinguished colors by the sense of feeling alone. More than this, he distinguished colors without so much as touching them.

But before making these demonstrations he explained the reasons why they were made possible. He said that he was not possessed of any occult gift peculiar to himself. Any person, excepting a fool or an imbecile, had within him the mind's eye which could be brought under control if a proper knowledge of the workings and possibilities were understood. The student in psychical research educates the god within him, while the physical man only educates the animal within him. The X-ray can only please that sense called sight, while the X-ray of the soul is that which sees because it feels. When we see objects with our soul's eye we need no sense of touch; we need no physical eyes to see nor ears to hear.

He cited the case of the famous Miss Kellar, who is blind, deaf and dumb, yet reads and writes on subjects which a person with physical sight would think were absolutely imperative to see in order to describe. She is enabled to do this by the X-ray of the soul, which every man and woman possesses.

"Jesus Christ never came on earth to mystify us," said Senor de Ovies. "The development of psychical power belongs to every one of us, and can be assisted by proper diet, proper mode of living, charity, love to all, and other aids to a more rapid development. The soul is the real 'us,' the ego. When we speak of the mind of man in the generally accepted sense we make a mistake. It has nothing to do with the soul, whatsoever. There is an enveloping something which surrounds and is attached to the body of every being by a cord. This is called the ora. This ora may go far from the body, may cross lands and sees, but it is still connected with the body by this inseperable cord which acts as an agent of communication between the two.

"A gland is situated at the base and back part of the brain which is known to psychics as the pineal eye," said the speaker. "I deny any anatomist to explain any physical function for this gland. It is the seat of the soul."

Senor de Orvies then gave a very in- gins interesting demonstration of the science. Truth.

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing.

We have

heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Express address. We advise anyone wishing a cure to address

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

He exhibited several pieces of different colored cloths and said he would show that a person carefully blindfolded can tell the different colors by sense of touch. Three subjects in the audience volunteered their services. One was blindfolded so as to preclude any possibility of seeing. A disinterested person then gave the subject one of the pieces of cloth to touch with the fingers. Promptly the subject would tell the color. This demonstration was several times repeated. Last of all the lecturer himself showed the remarkable capabilities of the mental eye.

First his eyes were closed and sealed with adhesive plasters. Two napkins were folded over his eyes and bound on with a black handkerchief. An assistent volunteered to wave the cloths before his face and he told each separate color. Members of the audience passed handkerchiefs and different colored articles to test the lecturer. This exhibition was explained as the results of ether waves acting on the soul's eye,

But most surprising was the concluding exhibition. Several notes were written on paper and passed to Senor de Ovies, blindfolded as before. By touching the writing his "soul's eye" read the contents, and he readily wrote correct answers to the notes. Books were given him. He would place his hand over the printing and tell the title of the book.

THE COLOR OF WATER.

The fact is generally known that pure water appears blue when light is transmitted through a sufficient thickness of it, and that when opaque particles are suspended in it the hue of the water is greenish. But while pure water looks blue when light passes freely through it, yet when it is contained in a deep, opaque receptacle, like the basin of a lake or the ocean, it ought to absorb all light and look black. Experience shows, however, that the deepest parts of the Mediterranean, for instance, appear not black, but intensely blue. This has been supposed to be caused by minute particles held in suspension, but the recent experiments of Professor Spring at Liege suggest a different explanation. He has found that warmer currents passing through pure water interrupt its transparency, even when the difference of temperature is very slight. Such currents may cause deep water to appear blue by reflecting light back from its depths through the transparent layers above. This, it is suggested, explains the fact that fresh water lakes are more transparent in winter than in summer, because in winter currents of heated water are not traversing them. Even the shadow of a mountain falling on a lake may increase the transparency of the water by cooling the surface.

"Psychic World," by Arthur F. Milton, author of "Higher Realms," begins in next issue of The Light of Truth.

MISGELLANEOUS

I new the monatonine usual Ninet, wonderful, and grand, Looding out across the half When the guiden light was failing the distant done and spire. And I heard a low voice calling. To distant done and spire, and it is not being the distant done and spire. The half is the second of the mone from the levitand and the mone. I have been the usual persent of polf, I have be usual persent of polf. I have be usual persent of polf. I have be usual persons of the first the same of the common the same of the second of the same o

He were greateling to be from the real war chaltes bear the From our chains become the season TIDE we believe the sum-our size Chilling, calling, \(\cdot\) once up high leason our prisons have. And we have our the most and fine and fine owners will embraces had the elemental wars.

And the elemental wars, and the season will be a season to be a fine or fine and the season to be a fine or fine above and before the season to be a fine above and before the season to be a fine above and before the season to be a fine above the season to be a fine above. JAMES & CLARK

THE TALKING DRESSER.

An Occult Novel Combining the Practical With the Philesophiral.

CHAPTER XVII

The time of uncir's parting was anproaching. We all begged him to remain for we had learned to love him. And while musing little Olive ran into him and began to climb on his knee. Tenderty he assed the child, who patted him on the cheeks and kissed him. How dear to his heart was this child. One life just beginning-the other going out. Yet the contrast is beautiful touching. Nannette soon called for the child, and finding her, she stepped behind Unrie David's chair put her arms around his neck and "Oh, Uncle David, stay with us: Marcinet. we cannot live without you,"

Touching his heart these kind words made him reflect. Then he said: "Life has yet some labors for me, perchance. must earn my daily bread. Aunt Durothes has enough mouths to feed."

"But, dear uncle, I can knit lace." "Come." replied he, "It is getting dark and enid; let us go into the

About 4 o'clock next morning we were arrowed by a slight ratiling noise near a side window-similar to the mining of a mash. Uncle was awakened and listening. Next we heard whispering. Uncle Durid asked. "Who and listening. in it."

Receiving to answer he again asked "Is anyone in sorrow or ill."

But no reply came. Instead a head appeared above the sach.

Who are you that you thus intrude? at is your wish?" asked Unrie David coolly

Actory," bissed the voice, "and you had better give it, old man, or it will be the last of you."

This stirred the blood of Uncle David. He grasped a heavy came and told the third to leave. Just then be struck a match, but to his horror saw ver pointing in his face.

Tor money or we'll shoot," said the man, and the next moment revealed

der, although he held onto one of the burgiars until the light brought revenied a face he had seen in the bank aume time before. The burgiar was mustaken, however, for the grasp of the old man was great.

We saw all this and did all we could to aid in the way of infusing strength into uncle David and paralyzing the burglars. But all this passed off, and before we knew it the springtime had come. Uncle David still reme Nannette's words. "She knit lace" he would say, with a tear running down his cheek. But he must go, not to remain away however. He would return So the last evenings were spent sitting in his favorite spot on the veranda. Seeing children playing before him, and deeming it late for them, he asked why they were out so late

Why the children are all in doors, said Duruthea.

Then placing his hand to his head be asked, "Am I dreaming-they looked so happy, among them I saw a handsome youth and a young girl. Last night I also saw them. They even approached me when I spoke to them. But mysteriously they disappeared autra/re.

This led to other earnest words, and ong other things he spoke to me a blessing, bidding me be faithful to all that had been reported in me-to be true to the beloved ones. Oh, how we tried to reciprocate; and I think we did, for he said. "You are unlike other things, though all things here seem more dear to me. Yet I would not become an idol worshipper, for there is but one true and living God-though some must have puy-so it must be with you, though simply made of wood -yet the Allwise Father has made you also to feet.

CHAPTER XVIII

Aspasia L. spoke in her soulfulnes with us all before sailing for Europe. She asked for advice concerning Clara and other matters. She also brought Aunt Durothea a present, some triffes for the children, and a heart full of blessings for all. Thus they parted to be separated for months though they felt their souls were linked in thought

Uncle David's sleep that night was undisturbed and restful. But at five he awoke and arose to make ready, and turning to me he repeated what was before said. He also spoke of Joseph during the day and seemed mounts.

moved by the mentioning of the name. But the evening found Uncle David nce more in als favorite spot meditating upon the divine grandeur of space The children had been caressing him and he them, when suddenly found him going to sleep. Nannette went to arrange his bed for the last night, but before she was finished the little ones ran to her and said. "Poor uncle is asleep; he is so cold, see? pulling her towards the SCHOOL O glance told her the truth. Uncle David and taken his leave by another way He was now in a more giorious world. He was with his God whom he loved.

* * * The news soon spread throughout the family and all were there attend the funeral. Joseph said he had been unable to rest, feeling that something had occurred. His heart nearly broke when he knew the worst. We pitied the poor boy. But all were sted to know if Uncle David had left any papers. It was believed that some wealth, not accounted for, must be left. It was an incustion. The ready cash found in the house paid all expenses. But no one knew of a testa-ment, and an wondered until it was almost forgotten.

About two months after tale Aunt man, and the next moment revenues another robber. But Uncle David struck out lustily, and in the moles a short was fired which awakened the more than we could tell. We could household. All came toward the sound feel for this refined family. Even

and it man revealed itself that Uncle their little ideal home was in danger of a Cork and it man revealed itself that Uncle their little ideal home was in danger of a Cork a Cork

Herr Goldschmidt sent his son to see if we could be bought, our fame being known.

Miss Clara and one of Madam Goldschmidt's daughters had spoken of the We might manifestations at the party save the family from want, but they consider t consent to part with us. Time passed on, and Aunt Dorothea got down to her last twenty-dollar bill.

"We shall be obliged to sell this set that has so blessed us," said she. "But let us wait till we know more

In the meantime 1-the dres thought the time near at hand to act thougas-my part. We seemed doomes, my part. We seemed doomes, broad. Mr. Goldschmidt wanted us broad. Mr. Goldschmidt wan mentioned We seemed doomed, but we hoped. Mr. Goldschmidt wanted Then the gold coin was mention for she recal and Nannette started, for she recalled the departed uncie's words. "For time of need." Was that time her While contemplating over it I managed to move sufficiently to touch Nannette rudely. It startled her and she dropped the coin. It rolled away. She searched for it; others joined, but it could not be found. Now I feared we would be sold with the lost com. This increased my torture. Just then the parties entered who wanted us. wished it was dark, so we could better frighten them off. They offered a large sum of much-needed money Nagnette's pleading to retain us gave us another week's respite, and we inwardly rejoiced thereat.

Next day they renewed the for the coin. After every other effort they thought of taking the shelves out of me and turn me over, thinking it might have got into one of the crev That is what I wanted. Suddenly Nannette observed a small cut Pushing at it, she noticed a paper protruding. Calling Aunt Dorothea they examined it. It was pulled out, and upon opening it it proved to be a legal document. It was the long lost will and we were saved, for it entitled the family to an inheritance not known of before. It provided for everybody herein known. This will was the wonder of all who read it.

Old friends returned, and before long all the interested ones were prospering along their special lines even to some of the struggling churches, which had come in for a share of Uncle David's thousands left behind. His money was honestly made and it proved a blessing to its inheritors.

Uncle David was still with us in spirit and was perfectly happy. Everything in the home breathed thankfulness, and we were happy to remain with our loved ones.

Aunt Dorothea always proved the good mother in the family and never permitted any one to languish for symmathe

We were consulted on occasions of need and never wanted for company For to us was due their prosperity had kept the secret as Uncle David directed until necessity demanded that we give it up. The hour came, we did the right thing, and the result known. So much for the talking

[The End.]

CAMPMEETING IN FLORIDA

The Spiritualists will hold a campmeeting at Lake Heien, Fla., mence Feb. 14 and close March 31, 1897

This will be the third annual campeeting of the Southern Cassadaga Campmeeting association.

A new auditorium is being built: also a club house for people to occupy who wish to board themselves. Several new cottages are already on the ground.

Special excursion rates have been instituted from northern cities, which information may be gathered from advertisements to appear in due time.

a Cork

ARTHUR F. MILTON

In an ancient English thence, in an upper story of a beauty in an upper score; old bachelor Scotchman seruper the had been to old bacneros. He had been then ner room. He was been then by years, living on an income the years, living of a time of the control of the cont years, living ou an nonme von had inherited at a time of its had innervore it in a quiet like he could enjoy it in a quiet like he could enjoy he expenses long orate way. His expenses long erate way. His expenses being siderably below his income, he urally saved money, and it was erally known that he had a bar erally known hand. Among he always on hand, among he hadets was a semi-weekly oil habits was a security of a neughboring barrel home for a le as he termed his be-Old Scot, are as called for it is of ordinary pattern, but win a ; of ordinary the shoulder. To that or defect in the surviviner. In the fitted a cork with the number fitted a corn branches. This can tion became so well known at the rel house that even the even knew "the bottle with the say, knew "the notice with the war ; neck" as belonging to old fear

The night following one of in a lar purchases of the lique, b lar purcusan was murdered - in Scotcaman was moreover by been strangled into unconscious as the finger marks on he by as the mager man to be to showed on the following beau showed on the police as and The deed was evidently manner plunder, as the opened bureau to ers showed, but no ciew was bat at murderer. In an adjoining room to the ion

man lived a teacher of language middle-aged man, whom energy, garded as a gentleman in name moral in character and tempera habits. In fact, an economica a who had a faculty of suring a might prove useful some time r to No suspicion of murder in in m ever crossed the minds of arrang nected with the investigation of about a week later, while droping the front door of his tenement but ed out his handkerchief and wn came a cork, which rolled to me a of the pavement. A detective ware stationed near there to want er passing event connected with a house, saw this cork drop and though with no feeling of fining at to the murderer in that little or rence, picked it up pevertheses his unlooked-for surprise the h of which he had also heart at the rel house, where he was a rel Visitor stared him in the face.

Without further ceremony is me ed diagonally across the street so the liquor dispensary was, and as the first one of the spignt-annia if he had ever seen that ours win "Why, yes," replied he, will so nance brightening up; "hat i tenance

Scotty's." Then I have found his nuries said the detective, rushing out.

An hour later the neighborhood wild with excitement in conseque of the arrest for murder of Tun ! ell, the teacher and neighbor d old Scotch bachelor.

The only evidence against his the cork, which he acknowledge having dropped, but asserted having out the trial that he had found the court-yard of the tenement days before it dropped from 10 % The jury, however, miscini citizens who were incensed at 3rd edy and determined to hand some for it, found the teacher guittthe judge sentenced him to be set shortly after.

The execution day came of connection with two other posts.

Ewing was hanged. But Ewing would not die neither if s enlation nor by a broken sed had to be taken down and make to another test. This time for broke and Tom got upon his set. Countried on Page 5.



DOUESTIONS OF A SPIRITUAL NA-TURE 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.-We are told that our destiny is fixed; that we cannot alter it. Again we are informed that we make or mar that destiny. Also, that whatever we desire to do we can do, since ability accompanies such desire. Is not this latter statement implying that we control our own life or destiny ?- E. F.

Answer .- Our destiny is fixed, in that every soul has to unfold as a rose to reach a certain individuality. Of course, according to this we are moved or attracted to certain lines of labor or spheres to carry out the cause upon us. No two souls being exactly a...e, their experiences vary. If our underlying cause happens to be one that leads us into easy paths, we can assuredly mar it by folly or waste, or neglect of duty. etc. We can all do what we desire to do, if we have the determination to do But remember that man's desire cannot rise above his intelligence—his natural abilities, his qualifications. A fool may wish to be a king, but that does not imply ability to be one, unless a fool of a king. And so it would be in all desires not based on reason or ability. No sane man would aspire for something beyond his reach, or which reason tells him cannot be. But if level-headed or intuitive he will be prompted by nature and desire manifesting under such circumstances is often a hint of what may be or what is actually coming. We do not control our destiny in entering the world is a fact none can deny. Nor our childhood's unfoldment. Circumstances may lead us into paths not very desirable nor sought. And yet we may exercise a certain control over it all. We may control our passions, and by so doing rise to eminence unexpected. But as to an absolute fixed program, there is none, nor entire freedom to select our own course. All we can control in the matter are our inherited weaknesses, and as we control these we control our destinies.

Question.-One writer tells us that a pure aura cannot be touched by an evil thought directed against it. Another informs us that sensitives feel what is directed against them, whether the thought be good or evil. Is any distinction to be made between the two classes of sensitives-those having a pure and others creating an impure aura?-R.

Answer.-A pure aura is protection from contagion, moral or physical, but not from suffering as a sensitive if spiritual strength (positivity) is lacking to oppose it. But sensitives have the advantage over non-sensitives in knowing where they are being opposed and will not be taken by surprise, as

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Question .- Is suffering absolutely essential to a high state of spiritual unfoldment? If as we have been told, it is an important factor in the spiritualizing process, why have the guides of the most advanced psychics (to use their own language) shielded them from all cares and sorrows, in order that the lofty character of their mediumship might not be impaired?-In-

Answer.-Suffering is not absolutely essential to spiritual unfoldment, is graded shows that it is not an absolute necessity. It is only the present condition our forefathers left us in that makes it so just now. The next bereaved by losses.

generation will have an easier road to travel. That spirits shield their mediums to a large extent is quite natural -as much so as a parent would shield a child. Sympathy does this, But where the discords are very marked in a medium, spirits are compelled to let nature take its course, though not without trying to modify them as much as they possibly can. Mediumship beginning in youth-before the boy has been corrupted by materialistic environments or the mind become set in erroneous ideas—will, in the majority, reach the goal without inconvenience; for body and mind can be moulded to suit the spirits controlling or guiding. When a man or woman aspires for medial development, he or she ascends to a higher sphere at once. The conflict of the old with the new results in a sort of forced spiritual growth, and that causes the suffering. New aspirants, therefore, should not be too eager to attain perfection-not be too ambitious at once. Systematic development is the only safeguard from extreme physical or mental inconvenience.

Question.-Do thoughts remain intact or bleng together in space, forming realms? Do the various grades of spirits draw upon these? What is ...e latter's relative position as regards the earth?—Investigator.

Answer .- 'The second question implies a belief in the first. But to answer the second we must establish a foundation to stand upon. If thoughts are things they must partake of the same nature that all creations do, being relative and absolute, mortal and immortal. How much of a thought is relative or mortal, perhaps depends on how much of it is material or out of harmony with spiritual law or spirit. We know that selfishness, the antithesis of love, is out of harmony with spirit or law, and that love is not, but of the same element. Furthermore, that selfishness or evil is relative and love absolute-mortal and immortal. If love is immortal thought is. But as love has an antipodean sense or imimpulse, thought must have, thought being to the brain or nerves what love is to the heart or blood. If only the good, the true or pure is absolute or immortal, then all thoughts do not remain intact, for there are many bad ones among those created. Taking for granted then that the good remain, they are very apt to blend together and form an intelligent force center, sphere or atmosphere around this globe from which all other intelligent entities can draw. We may call such a condition the psychic world. The relation of spirits to earth depends upon the use they made of their thoughts (their intelligence) during mortal life. If of the earth earthy they will be as closely allied to material things as they were in the physical body, and feel all that mortals feel-good, bad or middling. If thought has been used for spiritual culture, the individual will find himself attracted to conditions harmonizing with his mentality or astral body, the latter conforming to the acts and thoughts of the mortal in the past, and enjoy the sweets of the psy chic world.

ERRATA.

In the third column of article in issue of Nov. 28, page 2, eight lines from top, it reads, "Mr. H. attempts to convey the impression that the spirit hypothesis are antagonistic to each other." It should read, "the spirit and telepathic hypothesis." In the same paragraph for "infringed," read "impinged," and further along, instead of "What Mr. H. calls 'subjective mind.' " read "'objective mind.'" In the last paragraph of the first column, in the though few reach it without their fifth line from the bottom, after the measure of suffering. The fact that it word "purpose," insert, "in that it has stayed the march."-J. S. Loveland.

Remail The Light of Truth to those

THE SPEAKERS' ASSOCIATION.

I am receiving a number of responses from platform workers approving the holding of a speakers' convention. The main objection seems to be the personal expense that will be incurred, which many cannot afford. It is suggested that many cities, or some camps, centrally located, might offer inducements for the convention. Then pay meetings, with special exercises, could be held each evening and the proceeds be applied to pay a liberal per capita. That should materially lessen the individual expense. All platform workers who are interested will please address me, during December, at 283 Seventh street, Buffalo, N. Y.

G. W. KATES.

suffering.

HEEDLESS WOMEN.

They Pay a Sad Penalty for Their Neglect.

If women only heeded first symptoms-nervousness, backache, headache, lassitude, loss of appetite and

sleep; palpitation, melancholy,"blues," etc., and at once removed the cause with Lydia E. Pinkham's Vegetablo Compound. there would be much less

But they are careless, or their physician is to blame, and they drift into some distressing female disease. The Vegetable Compound at once removes all irregularities of the monthly period: inflammation, ulceration and displacement of the womb, and all female troubles. All druggists have it. Write to Mrs. Pinkham at Lynn, Mass., if you wish for advice, which she will give you

"I should not be alive to-day, if it had not been for Lydia E. Pinkham's Vegetable Compound I was suffering greatly from an attack of female weakness, and nothing I had tried could give me relief; when by the advice of a friend I began the Compound. After using it two months I was a different girl, and now at the end of six I am entirely cured."-MRS. ANNIE KIRKLAND, Patchogue, L. I.

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Or "Spiri Experience in the World Beyond," by spirit Wm. Barron. This story makes an 80 page closely printed book and will afford a hundred-fold that amount of satisfaction to read it. It estresses it fluence with it that is soul-elevating which a perusal will captain.

Principle Formeless this office.

DESCRIPTIVE MENTALITY

Of the Head, Face, and Hand, Of the Head, Face, and Hand, By Prof Holmes Whitter Merton, A concise and practical method of learning to read the character, habits, and capacities of the mental faculties from their definite again in the head face, and hand. If untrated, In its treatment of Palmistry there are 18 full pages of drawings all persons by comparing their own hands with the drawings, can see a once their own nature all century as portrayed by these rights. In a and the a logs that are present in their hands. 176 large pages, Price 50 cents.

Life and Healing. A segment of "piritinomy, by same suther; an interesting book on the method of keeping well by the study of the career. 25 cents.;



J. D. ARRAS.

Mr. Arras has for a number of years been identified with the spiritual movement in Columbus. He is among the most respected of its citizens, an active business man, and at present the president of the Columbus Spiritual society.

The World of Psychics and Liberal Thought

One of the engine houses of the Cleveland (O.) fire department is claimed to be infested by the ubiquitous ghost. The engine house was built in 1858 on the site of an old cemetery, and some years later the firemen were disturbed nightly by various inexplicable occurrences peculiar to psy-Finally the manifestations chies. ceased and for more than twenty years not a sign of them has been seen or known. But about two weeks ago there was a revival of "the power" in the old engine house, more effective in one sense than the whole evangelistic work of Moody. Captain Whyler, who seems to be one of the chief targets of the ghosts, has been telling his experience. He had not heard of the former visitation, and when Chief Dickinson told him about it Whyler was very much affected. As told by him the firemen, especially Peter McMahon and John Schwartz, besides himself, have had some mysterious experiences. One night the gong sounded No. 12. When the firemen arrived on the spot all was peaceful and quiet and there were no signs of fire. The company had barely gotten back to the house when the gong clanged again many times. Suddenly a shrick came from the cellar and the horses began stamping as if in terror. Then came a chorus of laughter, followed by another shriek and the sound of a body falling on the floor of the engine room. The men state that this program is carried out every other night. The firemen named above appear to be particular objects of the ghostly pranks, probably because they are mediumistic. They state that they feel hands on their faces after they retire.

West Union, O., has a haunted jail. Two prisoners in separate cells were badly frightened by an apparition which passed the doors of the cells, blowing out the light of one of them and hissing in at the other. Sheriff Dunlap is satisfied from the condition in which he found the two prisoners after their yells that they saw, or imagined they saw, a veritable appari-

Sioux City, Ia., has a ghost. It is in the Silberhorn packing-house, and the management of that aesthetic institution can't keep night watchmen any longer. The manifestations are said to have been going on for months.

Three hundred thousand dollars is to be put into a unique structure in Chicago, called the Temple of Light. It is to be devoted to the teaching and work of the occult forces, astronomy, vibration, magnetism, life. Nothing like this structure has ever before been conceived in architecture. It will represent the circle, cube and pyramid, the circle forming the base upon which will be the cube surmounted by the pyramid.

The Mexican government has declared void the colonization scheme of A K Owen in Topolobampo.

Residents of Churchville, a small town near Rochester, N.Y., assert that they have seen an apparition in the air similar to the one heretofore seen in Wayne county, that state. They say its countenance was luminous and animated, and they believe it to have been the same angel seen at these other places.

A formal dinner to Messrs. Foote and Watts, the English Liberals, was given at the Hotel Marlborough, New York city, on the evening of the 15th

In his automatic writing, so-called, Mr. Stead at times touches closely the pulse of heaven. In his letters from 'Julia" in Borderland appears the following bit of philosophy: "And what we have to say to you and through you first of all is this: you must have time to think of God and His manifestations as Love, otherwise you will crowd God out of your life; and a life without Love is a life without God. What you all need is a halting place now and then; a resting-place in which the angels of God can commune with the Soul. What chance have you of realizing the truths of the other world if you are perpetually racing to catch trains in this? I know you must eatch trains. but what I plead for is that you should make time, at least for a few minutes a day, in which to catch Eternity or a glimpse of it and of Eternal things."

A private letter to the editor from a prominent and worthy citizen and Spiritualist of Fullerton, Neb., contains the account of a remarkable vision which occurred to him on a recent night. He says: "I had a queer experience in a dream last Saturday night. I awoke in a fright and saw fire burning a building. I had slept well and was in a perfeetly healthy physical condition. I told my wife that I must look after insurance. On yesterday I learned that fire had burned one of my houses on Saturday night. It must have been a few hours in advance of my dream of fire. Was I not notified of this fire in my dream? And if so was it not spirit friends who did it? There are many strange things that we are beginning to solve.

Clairvoyance, clairaudience, telepathy, telegy and hypnotism were interestingly interwoven in a lecture by Dr. C. W. Hidden, recently delivered at his home city, Newburyport, Mass. Dr. Hidden argued that man is a spiritual and a physical being. Speaking of hypnotism, he placed great stress upon its value as a therapeutic and anaesthetic agent. Being one of the foremost hypnotists of this country. his teaching on the subject is of prime importance.

Rev. Dr. Sprecher of Cleveland delivered the tenth lecture of a course recently, the subject being, "Leasons from the Wonders of Hypnotism."

In the death of John M. Geupel the city of Evansville, Ind., has lost a disnguished citizen. Mr. Geupel became convinced of Spiritualism some thirty years ago, after a long and patient investigation.

M. Liebeault, the celebrated hypnotist of the Nancy School in France, being asked by Miss X. whether hypnotism may be used as a method for discovering crime, answered that it is of no value in that direction. few cases are on record, perhaps four per cent., in which the hypnotized subject has confessed to crime which he has committed or seen committed, a confession which he had not strength of mind to make in a waking state.

"Hypnotism from the Hindoo Stand point" was the subject chosen by Virchand R. Gandhi in Masonic temple. Chicago, on the 5th inst. This learned Jain has accomplished a great work in this country since he came here several years ago, and many of the heathen have drank of the waters of a new life through his efforts.

Maria Barberi, the Italian peasant girl who in a fit of passion killed her faithless lover, has been acquitted of the crime of murder on second trial in New York city.

Mr. James Logan Gordon, in an address in Boston recently on the Back Bay episode, expressed himself to the effect that the trouble with Spiritualists today is that they emphasize the fact that spirits can be materialized. instead of emphasizing the fact that persons can be spiritualized.

Bradley C. Newell, the "Vermont Blacksmith Healer," as he is called has been showing the New York Herald people how he performs his cures.

C. A. Broten, a Winona (Minn.) fakir who has amassed a fortune humbugging people with "love powders," has been arrested by the United States authorities.

William Romaine Newbold of the University of Pennsylvania addressed the Philosophical club of Bryn Mawr college recently upon "The Signiftcance of the Psychical Research Movement." Perhaps the Henry Seybert bequest of \$65,000 to that university will bear fruit after all.

"Yosemite as I Saw It" is the title of a neat little booklet, tastefully illustrated, by Dr. Cora A. Morse of San Francisco. The price is 50 cents per

International arbitration may be said to have become engrafted upon the law of nations as applied to this country and Great Britain by the recent treaty. This is a great step toward a civilized state. War such as would be carried on between any two of the great powers of the world today would be a monstrous butchery, a costly game.

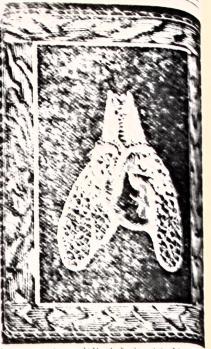


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WHY DO WE SING!

Man first began to sing not because e wanted to be heard or make a tivas out of it but because he felt an mate desire to do so: nav. a neventiat times, as the birds feel. It is an spression of harmour with naturenature operating through us grough the matter which environs us spiritual or soul entities. When the sh is free from sensual or vicious le clossed by impure or uncharitae thoughts infused into the bloodsings with nature; or, nature is ensled to sing through the flesh. We induntary do our Master's bidding. any are constantly choked up to the either with some sensual impurior prejudiced thought or emotion. brough these nature can never sing. Mhers have their hours or days of f nuser leaning, as it were times when all impurities of the flesh are passed off by natural processes, and harmony with spirit is once more restored. But ttle habits, weaknesses, ill humors, rejudices arise again to fill up the pres with bad magnetism, and no dere to sing is manifest. Thus blessed he who can always sing that is est sing by an inner impulse or

It True, What of It !

Clairvoyance - Spiritual Percep. tion-Seership.

BY LYMAN O. HOWK. To rational thinkers this oft repeated objection sounds idiotic. Yet it is a standard argument(*) against Spiritnatism, that, even if true, it adds nothing to our sum of knowledge and does the world no good. It is often assumed that all the communications are drivel. the only object seems to be to satisfy curiosity and morbid imaginations, without any effort or desire to benefit anyone. This will apply to much that passes for Spiritualism. But will not the same objection apply to a class of any and every religious sect? Will it not apply to Christianity itself as we have it today? If any one thinks it will not let them attend a hible class and listen to the intellectual wrestling of Christian glants over the plagues of Egypt, the dealings of Jehovah, the value of baptism and sprinkling, the unpardonable sin, resurrection of the the body. Balaam and his clairvoyant beast, salvation by faith, witchcraft, "familiar spirits," Jonah and the whale, reincarnation of John the Exptist, the fatal "looking backward" of Lot's wife and any of the delicate passages in Deuteronomy and other books which no clergyman dare read in public. But every good thing has a shoddy side, for human nature is a mixed product of all sorts, evolving slowly but surely a better spiritual life. To enumerate all the good or all the folly that has been associated with mediumship would be an impossible, as well as useless, task. But salient illustrations of the beneficence of Spiritualism are abundant, and each department should be put on record in such a way as to be reliable history. for we are making history every day. In the notable little village of North Collins, Erie county, N. Y., lives B. F. Train, a man of sterling qualities, a fine scholar and a mathematician of unusual ability. No one who knows him would think of questioning any statement he makes. Besides this, he is a natural seer and clairvoyant and the hystand of that rare woman and inspirational poet. Emma Train. I have known them for many years and yend computation. can youch for the moral character and rigid truthfulness of both. From Mr. sciousness manifest. Train I have permission to publish the following as an illustration of the good

o Pa. In a large barresun he was waiting, while a number of men came in and called for drinks. Among them was one larger than the rest, a stronglooking six-forcer, behind whom appeared a woman who followed his every step. He took his glass to drink and the woman placed her hand upon his and pushed it downward, and he sat it on the counter. After a little waiting, in which he seemed to be in a quantary, he again raised the cup to his lips and again the same band pushed it away and he sat it on the counter. He sat as if desed for a minute or two the woman standing behind him or close at his side, and the think time he raised the fated glass to drink, and again the same gentle band pushed it from his tips and he sat it upon the counter, looked about the room and stepped back and took a sent beside tira Train. A few words passed between them, when this Train asked him why he did not drink the whisky which he several times put to his tips. He replied that he could not. "Why not?" asked the seer. "I don't know," he said, "but I could not taste "I can tell you why," replied the it. " seer; "your mother stopped you." With a look of surprise he auswered. "My mother is dead." "I know it." said the seer, "but she is here and I saw her put her hand on your's and push it from your lips." He then gave him such a minute description of the woman that he was startled, saving, That is exactly as my mother looked." And then the seer gave her full name. which so trightened him that he did not seem to care for anything more. the was a Catholic, and of course superstitious and afraid of the living who are called dead. Catholics believe in spirits and spirit communion, but the priests warn them against attempts to communicate with departed friends except as permitted by the church and under sanction of the priest. Hence they are atraid of the spirits that come to us with messages of love or helpful chiding, or healing words, without the sauction of the church. I am not a seer, but I sometimes see things that others do not. Once in Elmira, near the close of a lecture, I saw, or seemed to see a peculiar light encircling a large part of the audience, and in it. over a particular location in the hall. appeared a large circle of Sisters of Charity above the heads of the audience. I have had such visious occasiqually, but I think this is the outy one I ever spoke of to the audience. After the superior condition left me I felt impressed to relate what I saw. and pointed out the center over which the spiritual circle hovered. I had no knowledge of any Cathoric being present, but I noticed as I related the vision several people from that part of the audience hastily went out. learned afterward that in that particufar locality there was a group of Catholics who had remained, apparently interested in the lecture, who were frightened when I pointed out the locality where this heavenly circle appeared, and got out as soon as possible. Whether they ever came again I know not Superstition keeps millions from sharing the aweetest blessings that heaven bestows. What but love and kindness could descend from such a circle of shining souls upon the honest seekers for spiritual truth? If we are not enlightened and blessed by spirit communion the fault is ours. If we properly use our gifts and opportunities and offer to the spirit world an hopest purpose and high aspirations, the value of spiri, communion is be-Love is the highest degree of con-

DEATH FROM USE OF TORACCO following as an illustration of the good works, accomplished in a great variety of ways, by the kindly offices of spiritual beings—our arisen friends. Many years ago from Train was in Tarport. "DIRT DEFIES THE KING." THEN

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Rosetti, the past, sava:

I have been here before.

Hut when or how I can not tell:

I know the grass beyond the door, The sweet, keen smell, The sighting sound, the lights around the

spirite

ion have been mine before How long ago I may not know; thus fust whom at that awallow's sout Your neck turned so. Some vett did full 4 knew it all of yore

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Voice of the People.

A Primary Lesson for Young Psychics.

So much has been written regarding the various phases of mediumship that little remains to be said; the gifts, socalled, of clairvoyance, clairaudience, impression and inspiration are generally understood, so far as their results are concerned, and psychic faculties are more or less appreciated as these results determine.

Mediumship is too frequently considered a special endowment, a remarkable power or a peculiar attribute of an otherwise normal individual. This is a total misapprehension and leads to erroneous judgment. To be a medium is in no way unnatural nor mysterious. It is a perfectly natural function operating in a perfectly natural way, according to known laws.

A knowledge of these laws will remove the obscurity of mysticism from mediumship and place it before the mind in its true light.

Medial faculties are simply spirit faculties, and since every human being is a spirit, it follows that every human being possesses medial faculties.

This is a fundamental fact underlying all spiritualistic truth and must be fully realized before any safe investigation can be made.

To be clairvoyant is to have the spirit vision sufficiently developed to render it available now; to be clairaudient is to hear as we will hear when we enter the spirit world; to be impressionable or inspirational is to be capable of understanding thought language, which is the language of spirit. Each of these faculties is an essential factor in a sound organization and absolutely necessary to growth.

In persons who are pronounced unmediumistic these faculties are only latent, awaiting proper conditions to mature; they always exist and can always be cultivated, in some degree, by intelligent education.

Moreover, they are always active on the subconscious plane of our being, manifesting their impressions through intuition. Intuitive perceptions are the results of these spiritual attributes which see, hear and feel upon the higher scales of our individual lives, and maintain our souls in occult correspondence with the Infinite.

Let the novice bear in mind these primary principles and exercise his medial faculties with the same prudence and discrimination that govern his physical faculties, and his investigation will be comparatively free from confusing conditions.

Impetuosity, eagerness, impatience and incaution invariably lead to trouble or disappointment; they create nental and emotional ag. ation which nilitate seriously against a true interretation of psychic phenomena.

The requisites to a safe development re, first, sincerity of purpose, which is ten they are decidedly inappropriate. passport to the instruction of those vine intelligences which are always ady to aid earnest searchers of celesil truth. Second, tranquility of mind d concentration of attention of ought upon the end in view. This is nally the most difficult lesson the vice has to learn, for in his efforts focus his thoughts upon the desired ect, he unconsciously overreaches quiescent point, and induces a state positiveness entirely fatal to all efs of the spirit educators.

produce a negative or receptive the mind must become relaxed passive, just as it is before sleen: y temporal interest must be banand the thought allowed to rest, ling calmly on that which is

responsive, or the growth may be rapid and almost instantaneous. The results here depend largely upon the inherent nature of the student and upon the association in which he pursues his edu-

The third and by far the most important law to be remembered, is that aspiration determines, absolutely, the nature of your development. This law is infallible and cannot be too strongly emphasized. Lofty ambitions are incentives to lofty acquirements, and attract superior intelligences who will act as guides and guardians if you hold consistently to the purest conceptions of your soul. Mercenary motives attract selfish spirits; vanity or curiosity attract frivolous spirits of every grade who will amuse themselves by playing pranks with your ignorance or credulity; for alas, evil abounds on the borderland of the unseen world, just as it abounds in our physical world, since spirits do not change in character when they pass beyond the veil of death.

Psychic education should be sought in congenial society and under the care of a spiritual minded, refined psychic whose experience qualifies him to teach others. It is dangerous in the extreme to seek development in company of those whose aspirations are below the standard of the investigator, and right here may be found the raison detre of so much that is mediocre and compromising in mediumship.

If these primary rules are rigidly followed your success will be in direct ratio to your perseverence and determination; and if you are willing to labor energetically for your own advancement, you can facilitate your progress by a course of reading bearing upon the end to be accomplished.

No profound or thorough psychic knowledge can be acquired in a desultory way. If you studied arduously to attain distinction in the school of the mind, so must you apply yourself resolutely and patiently in the higher school of the soul if you would acquit yourself honorably.

The writer has witnessed so much of the suffering and disappointment resulting from misguided developmentso much of the mental ruin attending investigation without chart or compass, that Le is impelled to utter a cry of protest and warning for the benefit of these entering the psychic path. If wisely followed it is rich with the blessings of peace and knowledge; if injudiciously pursued it is a way of 25c bitterness and thorns.

PAUL AVENEL.

CORRECTION.

Editor Light of Truth: In cutting down my article on Music Books to make it conform to the space that could be spared for it, the meaning was unbe spared for it, the meaning was un-intentionally changed and I would consider it a favor if you would grant space of the spare of th me space to explain myself.

First, I do not indorse the books First, I do not indorse the books wherein the words are changed and old tions. By Thomas H. Huxley, F. B. S. 15c. tunes are used. In nine cases out of

Second, I have no intention of publishing a music book. Many concluded that I had and sent me orders for the book. I believe such a book should be published, but it should be under ...e auspices of the N. S. A., and should be edited by thorough musicians. While I am intensely interested in music, both vocal and instrumental, as my many friends in the United States know, I hardly consider myself competent to take the responsibility of such a work, even if the financial difficulty was removed.

W. H. BACH.

FOR DYSPEPSIA HORSFORD'S ACID PHOS-PHATE.

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THE EVIL EYE.

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Immortality may be affirmed of what has had a beginning, but will have no end, as angels and the soul of man .-Isidore.

Read "Higher Realms," by Arthur F. Milton, as a prelude to its sequel. "The Psychic World."

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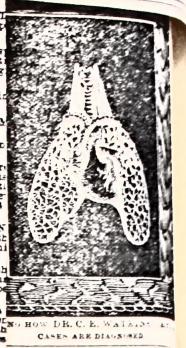
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Man first began to sing—not because he wanted to be heard or make a living out of it-but because he felt an innate desire to do so; nay, a necessity at times, as the birds feel. It is an expression of harmony with natureor nature operating through us through the matter which environs us as spiritual or soul entities. When the flesh is free from sensual or vicious bile-clogged by impure or uncharitable thoughts infused into the blood-It sings with nature; or, nature is enabled to sing through the flesh. We involuntary do our Master's bidding. Many are constantly choked up to the fill-either with some sensual impurity or prejudiced thought or emotion. Through these nature can never sing. Others have their hours or days of housecleaning, as it were—times when all impurities of the flesh are passed off by natural processes, and harmony with spirit is once more restored. But little habits, weaknesses, ill humors, prejudices arise again to fill up the pores with bad magnetism, and no desire to sing is manifest. Thus blessed is he who can always sing—that is, must sing by an inner impulse or prompting.

Of course, there is fraud in this, too; for we can sing by note or by premeditation to make an effect or to gain a certain end. But that is not our subject, it being a matter of conscience for the pretender to settle with nature whom he or she is imitating.

The birds sing because the nearest in accord with nature on certain lines -notably in expressing its joyous or healthful condition. Birds are of the healthiest in material life, and edible as they are free from sensualism or hatred. All do not sing, but they manifest their joy or nature's joy in other ways, as any casual observer may notice who is himself touched by nature's harmony. Sensualism and hatred—as all birds of prey have—vitiates the flesh of birds and animals as it does that of man. Even carrion birds refuse to eat human flesh too much contaminated by seasoning, whisky or tobacco. If it repels these, how much must it repel spiritual nature or its inhabitants?

Of course, there is limit both ways. Man need not go to the opposite extreme of a worldly life. Occasional self-denial or abnegation, however, is healthful, in that it neutralizes the effects of opposite extremes or overindulgences of the past; and the more of the latter we have behind us the more abnegation will be necessary to balance our account with nature—to bring our flesh into harmony with it and permit its sweet and cheery voice to sing through us as it is intended, and for us to enjoy it measurably. Temperance and humanity are means to the end. By consistent practice of these two principles of nature all mankind would sing.

HANGED ON THE EVIDENCE OF A CORK.

to tinued from Page 10.

hang an innocent man!

This had such an effect on the threats to hang the sheriff if he insisted on carrying out the execution. Tom was taken back to his cell to await citizen of the community. results.

lower floor herself.

Hearing of the evidence on which Tom Ewing was hanged—though hap-never seen again. pily not executed-her feelings arose to highest pitch in his behalf, and she exclaimed without fear of the conse- spiritual aspiration.

quences: "Then I, too, should be hanged on circumstantial evidence, for I had that cork in my possession before Mr. Ewing ever saw it, and that was two days after the murder of my old tenant. I threw it in the yard myself, and Mr. Ewing told the truth when he said he found it. Now, there!'

"But where did you get it from?" asked a bystander.

"Bring in the sheriff and I will show him the man, and probable murderer, she replied.

Several of the listeners volunteered to do her bidding.

A few minutes later the sheriff, a detective and several deputies entered the sitting-room of our hostess.

There she told them that two days after the murder she wanted a cork for a vinegar bottle, having lost her own. Knowing that her Russian peddler tenant, who occupied a room on the same floor with the murdered Scotchman, had a sort of junkshop in his apartments, and could accommodate her with anything from a pin up to a second-hand pulpit, she called on him for a cork. He gave her one. On fitting it to the bottle she saw the number 10 branded in the sides. Not regarding it as anything worthy of serious consideration, she continued to press the cork down, when to her chagrin the bottle slipped from her hand and broke. She gathered up the fragments, among which was the unlucky cork. No sooner did she notice the latter when she impulsively said, "Bad luck to you!" and threw it out of her back window into the court yard.

As soon as she finished with her story the sheriff said: "Up to the peddler's room, boys, we have our man!"

A moment more the entire party was hammering for admittance at the Russian's door.

No answer being given, the sheriff plied his foot to the lock and the door flew open. No one was there. A hasty inspection of effects was made, when one of the deputies picked up a flask, saying, "I wonder if that cork would fit this bottle?"

Handing it to the sheriff, he replied, "I'll take it across the street and see if they know it."

Upon reaching the barrel-house he accosted the same clerk who had first recognized the cork, and who had appeared on the witness stand during the trial to testify to that effect.

He took the bottle in his hand, turned it over and said: "Why, certainly I know that bottle. I could tell it out of a thousand. I know it by that 'wart' in the shoulder. That's old Scotty's bottle, and I'll swear to it!"

"That'll do," answered the sheriff, and he walked out of the shop,

A half hour afterwards the neighborhood was again wild with excitement on account of the new discovery, but in this instance they did not cage their man. The peddler had got wind of the affair before the arrival of the sheriff and had disappeared-nobody knew where. But a searching investigation was instituted among the peddler's effects and sufficient evidence found to prove him the murderer and aided and cried out, "You can not have the court judgment rescinded concerning the unhappy teacher.

When brought into court the latter crowd that a general protest went was the recipient of much sympathy forth, almost ensuing in a riot, with and regret on account of the mistake, and was told to return home and consider himself once more an honored

Looking up with a sad expression, In the mean time the landlady of the he quietly but firmly replied: "While siver or money or der tenement aforementioned returned thanking you for your kind words, from a journey, whence she had gone your honor, I can not accept the invitwo days after the murder of the old tation; for I don't feel at home in a tenant-she occupying a part of the community that will hang a man on the evidence of a cork!"

He left town then and there and was

Many mistake human ambition for

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-Professor Carl Sextus, the celebrated hypnotist, is now located at No. 184 Lexington avenue, New York City, and intends making that city his future home and is prepared to give instruction in hypnotism.

-A good test hedium or slate writer is wanted by Mrs. J. W. Kratz at Evansville, Ind., to locate there for the winter and aid the above in her publie work. The best of references required. Address Mrs. Kratz at No. 1 Madison avenue, Evansville, Ind.

-Poets who insist upon sending us their "first efforts" will please take notice that we have no space for such nor time to wade through them. We want only first-class matter, written by old experienced hands, who have expended their "first efforts" on papers running an amateur column.

-Mr. Robert Whitehand, a resident of Washington, D. C., and well known as the proprietor of the "Old Curiosity Shop," recently committed suicide in that city. It is thou; It that his mind was unbalanced as the result of a course of medical treatment he had under gone. He was interested in everything pertaining to Spiritualism and was well liked by those with whom he came in contact. May his spirit prog ress to higher realms, -O. W. H.

-Miss Maggie Gaule of Baltimore has been giving tests before the Firs Spiritual Church of this city at Odd Fellows Temple on High street. Her ministration has been a perfect success, in that her tests were fitting and striking in every particular. With Hon. O. P. Kellogg as the swaker. Columbus Spiritualists have been enjoying a rare treat, and withal manifesting their appreciation of it by large attendances and enthusiastic cooperation.

-Movements of medium notices are only free to those who have never a trial advertisement, during this or the last administration. and notably to new workers just entering the field, but vouched for by some prominent Spiritualist or chartered society. All others are expected to enclose regular price for the same-10 cents per line, one insertion. Those who are willing to take all the patronage they can get without feeling like paying the medium which brings them this patronage cannot thrive spiritually.

-- It is beginning to be a question with us whether we are not being imposed upon by pretended solicitors for aid. Recently we printed a notice for such a request, but two correspondents write us that there is no such person known to them in their community. Now ,the latter might possibly be mistaken, and so we give the solicitor the benefit of the doubt, but would say that hereafter no requests for private aid will be allowed in our columns unless the writer has the endorsement of at least two prominent Spiritualists or well-known officers of a chartered so-

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

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C. J. Barnes, trumpet medium, may be addressed for engagements at 187 East Lynn street, Anderson, Ind.

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

Mrs. Steelman Mitchell is serving in Minnesota for December; has a few open dates for 1897. Address at all times, 109 Van Voast avenue, Newport,

James T. Morrison of Ithaca, N. Y., is open for engagements for temperance lectures (non-partisan), or for spiritual conversation, without compensation, after the first of January, 1897. Address as above.

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