

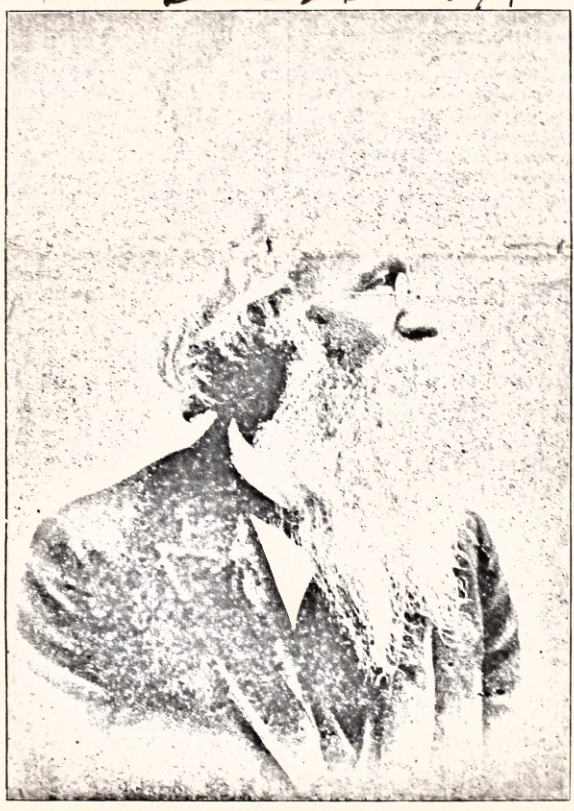
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# Light of Truth

Dec 26-1899



James G. Clark, Poet-Singer.

An Exponent of the  
Philosophy of Life.

HARPER ILLS SYN COLS OIL



# 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 ultra-gaseous 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 donor 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, clairaudient 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 dicky, 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 the cloth from under his coat when he

ran to the platform. I also have proof 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.

"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 investigation 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,' 'somnambulant,' '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 so-called 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."

Professor Elliott Cones, one of the leading scientists of America, in a brochure entitled "Signs of the Times," says: "My whole training in life has been that of a scientist, accustomed to cool, critical, skeptical, yet unbiased examination of any question that comes up, scrutinizing all things to the best of my ability, submitting all propositions to the test of verification by

actual experiment. \* \* \* Will have the opinion of such a person who have described, who, for about years, has studied, watched and lowered the phenomena of so-called Spiritualism and who speaks from personal experience with almost one of them? Then let me tell you know that the alleged phenomena of Spiritualism are true, substantially alleged. \* \* \* When I say that alleged phenomena of Spiritualism are substantially true as alleged, I mean that every one of the several different kinds or classes of physical manifestations can, and, as a fact, does occur. After stating that most of the exhibitions are "fraudulent," "obscure, perplexing and unsatisfactory," and still others "illusory or deceptive and wholly misinterpreted," concludes by saying: "Yet with these admissions, and all these omissions for lack of evidence, through erroneous conclusions, the residuum not thus set aside is a vast array of natural phenomena which cannot be put aside, can not be accounted for, as yet, and have not yet been explained to the satisfaction of science or of average every-day common sense. In a word, we do not know what these phenomena mean, unless indeed tremendous admission again!—they mean what they say."

In spite of Dr. Hall's failure to find anything worthy of credence in psychical manifestations, we still hold that these manifestations mean exactly what they declare to the world, and that they are produced by departed spirits. Spiritualism offers a mass of phenomena to the world, which must be systematically and philosophically arranged and analyzed. In geology there must be a collection of fossils; before Spiritualism there is necessarily a collection of facts. From this collection of facts called spiritual phenomena our philosophy has been deduced. Every investigator should remember that one must become a Spiritualist as one does a mathematician or an astronomer, by growing through knowledge.

That there are frauds connected with the movement no one ever attempts to deny. There are frauds in every movement—even in churches and universities—but these do not militate against the church or the university. The A. why should they against Spiritualism? When found masquerading under a sacred name? When the medium poses before the public, lovers of order and novel are always on the alert, while demand after demand is made upon him for more and more startling phenomena. The public are never satisfied, and he is morbidly crazy for the occult never gratified; new wonders and marvels are constantly called for. The medium feels that the demands must be met, or he will lose the financial support of the public. Against moral responsibility stands love of notoriety and passion for the acquisition of wealth. Far too of these sensitive wavers, then, surrender his manhood. I would not excuse the fraud, but I ask, who is to blame? Does not the public, yea, do not investigators owe a duty toward the medium which they far too often fail to perform? Let us ever approach the sacred altar of Spiritualism with a sincere desire for the truth, and throw around all sensitives the protecting arms of our love and sympathy. We do not deny that sleight of hand may account for all that Dr. Hall witnessed, but we do know from the disputable testimony of some of the leading scientists, divines, statesmen and scholars of the world that genuine manifestations of spirit power have been witnessed again and again in the presence of two of the very best that he stigmatizes as frauds.

The weakest explanation I ever saw of independent slate writing is the Dr. Hall. Many times these messages are written in the very handwriting



those from whom they purport to emanate, and other times the message itself contains internal evidence of its genuineness. The explanation that the message was written on the slate with invisible ink, and this writing developed by the use of hydrochloric acid which was contained in a capsule in the palm of the hand of the medium falls far short of explaining independent slate writing as witnessed by hundreds of investigators. I would like to know what kind of gas Dr. Hall would use to develop fac-similes of the handwriting of deceased friends and relatives, and if they generate the same at Clark's university? I have had ample opportunities of thoroughly investigating the phenomena of independent slate writing. I have more than once furnished my own slates, and upon several occasions the medium has never touched them and yet the results were most satisfactory.

The doctor's explanation of table-tipping would hardly explain many manifestations I have witnessed in different parts of the country, in private homes and with non-professional mediums. 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 gently 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 piano tip from end to end and rise from the floor several inches by a young lady simply placing one hand upon it. There was no ring in the piano and no hook in the ring upon the hand of the young lady. We have had many careful and painstaking investigators of physical manifestations. Among them may be mentioned Professors Crookes, Varley and Wallace, James Sargent, Robert Dale Owens, William Denton, Professor Hare, Professor Henry Kiddle and Henry J. Monro; and the many books and papers written by these men prove to the thinking world that they were careful and scientific investigators.

The mental phenomena open a great field for careful investigation that the world cannot afford to neglect. Professor Oliver J. Lodge in his address before the section of mathematics and physics of the British Association for the Advancement of Science at Carlisle, England, August, 1891, urged upon that body the necessity of their exploring what he was pleased to term the "borderland of physics and psychology," which "might be called the connection between life and energy, or the connection between mind and matter," and he closed his remarks by impressing upon his hearers that "such a systematic advance is now beginning to be possible in a fresh and unexplored direction," and if his prognostications were correct, may turn out to be one of special and peculiar interest to humanity.

In an article on "Psychical Research, Laws and Theories," by Rev. Minot J. Savage, he declares that "clairvoyance and clairaudience are well established," that telepathy and mind-reading are facts. He concludes as follows: "Do these facts only widen and enlarge our thoughts concerning the range of our present life, or do they lift a corner of the curtain and let us catch a whisper or a glimpse of a face, and so assure us that death is only an experience of life and not its end? I take the latter. And I believe the present investigation will not cease until all intelligent people shall have the means in their hands for a scientific and satisfactory decision."

In whatever direction you remain the Light of Truth now it will take you.

Every victory gained over self reveals itself into mental force.

## Cora L. V. Richmond.

The subject of this sketch is, perhaps, next to Andrew Jackson Davis, the most universally known worker in the Spiritualistic ranks.

Mrs. Richmond has been in the field about forty-five years, having begun her career as a speaker when but just

her practical impressions, both as prelude and persuasion, are calculated to touch a tender spot in the hearts of the most callous or indifferent.

As an individual she impresses with earnestness and whole sympathy, due perhaps to her mission as a medium and revelator, a mission not leading up a path of roses, and intuitively felt by the more sensitive of her hearers.



entering her teens, though born a medium. She is still a fine-looking and vigorous woman, and much admired by a large following.

Her influence as a speaker is to awaken the higher emotions in her hearers, and leave an impression never to be forgotten. Her inspirations are highly philosophical—often beautifully sublime and elevating in the extreme.

### 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 eternal.—Lactantius.

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 passage 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 powers—to be resolved into its first principles. But this cannot happen in the soul—it is the breath of life.—Irenaeus.

Poetry is the rhythm of thought.

As a worker she has filled every department in our cause—society leader, organizer, pastor, missionary, comforter, 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 Spiritualists' association.

### A QUEER BIRTHMARK.

The queerest birthmark which the authorities tell anything about is on the back of Joseph Rotherman's neck. Joseph is a resident of Connellsville, 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 crescent, daily increasing in size. When the moon is at the full Rotherman'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 noticeable.

To invite investigation to Spiritualism remain your back numbers of The Light of Truth to relatives and friends.

Education refines the spirit; love the soul.

## IF CHRIST SHOULD COME TODAY.

By James C. Clark.

I have come and the world shall be shaken like a reed, at the touch of my rod. And the kingdoms of men shall awaken to the voice and summons of God. No more through the din of the ages shall warblings and childlike ditties, from the lips of my prophets and seers, be trumpeted like peals of thunder.

You have stolen my hands and my voice. You have kept back from labor the word. You have challenged the universe to battle. When they plead at your feet in their need. And when clamors of hunger give birth, And the multitude pressed to be fed, You have answered with promises or powder, the cries of your brethren for bread.

I turn from your altars and shrines, And the mocking of sacrifice and show, To join in the long weary marches, Of the work you have robbed of their home.

I share in the sorrows and agonies Of the naked, the hungry and cold, And cheer to the air their homes, When your gates and your idols of gold.

I will witness the might of the spoken, I will laugh at your dangers and bores, The instant shall yield to the truth, And your leaders will grope like the ox. For the prayers of the poor have ascended to be written in lightnings on high, And the walls of your captives have bound.

With the bolts that must leap from the sky.

The thrones of your kings shall be shattered.

And the prisoner and woe shall go free— I will harvest from seed that I sowed, In the bosoms of blue valleys—

For I come not alone, and a stranger, For my weapons will sing through the night.

Till the star that stood over the Manger Shall cover the world with its light. December, 1890.

### THE NEW ERA.

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

The Scriptures say that the last enemy that shall be destroyed is death; Spiritualism says that it is not an enemy, because there is no death except the death of weakness; there is no death except that of material environment; there is no death except a material bondage; there is no death except a passage from that which seems to that which is, from that where ignorance prevails to that where knowledge exists. It is not founded on prophecies or dreams, it is not founded on the theory that you are to believe something on the testimony of another. But Spiritualism, in the very birth of this new era, comes to us and says: Believe nothing concerning man's future destiny, come and examine for yourselves. Taking that Scripture sentiment of the angels to those who visited the sepulchre, "Why seek ye 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 good.

## 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 yourself a loser instead of a gainer by the day's business. Same with your health. You eat 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.**



## CORRESPONDENCE

### An Allround Letter With an Opinion.

Editor 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 producer.

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 of it that readers of The Light of Truth may understand its scope and mission:

"It is proper under the circumstances to say only a few words in response to this beautiful welcome. In welcoming

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. We shall 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 has adopted the rite of baptism. Three babies belonging to Alderman Klotz were duly sprinkled on the 13th inst., Mrs. Ida Whitlock being the officiating minister. Alderman Klotz says he thinks it is the beginning of a new era. No doubt of it.

## THE FIELD.

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

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

RIVERSIDE, MICH.—H. C. Andrews lectures 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. Bowtell.

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 of Mrs. Nettie Howell, 415½ 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 being developed in the several home circles, and some of the tests are wonderful and convincing.—E. P. Helms.

AKRON, O.—The Akron Society of Spiritualists is in a flourishing condition. Under the able ministrations of Dr. F. Schumerhorn our weekly meetings have steadily grown in interest and attendance, until our hall (one of the largest in the city), will not contain the people. Dr. Schumerhorn's lectures are of a practical, philosophical nature, while his tests consist of names in full, messages, descriptions and psychometric readings. The society has requested the doctor to remain with them until the season closes next June. Permit me to congratulate you upon the improved appearance of our cherished organ, The Light of Truth.—C. A. Goddard.

MILWAUKEE, WIS.—The Spiritualist church is still having large audiences. Mrs. Carrie A. has been giving tests the past few weeks and has made many converts. First German Spiritualist society also having large audiences and doing a good work. Unity society having large meetings. P. White has been serving them on Sundays of this month and with satisfaction.—Corr.

PROVIDENCE, R. I.—F. H. the genial president of the Progressive Spiritual society, is giving that interesting meetings at B. T. hall, and will do all to promote the growth of The Light of Truth since its new departure. A entertainment will be held at this hall the 21st inst. It is to be a benefit for the poor. Those who can contribute by money or otherwise can address Mrs. F. H. Broadway.

SAN FRANCISCO, CAL.—The directors of the State Spiritual association had an interesting meeting here this month, which resulted in some effective work for the coming year. J. M. Peebles paid his friends a visit before his departure for Honolulu. A grand masque will be given on New Year's eve at the hall for the benefit of the state mission. Ed. K. Earle has been making large crowds to Scottish hall in the public slate writing sessions there.—Corr.

LYNN, MASS.—At the Lynn Spiritualists' association, Oscar A. delivered two very able lectures Sunday, Dec. 13, on subjects suggested by members of the audience. Mr. A.'s tests are also very good. W. H. Thomas and F. E. Andrews much pleasure by an interesting duet. At the social union on Monday evening Mr. Edwards gave a very pleasing and interesting lecture. Professor Lockwood of Chicago also present and entertained with a short address.—Mrs. A. A.

CHICAGO, ILLS.—Mrs. L. whose sweet spiritual songs and that depth of feeling and devotion, is serving the Spiritual Seigler's hall for the month of November and December. Her tests are of a high spiritual nature and are excellent. She is playing the piano beside her, plays an excellent piece descriptive of the past, how also singing in a foreign language a description of their spirit friends and their messages. She may be seen at 40 Loomis street.

MANCHESTER, N. H.—A correspondent writes that Mrs. Burnham spoke for the First Spiritual society recently, giving a large audience and general satisfaction. Since opening season they have also been giving lectures from Mrs. Nellie Burnham, E. Cunningham and Mrs. White is among the local mediums. David Thayer, their president, and his estimable wife are creditable in their behalf. Mr. Thayer is president of Lake Superior. Their present meetings are very successful and the outlook is encouraging.

HAMILTON, ONT.—Mrs. O. missionary of the N. S. A., has been on a visit, and has, by two weeks, agitated our friends in this city. We are talking of organizing a society of the N. S. A. I have heard of our best platform speakers. I have heard one who so dispelled the doubts of our citizens. She has paid all her expenses and all moneys collected will be sent to help along the N. S. A. in Canada, and the officers of the N. S. A. for us a missionary, and our blessing on the head of Mrs. Lou Maddocks.



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 Thirty-first streets, the same being the inspiration of G. V. Cordingley. As the report did not reach us until the 16th—two 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.

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. Juliette 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 subjects 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. Alldyce 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 divorce.

"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 true.

"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."

Remain 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-Jean-de-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 d'Aubenas. Manoel Clavajal of Havana is the Don Juan of the play, a

sages from the spirit world will be enacted.

The fame of Victorien Sardou is world-wide. He is probably the greatest living playwright, and while his productions are naturally tinged 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 tell you some strange stories! And now, after so many years' study, when



good for nothing fellow, the lover of 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 clairvoyance 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. There are seven men and five women in the play. Among the latter is Simone, 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-

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. Guiry, who was scheduled to play the role of Valentin Clavieres, has been obliged to make room for M. Deval. M. Guiry was charmed with the part assigned 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 success.

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

Spiritualism stands for immortality.

## 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 bulldozed everywhere,  
With the veil 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, has never died.  
EMMA TRAIN.

### THE USE AND ABUSE OF HYPNOTIC POWER.

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

The doctor, who is spending his life 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. He told how either mental or physical sleep could be induced, what advantage there was in inducing such a condition, especially in those 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 was 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 of the 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 originally in a person can be developed by the study," he said. "We can arouse something that is latent in the brain, but it is impossible 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 investigations:

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 not.

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 vitality.

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 visualizations 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 substantiated 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 "coagu-

lating and fixing," as alchemists say—or, in other words, condensing the exteriorized vitality of the subject further than is possible to occultists—render 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 Rochas'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. Eusapia uttered a cry of pain, showing that the sensation of the pinch had reperated to her, and consequently that an invisible connection passed between her and the table, which carried dynamic energy and sensation. Materializations are now known to be invisibly connected with the medium in the cabinet, and injuries done to such materialized figures reperate to the medium. M. de Rochas has shown that sensations produced in the vital human exteriorized "double" reperate 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 determined 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.

Eusapia 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.

Eusapia 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.

The positive value of these experiments, as compared with the mere

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 evidently arises therefrom that by the study of mesmeric phenomena we may come to understand the meaning of spiritualistic 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 different rooms 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 inquired: "Maggie, were you in my bedroom last night?" "Yes, papa."

"What happened?" "Why, papa, I was frightened, and you went to his bed and lay down with him." "Yes, well, what happened?" "Why, I threw a paper at you and you jumped and you jumped and you thought it was the cat." "That's all. Now sing the little song you sang," and the small quavering voice sang a quaint, simple melody, with a "Good-bye, papa, if I see you again, merry Christmas, kissed and departed.

My own name was presently "Oscar," spoke a faint voice. A person in the room was as a stranger to me except one lady, she invariably addressed me by surname, and I had previously mentioned my wife not to address me to be known. The voice was when I caught the name of a relative she had a request to make of itself a test. But nearly all voices were strong and plainly at first appearance only being weak. Male and female voices came and went in rapid succession, many of them German, about material affairs, very often test nature, as easily and naturally though they still inhabited the body, and here let me pay a tribute to the Germans. Spiritualism travels widely among them, perhaps because of their social nature and close ties. Their sturdy character and the future prove a bulwark against wave of skepticism. Sometimes a spirit requested a sitter to sing, some spirit would offer some verse in musical cadence that would be a favorite when in mortal life, what melody the voices of two highly developed spirits produced. There was in them an undeniable sweetness of tone which bears witness of that which poets dream but cannot realize here. One German spirit requested "Ein Deutsches Lied." It was sung he quickly said: "Du nicht recht. Du hast einen Vers gelassen." And sure enough, the line had been omitted because of lapse of memory on the part of the singer, and was at once supplied by the spirit. Then Red Leaf, who is a mighty voice, the strongest I have heard, shouted a war-whoop as only Indians can and chanted in Indian fashion. Katie Kinsey, whose sweetest of voices recited a beautiful poem, gave forth an invocation, and only angels sing, closed the seance. These two, with Dr. Sharp, are controlling spirits. All are under guidance of the doctor, and obey—when they don't disobey, which is quite frequent. Many curious things occurring could be told. The darkness was intense, but the spirits communicated plainly. Red Leaf stated without hesitation the relative position of the sitters, calling their names without mistake. Mrs. E. D. Montgomery, a former native of the West Indies, was visited by the spirit of an old lady, Peterson, who had lived on the island of St. Thomas, a Danish possession. She requested the spirit to sing an old love song which she used to sing. It was promptly rendered and finished.

I wish I could convey an impression of the vividly practical character of these voice-seances. If Robert Ingham will attend these seances, as so prominent people have whose names can readily be called, and not go to sleep and speak the voice of comfort to humanity, he must stand accused of which he stigmatizes priests and mediums. "Oh, for the touch of a vanished hand, and the sound of a voice that is still," sang Tennyson. The spirit has returned to speak joy into the hearts of affectionate listeners and the spirit in shadowy substance waits for an opportunity to take on, if but for a moment, material shape, and give us a glimpse of its presence.

O. W. HUMPHREY





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

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, beer 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 possibilities were understood. The studentious 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 will only educates the animal within him. pay you to do so.

In a circle where hands are to be balled sight, while the X-ray of the clasped or lain one on another, the soul 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 washed eye we need no sense of touch; we just before sitting, so they will be need no physical eyes to see nor ears fresh and moist, as moist hands are to hear.

He cited the case of the famous Miss seance room should be clean and sweet Kellar, who is blind, deaf and dumb, and free from any bad or disagreeable reads and writes on subjects which odors. If it be a season of flowers try a person with physical sight would and have a fresh cut cluster of flowers: think 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 the to 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 direct, development of psychical power be. Have some music if possible, even the ongs to every one of us, and can be rendering of a simple hymn. Feel assisted by proper diet, proper mode of pleasant and hopeful. If there be any living, 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 keep out 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 gen- unspiritual, 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 soul, whatsoever. There is an envelop- large basement kitchen where they hadng something which surrounds and is been cooking onions and cabbage, attached 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- ora may go far from the body, may festation was through a coarse hod-ross lands and sees, but it is still con- carrier, who was ignorant and ill-bred, ected with the body by this insepara- and wanted a pipe to smoke tobacco, le cord which acts as an agent of com- Why not? He was in his element and uication between the two. adjusted to the rank condition that "A gland is situated at the base and prevailed there. Will people that seek ack 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- lain any physical function for this

Being a microcosm of God or Na- land. It is the seat of the soul." ture, man can only understand the lat- Senor de Ovies then gave a very in- ter as he knows himself. resting demonstration of the science. T

# 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.

### A GOOD SUGGESTION.

To the Editors: I would like to make a suggestion to the management of the National Spiritualists' Association. I was greatly and agreeably surprised upon reading the very able and interesting annual report of the worthy president thereof, at the great amount of work he performed and the success which attended it. It was really too much labor for any one man, as was shown by his several attacks of illness during its performance. His zeal in the cause is far greater than his physical ability to withstand its wonted exercise.

The suggestion I desire to make is that in the future missionary tours of Mr. Barrett he should be accompanied, if necessary, at the expense of the National Spiritualists' Association, by some such platform test medium as Edgar W. Emerson, J. Frank Baxter, F. Corden White, Mrs. Whitney, Maggie Gaule, Maggie Waite, Brother Sprague and others we might mention, and should make it a special point to visit all struggling societies and uncultivated fields to present both the philosophy and the phenomena, for the two must go together to make converts. This arrangement would divide the work between Mr. Barrett and his assistant to the advantage of all concerned, and render it much more effective.

H. V. SWERINGEN.

able 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. PEEK 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.

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### THE COLOR OF WATER.

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FOLK LORE.

Students of folk lore to the number of 500 assembled in the college chapel 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 interesting subject of "folk lore." The lecture was delivered by special request of the university.

The lecture was delivered by Joseph G. Rosengarten, who promised the large audience a literary treat. And such the lecture proved to be. The speaker had for his subject "Bre'r Rabbit, an Incarnation of the Buddha," and after relating the incidents of the legend he traced the story of "Bre'r Rabbit" back to 250 B. C., claiming as its originators the priests of Buddha.

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

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

Remail this paper.







## 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.

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 darkness.

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 so-called 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 stability 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 explanation; 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 seas, but it is still connected with the body by this inseparable 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 Ovies then gave a very interesting demonstration of the science.

# Fits Cured

From U.S. Journal of Medicine, 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

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### 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. Mil-ton, author of "Higher Realms," begins in next issue of The Light of Truth.



# MISCELLANEOUS.

## THE VOICE OF THE MOUNTAINS.

I saw the mountains stand  
Silent, wonderful, and grand,  
Looking out across the land  
When the golden light was falling  
On distant dome and spire.  
And I heard a low voice calling,  
"Come up higher, come up higher,  
From the valley and the plain,  
From the mist of earth and dawn,  
From the vain pursuit of power,  
From the attitude of self.  
Come up higher, come up higher,  
Think but that we are old,  
Though certain shadows have crept on us,  
Think not that we are old,  
Though the ages do around us  
Underneath our brows of snow  
Silver tresses show and flow  
We reflect the sun and its beams  
While the valleys sleep in gloom  
We receive the new-born stream  
On our rugged mountain-tops,  
And receive the hungry birds  
With our flowers and our seeds.

"We who recognize toward them  
All the pain of battle known,  
And have earned the calm repose  
Countless seasons on the snow,  
In the quiet back their places,  
We were granted to be free  
From our chains below the sea,  
We have heard the sun-voice strong—  
Calling, calling, come up higher,  
And we heard our prison bars  
And from out the mist and fire  
And the secret wild embrace  
And the elemental wars,  
We come and behold our home  
In the sunlight and the stars."

—JAMES C. CLARK.

# THE TALKING DRESSER.

An Occult Novel Combining the  
Practical With the Phil-  
osophical.

## CHAPTER XVII.

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

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

"But, dear uncle, I can knit lace," "Come," replied he, "it is getting dark and cold, let us go into the house."

About 4 o'clock next morning we were aroused by a slight rattling noise near a side window—similar to the rattling of a snail. Uncle was awakened and listening. Next we heard whispering. Uncle David asked: "Who is it?"

Receiving no answer he again asked: "Is anyone in sorrow or ill?"

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

"Who are you that you thus intrude? What is your wish?" asked Uncle David mildly.

"Money," blurted 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 cane and told the thief to leave. Just then he struck a match, but to his horror saw a revolver pointing in his face.

"For money or we'll shoot," said the man, and the next moment revealed another robber. But Uncle David struck out lustily, and in the melee a shot was fired which awakened the household. All came toward the sound

and it soon revealed itself that Uncle David had been wounded in the shoulder, although he held onto one of the burglars until the light brought revealed a face he had seen in the bank some time before. The burglar was mistaken, 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 burglar. But all this passed off, and before we knew it the springtime had come. Uncle David still remembered 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 dreaming it late for them, he asked why they were out so late.

"Why the children are all in doors," said Dorothea.

Then placing his hand to his head he 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 again."

This led to other earnest words, and among 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 pity—so it must be with you, though simply made of wood—yet the All-wise Father has made you also to feel."

## CHAPTER XVIII.

Asquith L. spoke in her soulfulness with us all before sailing for Europe. She asked for advice concerning Clara and other matters. She also brought Aunt Dorothea a present, some trifles 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 and love.

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 much moved by the mentioning of the name.

But the evening found Uncle David once more in his favorite spot meditating upon the divine grandeur of space. The children had been caressing him and he them, when suddenly they 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 scene. A glimmer told her the truth. Uncle David had taken his leave by another way. He was now in a more glorious world. He was with his God whom he loved.

The news soon spread throughout the family and all were there to 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 interested to know if Uncle David had left any papers. It was believed that some wealth, not accounted for, must be left. It was an intuition. The ready cash found in the house paid all expenses. But to one knew of a testament, and so wondered until it was almost forgotten.

About two months after this Aunt Dorothea lost her stipend also, and things looked still worse. We knew more than we could tell. We could feel for this refined family. Even

their little ideal home was in danger of being swept away, beginning with the furniture.

Here 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 manifestations at the party. We might save the family from want, but they couldn'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 I—the dresser—thought the time near at hand to act my part. We seemed doomed, but we hoped. Mr. Goldschmidt wanted us. Then the gold coin was mentioned, and Nannette started, for she recalled the departed uncle's words: "For a time of need." Was that time here? 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 coin. This increased my torture. Just then the parties entered who wanted us. I wished it was dark so we could better frighten them off. They offered a large sum of much-needed money. Nannette's pleading to retain us gave us another week's respite, and we inwardly rejoiced thereat.

Next day they renewed the search 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 crevices. 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 laughish for sympathy.

We were consulted on occasions of need and never wanted for company. For to us was due their prosperity. We 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 is known. So much for the talking dresser.

[The End.]

## CAMPMEETING IN FLORIDA.

The Spiritualists will hold a campmeeting at Lake Helen, Fla., to commence Feb. 14 and close March 31, 1897.

This will be the third annual campmeeting of the Southern 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.

# Hanged on the Evidence of a Cork.

ARTHUR F. MILTON.

In an ancient English factory town in an upper story of a tenement, an old bachelor Scotchman occupied a new room. He had been there many years, living on an income which he had inherited at a time of life when he could enjoy it in a quiet and unobtrusive way. His expenses being considerably below his income, he was generally known that he had a good deal always on hand. Among his habits was a semi-weekly call at a neighboring barri house for a glass of "Old Scot," as he termed his favorite liquor. This was called for in a bottle of ordinary pattern, but with a mark or defect in the shoulder. To this he fitted a cork with the name "Scotch" branded in the sides. This custom of his became so well known at the barri house that even the waiter knew "the bottle with the mark in the neck" as belonging to old Scotch.

The night following one of his regular purchases of the liquor, the Scotchman was murdered—being strangled into unconsciousness as the finger marks on his neck showed on the following morning. The deed was evidently committed in a plunder, as the opened bureau drawers showed, but no clue was had of the murderer.

In an adjoining room to the Scotchman lived a teacher of languages—a middle-aged man, whom everyone regarded as a gentleman in manner, moral in character and temperate in habits. In fact, an economical man who had a faculty of saving which might prove useful some time or other. No suspicion of murder in his mind ever crossed the minds of anyone connected with the investigation, until about a week later while examining the front door of his tenement he noticed on his handkerchief and with came a cork, which rolled to one side of the pavement. A detective was stationed near there to watch the passing event connected with the house, saw this cork drop, and, though with no feeling of finding out the murderer in that line of evidence, picked it up nevertheless. His unlooked-for surprise was the fact of which he had also heard at the barri house, where he was a regular visitor, started him in the track.

Without further ceremony he rushed diagonally across the street and the liquor dispensary was, and was the first one of the spirit-attendants if he had ever seen that cork before.

"Why, yes," replied he, with countenance brightening up: "That's Scott's."

"Then I have found his murderer," said the detective, rushing out.

An hour later the neighborhood was wild with excitement in consequence of the arrest for murder of Tom Ewing, the teacher and neighbor of the old Scotch bachelor.

The only evidence against him was the cork, which he acknowledged having dropped, but asserted that out the trial that he had found it in the court-yard of the tenement many days before it dropped from his pocket. The jury, however, selected by citizens who were inclined at first to pity and determined to hang anyone for it, found the teacher guilty, and the judge sentenced him to be hanged shortly after.

The execution day came, and in connection with two other men, Tom Ewing was hanged. But Ewing would not die, neither by strangulation nor by a broken neck, had to be taken down and sent to another tree. This time the broke and Tom got upon his feet.

Continued on Page 2.



# QUESTIONS AND ANSWERS

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

Question.—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 alike, 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 so. 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 others are.

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?—Investigator.

Answer.—Suffering is not absolutely essential to spiritual unfoldment, though few reach it without their measure of suffering. The fact that it 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

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 blend together in space, forming realms? Do the various grades of spirits draw upon these? What is the 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 impulse, 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 psychic 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 fifth line from the bottom, after the word "purpose," insert, "in that it has stayed the march."—J. S. Loveland.

Remain The Light of Truth to those bereaved by losses.

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.

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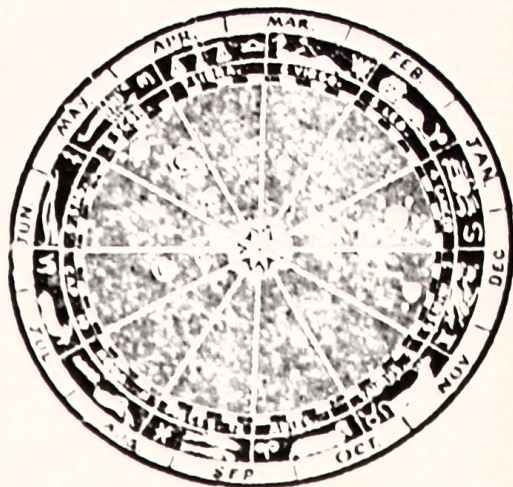


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## Voice of the People.

### 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, so-called, 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 un-mediumistic 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 mental and emotional agitation which militate seriously against a true interpretation of psychic phenomena.

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

To produce a negative or receptive mind the mind must become relaxed, passive, just as it is before sleep; temporal interest must be banished and the thought allowed to rest, lying calmly on that which is it.

may require long and patient application to render the psychic faculties

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 education.

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 d'être* 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 perseverance 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 development—so much of the mental ruin attending investigation without chart or compass, that he is impelled to utter a cry of protest and warning for the benefit of those 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 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 unintentionally changed, and I would consider it a favor if you would grant me space to explain myself.

First, I do not indorse the books wherein the words are changed and old tunes are used. In nine cases out of ten they are decidedly inappropriate.

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 the 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 USE HORSFORD'S ACID PHOSPHATE.

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### THE EVIL EYE.

The many traditions told of the evil effects of some people's glance have become to be regarded as mere superstitions in intelligent circles outside of occultism. But a study of the latter has revived this "superstition" as one founded on fact, only that it is not the eye, per se, which does the harm, but the magnetism sent forth in connection with the thought that accords with the unkind or evil expression of the eye. Of course the uneducated or innocent look wholly to effects, the glance of the eye being that which touches the consciousness in a very lively manner, and is attributed as the cause of the wrong that follows. The poet says that the "eye is the mirror of the soul." So it is, in that it expresses what the soul asserts. But the brain is the agent which blesses or injures, and has given rise to the tradition of the evil eye.

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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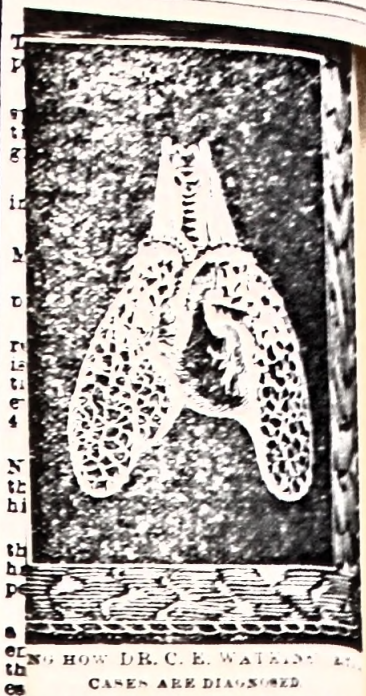
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## WHY DO WE SING?

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 nature—or 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 involuntarily 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—vitiate 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 over-indulgences 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.

(Continued from Page 10.)

aided and cried out, "You can not hang an innocent man!"

This had such an effect on the crowd that a general protest went forth, almost ensuing in a riot, with threats to hang the sheriff if he insisted on carrying out the execution. Tom was taken back to his cell to await results.

In the mean time the landlady of the tenement aforementioned returned from a journey, whence she had gone two days after the murder of the old tenant—she occupying a part of the lower floor herself.

Hearing of the evidence on which Tom Ewing was hanged—though happily not executed—her feelings arose to highest pitch in his behalf, and she exclaimed without fear of the conse-

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 have the court judgment rescinded concerning the unhappy teacher.

When brought into court the latter was the recipient of much sympathy and regret on account of the mistake, and was told to return home and consider himself once more an honored citizen of the community.

Looking up with a sad expression, he quietly but firmly replied: "While thanking you for your kind words, your honor, I can not accept the invitation; for I don't feel at home in a community that will hang a man on the evidence of a cork!"

He left town then and there and was never seen again.

Many mistake human ambition for spiritual aspiration.

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