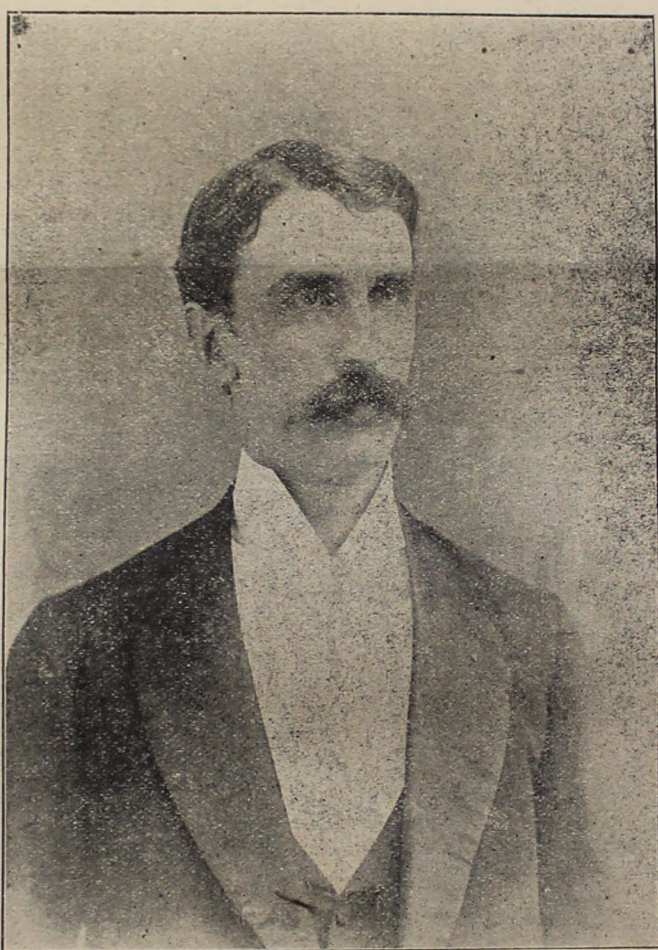


Light of Truth

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PROF. H. D. BARRETT.

An Exponent of the
Philosophy of Life.

HARPER & CO. N.Y.

Philosophy and Facts

WORD HEARING.

OCCULT OR SUPERNATURAL COMMUNION.

By R. F. UNDERWOOD.

The supernatural process known as automatic writing is but one among a series of kindred processes which have played an important part in the religious history of man. Word-hearing, word-seeing and word-writing are closely allied to word-hearing. The fact that communications are written without the conscious organization of the medium is not more wonderful than the fact that words are heard, seen and spoken by others without their conscious mental participation in the acts. If the written communications have a source outside the writer's mind, so may the other forms of verbalization.

If writing without the subject's volition and trance speaking are due, wholly or in part, to the agency of spirits out of the flesh, the same claim may be made for the other processes of automatic expression. An important difference, however, between automatic writing and speaking and word-hearing and word-seeing is this: That the former are active, while the latter are comparatively passive. But in each case the subject may exercise no volition and be conscious of no other participation in the process than serving as an instrument for the hearing, seeing, uttering or writing of words.

The "hearing of voices" is a phenomenon which has been noted in every age. Not infrequently the voices have been, in thought and moral tone, above the level of those who have heard them. Some have heard them from infancy all through their lives, and in adversity or danger more distinctly than at other times. The utterances have been words of warning, of monition, of instruction. The writer has known several persons who claimed to hear the voices at times and to have been warned of impending danger or wisely directed by them. One of these persons was the late Joel Tiffany, who wrote works on law which are still used as authorities by the legal profession, and who also had a wide reputation as an inventive genius. He not only wrote automatically whole volumes which were published, but heard voices, belief in the supra-mundane character and in the wisdom of which largely formed his convictions and determined his course of life.

For forty years this man of genius and upright life lived and acted in the fullest confidence that the voices came from intelligences wiser than himself, and at a ripe old age, in the full possession of his faculties unimpaired, he viewed death as a door through which he would pass and meet his friends and helpers face to face.

What is the explanation? It is easy in such cases to allege insanity, but what kind of insanity is that of which the only indication is that the person automatically, as it were, hears a voice which he comes to know by experience expresses larger knowledge and a higher wisdom than he is conscious of possessing?

By such a monitory voice was Socrates, the wisest man of the ancient world, guided in all the affairs of life. He was a man of robust constitution, of physical health, of moral balance. In discussing liberty of thought and speech in his work on "Liberty," John Stuart Mill says of Socrates:

"Born in an age and country abounding in individual greatness, this man has been handed down to us by those who best knew both him and the age, as the most virtuous man in it; while we know him as the head and prototype

of all subsequent teachers of virtue, the source equally of the lofty inspiration of Plato and the pitiless utilitarianism of Aristotle. I mean to color the same, the two headsprings of ethical as of all other philosophy. The acknowledged master of all eminent thinkers who have since lived—whose fame, still growing after more than 1800 years, all but outweighs the whole remainder of the names which make his native city illustrious—was put to death by his countrymen, after a judicial conviction, for impiety and immorality. Impiety in denying the gods of the state; indeed his accuser asserted (see "Apologia") that he believed in no gods at all. Immorality in being, by his doctrines and instructions, a "corrupter of youth." Of these charges the tribunal, there is every ground for believing, honestly found guilty and condemned the man who, probably of all then born, had deserved best of mankind, to be put to death as a criminal."

Such is the character of the man who was guided by a voice which he believed was "a divine sign, a prophetic or supernatural voice." Both Zoroaster and Plato, who were intimate friends of Socrates, vouch for what he said in regard to his daemon, whose voice was always one of warning and restraint, whose silence meant approval of the philosopher's course. The voice gave proof of sagacity which Socrates always recognized as wise and good, and evincing knowledge not dependent upon his observation and experience, greater than he possessed.

During the series of events that resulted in the philosopher's death the monition was one of silence, except once when it interposed to check his design to prepare a speech in his defense. By sustaining silence the daemon approved those courageous acts and words, since admired and praised by millions, which brought upon him the extreme penalty inflicted by the Dikastery—a penalty which, with but little temporizing, he could easily have escaped.

In his last speech Socrates said: "There has happened to me, O my judges, a wonderful thing. For that accustomed divine intimation in time past came to me very many times, and met me on slight occasion, if I am about to act in some way not aright, but now this fate which ye behold has come upon me, this which a man might deem and which is considered the very worst of ills. Yet neither when I left my home this morning was I checked by that accustomed sign; nor when I came up hither to the judgment hall; nor at any point in my speech as I spoke. And yet in other speeches of mine the sign has often stopped me in the midst. But now it has not hindered me in any deed or word of mine connected with this present business. What then do I suppose to be the reason thereof? I will tell you. I think it is that what has happened to me has been a good thing; and we must have been mistaken when we supposed that death was an evil. Herein is a strong proof to me of this, for that accustomed sign would assuredly have checked me had I been about to do aught that was evil."

Shall it be said of Socrates, the greatest combination of intellect and virtue of the ancient world, whose profound wisdom during his life and whose philosophical fortitude and serenity under the sentence, and in the hour of death, have commanded the admiration and praise of countless millions who, since he passed into the unseen realm, have heard the story of his life and death, shall it be said, that he was a victim of hallucination? Were his words and acts that have been thus extolled, those of a man insane? Is it not more reasonable to believe that his "daemon" represented a higher plan than that of the conscious life which was guided and

directed by the mysterious voice which he obeyed, even in the face of physical death? Acquaintance with the character and career of the great thinker and moralist presses upon us the conviction that the monitory voice and the monitory silence came from a supernatural source. If from his own subconscious or subliminal nature, what an unexplored and unknown domain of being in man, is implied!

Does the subliminal consciousness acquire knowledge by supernatural means, without using the sensory channels, and at times communicate this knowledge to the ordinary consciousness? Has man a deeper self from which the products of unconscious thought come into the conscious life? Is the unconscious life that converts food into blood and bone and tissue, and skillfully builds up the system and sustains it by wonderful physiological processes, also the source of the most determining mental and moral influences of our lives?

What shall be said of the voices of Jeanne D'Arc, which have attracted attention anew of late and within the last two years have been the subject of articles in leading English periodicals? The most careful historical research and the most critical examination of evidence fail to shake the testimony as to the sanity or sincerity of the Maid or the wonderful wisdom, far beyond her years or capacity, of the instructions under which she acted. As a writer in the Quarterly Review says:

"There is not a trace of bodily disease or hysteria in the Maid, unless we call her premonitions a sign of disease. As to the sanity of these 'monitions' they were no less than the expression of military and political genius. They revived and re-united France. Again they were not the manifestations of the Maid's own conscious desires and ideas; for, for four or five years, she resisted the voices, deeming their counsel impracticable, and herself an impossible instrument of so high a destiny. 'I am a girl,' she said, 'and have no skill to ride and fight. Rather would I have been torn to pieces by wild horses than to have gone into France, but for the voices. . . . For to fight is not mon etat, but to sit and spin beside my poor mother.'"

Even to the last, according to the priest who confessed her and stood by her on the pyre, "She averred the divine origin of her voices and denied that they had deceived her."

Was Jeanne D'Arc, in her remarkable career guided by voices from some unknown depths of her own burg, or did invisible intelligences that belong to another order of existence, direct her life and manifest those powers of sagacity and genius which were so far above the normal capacities of the peasant girl whose highest ambition was to sit and spin at home? Whatever theory be adopted, here is a class of facts under the name of word-hearing, which our physiologies and psychologies do not explain, and which belongs to a field of study that neither extreme skepticism—on the one hand nor unreasoning credulity on the other—should prevent our exploring a field which promises rich results in contributions to knowledge of the human mind.

B. F. UNDERWOOD.

OSTEOPATHY.

Osteopathy is a new healing science which is also combatting the medical science, as well as surgery. It proposes to attain with the fingers what surgeons are attaining with the knife; and, it is claimed, that a knowledge of anatomy can locate the disease, and which is to be removed by proper manipulation. Rev. Mason W. Pressly, Ph. D., of Hamilton, O., is an ardent disciple of this new science, and is vigorously advocating its practice. Dr. A. T. Still is the father of this new method of curing ills.

SPIRITUALISM IN COURT.

Nearly every month Spiritualism is dragged before our courts, in some form or another, in England as well as the United States of America. Strange as it may seem, our higher courts have always dealt it a hard blow whenever they were given an opportunity by way of appeal.

Many people think that the trials of Mr. Cole, Mrs. Cleveland et al. in the city of Detroit last summer were about the first ones that were persecuted for our cause's sake. To eradicate this error I thought of collecting together the reported cases of both the United States and England, and giving them in a condensed form to the readers of The Light of Truth. Of course there is much in the complete reports that need not be stated, as many cases have more or less side issues connected with them. To give the full reports would be too voluminous, since looking up the cases I find them very numerous.

Not only have our mediums been attacked, but the adherents of Spiritualism—the latter more especially in will contests. And for this alone it may be of interest to the readers of The Light of Truth. First I will show how the mediums have fared, then how the dead have been abused by their relatives.

England, perhaps, offers the precedence for our American courts, since the common law of England still prevails in many of the states.

An early English case is Monk vs. Hilton, 46 Law Journal Report (N. S.), 163.

Upon the hearing it was proved on the part of the respondent and found as a fact that the appellant (the medium) had agreed with one George H. Hepplestone to give two Spiritualistic seances at Mr. Hepplestone's house for the sum of £2 each. The seances were held Oct. 22 and 23, 1876. The parties present and participating in the seance were requested to lay their hands on the table around which they were seated and their feet under their chairs. He said: "We Spiritualists have to be very guarded in consequence of the Slade case. Some call it psychic force, some animal magnetism; some one thing and some another. I call it Spiritualism, but you must judge for yourselves." It was further proved that there was no light in the room except that given by a single gas jet, and that during manifestations the gas was almost turned out. The alleged manifestations were as follows:

1. Raps were heard under the table, whereupon the appellant (medium) said: "They are soon here tonight; the conditions are very favorable."

2. A tambourine, called "fairy bells," was placed on the table, which moved towards the medium. The spirits were asked to move it the opposite direction, to which the medium replied, "We had better take the manifestations exactly as they come," and that "it couldn't be done." He was then asked why and he answered, "I don't know how it is done."

3. A small music box was then placed on the table, which was covered up afterwards with a wooden box. The company were invited to ask questions; one sound would signify "no" and three sounds "yes." Questions were asked and sounds were heard. One of the company called attention to the fact that the instrument was not wound up, to which the medium replied that the spirits could not only play but wind it up.

4. A hand appeared above the table. The fingers did not move separately. The hand appeared like a wax hand which had been rubbed with oil and phosphorus.

5. Slates were placed upon the table. He took hold of one corner and a lady took hold of another corner of it. It was then held under the table, and while it was there the lady remarked

that she felt a great pressure upon it. In about two minutes the message, "Oh for a lodge in some vast wilderness," appeared. Another message was, "Good night, Philemon—Samuel"; also a button which was torn from the lady's dress.

5. One of the notes of the piano sounded. One of the ladies was asked to sit upon the lid of the piano. She did so and the same note sounded. The spirit was asked to play a note lower, with a response of "No," claimed to have been done by the medium.

The parties were not satisfied with the manifestations, and one said that he would produce the same manifestations under the same conditions. He was refused the privilege of searching the medium, and remarked that if he could not find the spirit hand and other things he would give £50 to the cause of Spiritualism. A certain box in his room was searched, in which were found a great number of articles—kid glove hands, linen with faces faintly painted upon it.

It was proved in his behalf that articles similar to those found in his possession had been openly used by him in his public lectures, showing how conjurers produced manifestations similar to those of Spiritualism.

"Clenchy, B.— * * * Now as regards the acts of the defendant and the means used by him we are not called upon to express any opinion upon the subject of Spiritualism generally. Whether there does exist any real power in a medium (as he is called) of the nature set up, or whether its existence is a mere delusion, such a subject would be a very improper one for argument and decision in a court of law. * * * The only question then is, whether in the particular case the means used by the appellant are within the words 'palmistry or otherwise' in the act in question.

"We must first see what the means used were. There is a seance for which he is to receive £2. He calls himself a Spiritualist, the room is darkened, raps are heard. * * * They then go through the performances described in the case, and it is sufficient to say that he pretends to exercise the peculiar and supernatural powers of obtaining answers and manifestations from invisible agents or spirits as he calls them. * * * In the present case we are dealing with an imposter exercising a power by a pretended intercourse with the invisible world, a peculiar power belonging to himself. * * * I could not myself fix upon any crafty devices more properly coupled for punishment with those of fortune-telling and palmistry than those set forth in the case as practiced by the appellant.

"I think the appellant was properly dealt with by the magistrates as a rogue and vagabond and the conviction must be affirmed, and of course with costs."

Pollock, B.—In my judgment the justices were correct in view of the law which they took when they found the appellant in this case to be a rogue and vagabond, within the meaning of the statutes. 5 Geo., 4 C., 83. * * * Taking the evidence which they have set up in the case, coupled with their finding, the only fair conclusion to be drawn is that the appellant did attempt to deceive and impose upon the persons named in the charge, that the means by which he so attempted was not by mere slight of hand, dexterous manipulation of instruments or illusions of the eye or ear, such as is practiced by a conjuror or ventriloquist, but that in addition to and accompanied with the exercise of physical dexterity the appellant so conducted himself as to assume the power of communicating with and calling in the aid of unseen spirits who could do certain acts and produce results, such as the winding up of instruments and the playing upon musical instruments,

communication of messages from persons who had died. We have therefore a craft, means and device which is beyond that of physical dexterity, and a professed dealing with some spiritual agency which is enacted, not for the mere purpose of individual experiment or so-called scientific pursuit, but to deceive and impose on others. * * * Conviction confirmed."

G. F. OTTMAR.

Lansing, Mich.



Entrance to Cassadaga Campgrounds.

WHAT IS TRUTH?

Editors of Light and Truth: In the issue of your most excellent paper of Jan. 23 is a very interesting article from G. W. Bradford. With your permission I would like to say a word on the subject of which he treats—a subject, I think, one most important of all human inquiry.

He asks, "What is the energy that is driving all the machinery of life? Around what is focused all the power of the man, so that thought and action are not only operated aright, but are held and pushed steadily in one direction?"

He answers negatively: "It is not intellect, ability or skill, though there is room for their co-operation. Brain power is very necessary to the management of all business enterprises, but it will not push them because there is no push in brain power. It must be some power or passion that is superior to, and master of all passions. It must not only be the strongest, but it must be the one most capable of regulating

He tells us "that the measure of the power and utility of a man's life is in the intensity and loyalty of his devotion to that which he is in pursuit of."

Now, what is that power? He has told us that it is not intellect, though that is indispensable in all matters in life. "Truth," says one author, "is superior to, and behind the action of the brain and senses. It presents itself to the thought of man by its own impulse, sets the intellectual faculties

at work; for it is the impulse of a higher form of life than the natural life."

Now, I must ask, "What is truth?" There are two elements that enter into human consciousness; they are facts and principles. The recognition of these is the consciousness of truth. To express a truth is to affirm that which is in accordance with facts and principles. Are these facts and principles "impulses," or does their recognition arouse impulses? "Love creates thought, loyalty and devotion," says the writer. Love is a feeling.

My observation and experience teach me that feeling is the source of all activity in life, and intellect devises ways and means for its gratification, that the feeling, whatever it is, determines the character of the conduct, and that the intensity of the feeling measures the energy of the conduct and the life. It is the love of truth that directs to right conduct. Truth exists independently of human consciousness. All feeling culminates in action because action gratifies feeling, and gratified



Auditorium and Orchestra, Cassadaga Camp.

and using the whole man for the accomplishment of its ends."

Herein is stated that which includes every problem of life, the basic proposition of which is, that all activity, all energy, all skill, all devotion, all determination are employed in ways and means for the gratification of feeling.

Our author asks, "What is truth?" and answers that it is not an easy problem to solve.

feeling is the aim and end of all conduct.

Then to the question proposed by our author, "What is the energy (force) that is driving all the machinery of life?" I would answer feeling.

The logic of this answer includes every problem of human life. Feeling is the fountain from whence flow the streams of human conduct, bright and sweet in some; turbid and bitter in

others. Mental philosophy, education, government and religion must deal with the fountain rather than with the stream.

E. J. SCHELLHOUS.

Roseville, Col.

HYPNOTISM.

A clergyman of Altoona, Pa., in a sermon said recently that our people may not be enthusiastic over the Sages and their hypnotic performances, because they are already subjects of the septuagint influences of perfunctory preachers! However one may esteem this jocular remark, there seems to be no great difficulty in putting a willing subject to sleep under the mesmerizing passes of the hypnotist. The daily hypnotism of a continent of sleepers relaxing into unconsciousness under the invisible passes of that supreme hypnotist, Morpheus, is unremarkable, because usual. How about awakening a nation from the stupor of sensuality into the howling diabolism of fanaticism? Were not the French dry grass when the great Rousseau fired their latent passions, with the burning force of half truths? Now, if the Sages could hypnotize a mob one could fancy their use. If a Svengali might have Tributed the populace in the great French revolution, Mr. Belloc in his next great lecture in Library hall would need less brains to tell his story. As it is, Mr. Belloc will doubtless show that ideas burn like fire, and that when people are combustible enough some genius with the blaze of his imagination may start a conflagration whose lurid light may glow in the skies for centuries.

The best fire after all to consume human dross is the jealousy of God, and will it not eternally burn if there be anything for it to feed on? Jean Jacques Rousseau may have been only a torch in the hand of God. Belloc has a philosophy doubtless.—Tribune.

SUNLIGHT UNDER WATER.

Even where the depth of the sea is 1,580 feet, sunlight will penetrate if the water is very clear. Experiments were made in the Mediterranean near Corsica, 18 miles from the land, prove this to be the case; and the results were shown by means of photographic plates. The depths to which daylight will penetrate depends, of course, upon the transparency of the water. The Mediterranean is famous for the clearness of its depths, and will admit light to a very great depth. Usually the light of the sun at 150 feet below the water surface is no more powerful than that of the moon, but at 300 feet it is scarcely equal to the glimmer of twilight, and at 600 feet there is generally perpetual darkness. The spotted corals are plainly visible near the Mindora in the Indian ocean at 150 feet under water. The Caribbean sea, which is of crystal clearness, shows objects at the bottom at a very great depth.—Invention.

"Mend it or End it,"

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

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

**Ayer's
Cherry Pectoral.**

CORRESPONDENCE

RICHMOND, IND.—Mrs. Anna Thomas was here last week lecturing and giving tests to interested audiences. Her ministrations were effective and will reap a harvest for the cause in this section.—*Corr.*

ST. JOSEPH, MO.—We have had with us for the last four months Mrs. May Goodrich of Portland, Me., as a test and platform medium. She made many friends in our city and we hope she will soon return, having done good work.—*Corr.*

IRONTON, MICH.—Rev. Mr. Cully of Milwaukee has been invited here to organize us and start the Spiritual ball a-rolling. Others who are moving in this direction will please correspond with Harry Coblentz, Ironton, Charlevoix Co., Mich.

MINNEAPOLIS, MINN.—A mass meeting and convention has just closed and was a grand success from start to finish. At the last three sessions the two large Washington halls were packed and hundreds were turned away unable to obtain even standing room.—*S. N. Aspinwall.*

CHICAGO, ILL.—Dr. W. T. Parker, who has started "The Spiritual Progressive society" at 526 W. 63d St., Englewood, is doing a good work as a missionary, both in developing new mediums and in freeing the creed-bound intellects with which this place is so generously burdened.—*T. Wallace.*

BLUFFTON, IND.—President Barrett of the N. S. A. delivered two lectures here on the evenings of Feb. 15 and 16. Although this is decidedly a "church-ridden" town, yet good audiences greeted the eminent worker. We are in hopes that the movement here will take on a new life shortly as a result of his coming.—*C. S.*

LAKE HELEN, FLA.—Dr. H. S. Budington writes that the campmeeting at Lake Helen is progressing finely; that speakers (including himself) are invigorated by the climate and give forth inspiration accordingly; that the mediums are kept busy by investigators after Spiritual truth, and that the improvements are going right along—all indications of progress and prosperity for the camp.

LITTLE ROCK, ARK.—On Feb. 21st a Spiritualist society was organized here with the following officers: elected: B. F. Campbell, president; Judge W. Duvall, 1st vice president; Mrs. M. W. Campbell, Cor. Sec.; Mrs. Sarah Curtis, treasurer; J. C. Campbell and J. Houch, janitors. Dr. I. S. Lee is the Spiritual worker in that field.

CINCINNATI, O.—Dr. Sarah M. Crosby wishes to notify the friends of Cincinnati that Mr. and Mrs. Hatfield Pettibone, the phenomenal mediums of universal fame, will again be in Cincinnati March 1st to remain several weeks, and will be glad to receive their many friends at the Dr.'s residence, 529 Elm street, where they will give sittings and seances.

SOUTH BEND, IND.—Thursday and Friday, Feb. 11th and 12th, President Barrett of the N. S. A. was here and delivered two very interesting lectures on Spiritualism. Friday evening a new society was organized and a charter taken from the N. S. A. with Dr. S. E. Scope president and Mr. J. C. Jones secretary. The society starts with a membership of 24 of the representative people of the city.—*C. S.*

FT. WAYNE, IND.—Saturday and Sunday, Feb. 15 and 16, President Barrett of the N. S. A. was with us. He delighted us with three scholarly addresses that more than "filled to the brim" with the best in Spiritualism. The temple was crowded at each lecture to hear him. He left the cause in this city at high tide, with the Rev.

Geo. F. Perkins of Chicago, Ill., to continue the swell of the Spiritual wave passing over this community.—*C. S.*

LYNN, MASS.—The Spiritualists of Lynn held very instructive services Sunday. Musical selections by Misses Lena and Elsie Burns and Mrs. E. W. Potter of Malden. Invocation by Mrs. Matson. Dr. Furbush spoke on "Spirit Power." Rev. E. Fales of Winthrop spoke on "Spirit Communication in the Past and Present." Among others who took part were Dr. Murry, Mr. Potter, Mr. Ronseville, Dr. Pierce, Dr. Warren, Captain Balcom, Mrs. Goodwin, Mrs. Herriek and D. Stafford.

CARTHAGE, MO.—Dr. S. J. Dalley writes that Carthage is enjoying the seances of Mr. J. H. Disler, a phenomenal medium of great promise and already developed ability. Among the manifestations taking place in his presence are writing on a telegraph instrument on a center table, and often when in mid-air; playing on musical instruments; giving messages, and all under test conditions. His house is filled with seekers after proof of immortality.

ROCHESTER, N. Y.—The 49th anniversary of M. S. will be celebrated with great eclat by the First Spiritual church of Rochester and the Spiritualists of the state on March 28th, 29th and 30th. Program of exercises will be sent on application to G. W. Kates, 97 Edinburg St., Rochester, N. Y. In connection with this Mr. Kates writes: "We have not called meeting here to organize a state association. The N. S. A. has called elsewhere for that purpose, and we shall join."

YORK, MICH.—I wish to bring to the notice of the public two mediums that I feel are every way worthy of patronage and support. Mrs. Moulton of Blissfield, Lenawee Co., Mich., is one, who gives independent slate-writing and trumpet seances. She is a woman of rare merit, and what you get from her will be genuine. The other is Charles E. Riley of Ridgeway, Lenawee Co., Mich., a brother of the famous materializing medium, James Riley. Charles is a trance, clairvoyant and test medium, and does exceptionally fine work, giving both names and incidents that prove the identity of controlling spirits very perfectly. I bespeak for this medium a brilliant future, and societies needing a test medium will find him meritorious and helpful in their meetings.—*Frank Whiting.*

UNION CITY, MICH.—Our society secured the services of Frank T. Ripley for the month of February, he speaking and giving wonderful tests the first four Sundays of the month. In this place, the last Sunday of the month being at Batavia Center, where a number of members of our society reside. Feb. 10 we were privileged to hear H. D. Barrett, president of the N. S. A., and although we had short notice our hall was packed to its utmost capacity, a large number being turned away for want of room. We expect Mr. Barrett with us again Sept. 2d, 4th and 5th, our anniversary. Dr. H. C. Andrews of Riverside, Mich., has been with us two Sundays and will probably remain here two or three more, speaking to crowded houses and giving tests.—*D. E. Young.*

ATLANTA, GA.—The Society of Spiritual Science held its first entertainment Feb. 17th. It was a grand success. This was given to awaken an interest in the cause here in view of the massmeetings which are to be held on March 12th and 14th. Mrs. Ize P. Prior has been lecturing for the society for the past six weeks and we are very pleased with her fine lectures and tests, but we are very sorry she will have to leave us at the end of March, when she has done so much good work for the cause, and having started a lyceum. In consequence of her hav-

ing to leave us, we would like to engage a lecturer and test medium for April or longer; so any lecturer who would like to visit this part of the country we will be pleased to hear from, stating salary, places and giving references. This is a good climate and there is grand work to be accomplished by the right workers. Mrs. Ella R. Williams, who came with Mrs. Prior, has been very kind to our society and helped us very much, having organized the choir and gave us good tests, and we wish to acknowledge our indebtedness to her for the valuable service she has rendered us.—*R. E. Webster, 333 Equitable Building, Atlanta, Ga.*

PORTLAND, ORE.—Mrs. Esther Thomas of Seattle, who has been laboring for the First S. S. P. O. for the past two months as an inspirational trance speaker, was ordained by the society on Sunday, Feb. 14. The O. A. R. Hall was very nicely decorated with myrtle, ivy, ferns and roses; also a few select hot house plants. Mrs. Thomas was gowned in a flowing robe of cream nun's veiling, wearing on her hair and breast white carnations, amilax and forget-me-nots, representing a messenger from the spirit world. Mrs. Addie K. Smith, who has so faithfully served the society as test medium, officiated at the ordination service, after which the president, W. W. Sproull, extended Mrs. Thomas the hand of friendship and introduced her as an ordained minister of the gospel of Spiritualism. After a duet sung by Miss Grace Campbell and Miss Maud Thompson, Mrs. Thomas lectured on "The Priest of Melchisedec," concluding with a poem. Mrs. A. K. Smith then gave tests and spirit messages. Mr. Pierce of Boston visited us at the morning meeting; he also took charge of the medium's meeting which follows, giving some fine tests of spirit return. Mrs. Thomas being absent officiating at the funeral of Grandma Athey, an old pioneer Spiritualist of Oregon City. She was a fine medium and a noble worker in the cause.—*Pillars Thomas, Cor. Sec.*

NEW YORK STATE SPIRITUALISTS

The regular call for a convention to organize a state association of Spiritualists will probably be ready to publish next week. The officers of most of the New York state societies have signed the call as have many other prominent Spiritualists, those who have not can do so by writing at once to the undersigned, giving him authority to add their names.

A great interest is being shown among the Spiritualists of New York, and they are getting around to the importance of organization.

The mass meeting held in Brooklyn was a grand success, the net proceeds of which will amount to over \$600, all of which the N. S. A. turned over for state organization.

Commencing March 1 Mr. E. W. Sprague will make a trip over the state speaking wherever arrangements can be made, to awaken further interest in state association. All towns or railroads are urged to engage for a meeting if possible. Societies or places where there are none, desiring his services are requested to write to the undersigned, giving their county, location and name of railroad, that arrangements and dates can be made to avoid extra travel. You will be expected to entertain him while in your community, pay traveling expenses from last stopping place, give him the privilege of soliciting donations and of receiving the proceeds of collections taken at the meeting.

We wish to arrange for every Sunday and night during each week before convention. For further information address:

FRANK WALKER,
State art N. S. A., Hamburg, N. Y.

Send this paper to your friend.

1848. THE SPIRITUALISTS OF OHIO. 1897. LAND

Extend greetings and cordially invite all Spiritualists of northern Ohio to assemble with them on Sunday, March 28th, in Army and Navy hall, 428 Superior street, to commemorate and fittingly celebrate the forty-ninth anniversary of the advent of modern Spiritualism. An event, though humble in origin, has cycled the globe, illumined the minds of scientists, and revolutionized the religious thought of the civilized world.

It is proposed to hold an all-day meeting of three sessions—morning, afternoon and evening—at each of which first-class addresses will be delivered by speakers with inspiration to illumine the minds, and uplift the souls of all listeners.

Come, brothers and sisters, to enjoy a feast of reason and baptism of the spirit.

The order of exercises is: Sunday, March 28th, 10:30 a. m., sun time, opening address by Thomas A. Black, chairman, followed by a general conference.

2:30 p. m., sun time, anniversary address, Dr. F. Schermerhorn of Akron, Ohio.

7:30 p. m., sun time, anniversary address, Hon. O. P. Kellogg of East Trumbull, O.

Admission to each session, 10 cents. THOMAS A. BLACK, Chairman.

THE ILLINOIS SPIRITUALIST CAMPMEETING.

The first meeting of this camp, to be held next July, will be under the auspices of The First Spiritualist church of Peoria. Some of the best physical, trance, healing, slate-writing and test mediums will be on the grounds during the season.

Officials: M. P. Gillen, chairman; R. V. Taylor and John Blystone, assistants; Margaret C. Benton, treasurer; Carrie Jackson, secretary, and Rev. Dr. Benton, camp secretary, 212 Fayette street, Peoria, Ill. For further information address with stamped return envelope, the camp secretary.

ON TO THE CRESCENT CITY.

A grand massmeeting under auspices of N. S. A. will be held in New Orleans, La., March 5, 6 and 7, 1897. Best Spiritualistic talent will be present. One fare for the round trip on railroads from all points on account of Mardi Gras festival, tickets good for 15 days. This will be an excellent opportunity to visit the quaint old town of New Orleans, attend the Spiritualist massmeeting and witness the Mardi Gras carnival.

F. B. WOODBURY.

ONE UNLOOKED-FOR EFFECT OF THE CRUSADE.

While thanking all who have so generously responded to our call in aiding to convert the outsider, we must protest against the demand of seeking from us a reward for the same. Some seem to think they are doing us a favor by enclosing a dime for 40 cents worth of literature, and in this belief enclose two or three dollars worth of advertising matter for themselves. This crusade is not for our benefit. The venture has already cost us over \$400, and the dime sent is but a drop in the bucket towards it. It is to be a labor of love all around, and we are simply the medium through whom it can be effectuated.

WHY NOT

Give the *Light* advertised in this paper a trial? The manufacturer, who is thoroughly responsible and trustworthy, guarantees it. Ask your grocer for it.

SPIRITISME.

The recent Paris success of Sardou's latest play, entitled "Spiritisme" was begun in New York last week. It is a strong play of human interests with Spiritism as the star part—mediumship, of course, included.

The young wife of a proscribed scientist feels herself neglected and seeks solace in the society of a bold Spaniard named Manuel. Manuel suggests elopement. Simona, the young married lady's name, declares herself ready. They fly as far as Manuel's home, beguiling the spiritualist husband into the belief that his wife has been killed in a railway accident.

At a seance the bereaved husband meets Simona in the flesh. He thinks

PHILOSOPHICAL QUESTIONS ANSWERED.

A correspondent in *The Light of Truth* has brought to my attention some questions often asked, but seldom answered, viz:

1. Why do climbing vines always turn towards the rising sun?

2. Why do whirlwinds, or the whirling grains of trees, twist in the same direction?

3. Why does the needle point to the pole?

4. Why can some persons find running streams by holding a "water witch," or forked limb?

Years ago I tried to settle the first question in my own mind, and experimented as well as I could, and came to the conclusion that the atmosphere

These surface currents of air are caused by the cold air of the north seeking the equatorial regions, to take the place of the upper currents of heated air going north. And as these currents flowing from the north and south to the equator cannot travel east as fast as the earth, they constantly fall behind, and form a curve; and in meeting obstructions or other currents of air, form complete circles or spirals called "whirlwinds." These currents necessarily generate electricity. That element also largely figures in these various phenomena.

The movements of the magnetic needle is doubtless due to the electric currents generated by the cold and heated air passing between the poles and equatorial regions.

SOUND, LIGHT, THOUGHT.

Professor Crookes attempts to analyze sound waves according to the rapidity or number of vibrations, says the Boston Advertiser. Starting with the pendulum beat of one vibration to the second, and proceeding by geometrical progression to two, four, eight, 16 and 32 vibrations a second, he passes through the region of sound which is inaudible to the average human ear. Of course, the sensibility of the human ear to sound varies with the individual, but with 32 vibrations to the second, the fifth step in the geometrical progression. Prof. Crookes practically reaches the domain of audible sound.

For ten more steps the waves are included in the rapidity of vibrations of sound which is audible to the average individual. After the 15th step, however, and from the 16th to the 30th are the vibrations which are manifested in electrical rays. Fifteen more steps must be taken from the 30th to the 45th step in the progression before one can reach the rapidity of vibration necessary to light. Between the light domain and the electric domain, therefore, there is an undiscovered country for science to study. But, according to Prof. Crookes, the supposition is not improbable that the X-rays of Prof. Roentgen will be found to lie between the 38th and the 41st step.

All of which is very interesting and suggestive, but which the Boston Advertiser ungratefully criticizes as follows:

Beyond the 41st step, which would include a number of vibrations of about 18 figures, or into the quintillions, Prof. Crookes hazards the theory that thought waves may travel. In other words, he has once more taken up his old idea of "thought transference," a thing which has never been proved to the satisfaction of scientific investigators. It may also be assumed that in connecting thought waves with a series of vibrations higher than that of the Roentgen ray, Prof. Crookes has little scientific data upon which to support his theory. Nevertheless as a theory it has some interest.

It is a wonder the writer admits that it is interesting. If he had a little psychic knowledge he would know that such is the test of verity. People who are a little intuitive do not need scientific data to be convinced of a fact.

HYPNOTIC PHENOMENA.

Under the above caption the Minneapolis Journal brings the appended. Whether exactly correct or not, it is an opinion, which, when added to others, may lead to a higher, and thus we give it for what it is worth:

"One of the elementary facts in the study of hypnotic phenomena is that they are governed by the law of suggestion. It will always be found, whether a person is hypnotized or not, that the strongest suggestion 'goes.' Another fact, not less important, is that auto-suggestion plays just as important a role as outside suggestion. A third fact is that the hypnotic personality invoked in the hypnotic state has as one of its functions the preservation of the individual. It is that part of one which shows the instinct of self-preservation."

"These things being so, it will be seen at once that it is useless to hypnotize a murderer and expect to make him confess his crimes to his own detriment. The instinct of self-preservation is a much more powerful auto-suggestion against confession than the hypnotist's suggestion."

A friend writes: "Never was a greater scheme designed to boom the cause than that crusade of yours."

The chain letters are the leaven to the crusade. Sally, get your pen, ink and paper and go to work.



it is a spirit and delights accordingly. Cousin Valentine, however, is not so credulous as Mr. Scientist, and heads an investigation, which leads to the disclosure of the designing villain, who murmurs "Carramba," and makes his exit with undue precipitation. Of course the husband takes the strayed lamb back to his manly bosom and she promises to never do so any more.

A company of players of exceptional ability will try to make the production a success. Our illustration gives a few of them.

YOUNG MEN QUIT TOBACCO

If you wish to preserve your manhood. Education at large expense to develop mental brilliancy is torn down by Tobacco use and nervousness results. KURFQUIT, an antidote showing you right the wrong. See a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

was the primary cause of the phenomena. Many persons have observed that water, when let out from a tub or barrel through a hole in the bottom, will usually form a spiral stream, running in the same direction as the climbing vine. And when the water becomes shallow in the vessel, it will swirl in the same direction as the outgoing water. I found that this was true only when the wind was in the north or northwest. But when the wind was south or southwest, the swirl always took an opposite direction. And I have no doubt but that south of the equator vines will be found to turn in an opposite direction from those in northern latitudes. If we plant a vine south of its pole in this latitude, it will first start to wind towards the setting, and not the rising, sun, hence that luminary has less to do in the case than generally supposed.

Whether electrical currents arising from running water could unconsciously effect the nerves of a sensitive, who was holding a "water witch" or forked limb, I am not prepared to say. I once knew a man who successfully located wells by holding a forked limb of a peach tree. And at a later date he turned out to be a good medium. And I was inclined to attribute his former powers to spirit forces, unconsciously acting upon his nervous system. If I am wrong in my guess, I am still in the dark as to its philosophy. The water could not attract the wood certainly.

J. R. BUELL.

EVERY LADY SHOULD READ THIS

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common sense remedy that never fails. Free with valuable advice. Mrs. L. HUDNUT, South Bend, Ind.

THE OGGULT.

A HAUNTED HOUSE.

Between the years 1855 and 1860 my parents removed from Connecticut to Providence, R. I., that their children might have the benefit of the rare educational advantages of the city. We found a place in the suburbs that suited us exactly. The house was large, two-storied, and built with the strength and solidity of old colonial days. The ceilings were lofty. The old Dutch tiles around the fireplaces were as perfect as ever. The windows had outside blinds and inner wooden shutters, which were fastened with iron bars. The house was upon the Old Swan Point road. There was a fine garden, plenty of small fruits, and a large piece of land. We were perfectly delighted and also astonished to find such a place renting so low. A friend, a dentist, hired one of the upper front rooms to work in when he wanted quiet, and for the night when he chose. The dentist moved in when we did. Several days passed—we were settled—one night my mother heard the most fearful groan, a long drawn-out agony. In a cold sweat she sprang up and came to every bedside. We also had been awakened, but there was nothing the matter with any of us. Father called to the doctor; he was all right.

We all settled back quietly and went to sleep again. In the morning the doctor told us that he had heart trouble and that he might have been distressed in his sleep, and requested us if we heard the groaning to knock on his door, and if he did not answer, to enter, and so we tried to settle it that way. Every few nights came the horrible groaning, and father or mother came to every bedside and knocked on the doctor's door. We had not set it in our minds that the doctor's heart trouble was the cause, but we were familiar with spiritual phenomena and had no fear of the supernatural. After a while the doctor took a trip to Nova Scotia, and the groans continued. So we concluded to look the matter squarely in the face. My mother was one who never knew fear or allowed her children to. She came of a fearless revolutionary stock. In her Grandfather Whipple's house was planned the first really treasonable act of the revolutionary war; the burning of the Gaspee. (Her grand uncles, Samuel, William, John and Abraham, her grandfather and great-grandfather, Peter Moorey, were all engaged in it. They left the dinner table, not stopping for a single glass of wine, and, although there was \$2,500 offered by the British, there was not one that dined at that table could be bought.) My mother liked the place—that was sufficient, she was not to be driven out—so we stayed. After a while the neighbors began to ask questions and tell us about the place. It was known that one man had been murdered in the cellar—that was proved. People strangers moved in and soon left. The troubles increased, conflicts could be heard in the upper rooms, chairs and tables turned over. Pillows would shrink in and then swell out again before our eyes. Things that we put in the closet we might find in the garret. The groans were heard during the day anywhere on the grounds. The outside cellar door was out of order, so we fastened the inner one. The inner door had catches like those used with the old-fashioned latch. An iron rod fitted into these catches. Sometimes after securely fastening the door it would be rudely shaken until the bolt fell out. We would pick it up and put it back again until it was allowed to remain. All of us were more or less sensitives, so the power was very strongly expressed. I well remember one experience that is as clear to me as if it occurred yesterday. My father went

away on business, there was no man on the place, the doctor had not then returned. It was a mid-summer night with a full moon bright almost as day. We children prevailed on mother to let us make up a field bed on the floor of the upper southwest room, and all sleep there, for there had been a serious disturbance in the Tin Top woods near us only a few nights before. There were five of us in the room. We opened wide the shutters to the three great windows and fastened on the inside the two doors. We went to sleep. Suddenly I was awakened by hearing that hideous long groan yelled into my right ear with such force that it seemed to close my head up. I sprang up and tried to shut out the awful sound by my hands, but to no avail. I could not shorten or shut it out. The room was like day. There was no visible form near me, all were in bed, just awakened. It was fearful that sound thrown into my head from nothing visible. It took at least one-half hour for my ear to recover. It was not renewed; there was never but one groan at a time. We soon slept as calmly as before. Soon after, before a month had passed, my aunt, Mrs. Fannie Green, a well-known writer in New England and New York, came on a visit. She was a spiritualist, and also clairvoyant. She belonged to that coterie of early Spiritualists, of which A. J. Davis and S. B. Brittain were shining lights. My aunt making it her home at the Brittain's (they were together on a magazine), Mrs. H— W—, the writer, and a lady from New York, a medium, were with us. Not a word was said about the manifestations, but we hoped that we should get some light upon them. She soon went into a trance and pointed to a great spike high over the mantle-piece. "There was a picture of a young girl used to hang on that nail, and her life had a tragic ending. She was murdered, suffocated, between two feather beds, by a woman. She then went on to say that the murderess could not leave the place; that she was compelled to go through the same fearful act as a punishment; that she had never known any peace but that she would not harm us." She gave us a very vivid picture of the scene and told us the groan we heard was the suffocating death agonies of the victim. When the trance passed off Mrs. W— gave us the history of the place. It was known as a haunted house, and that the owners were very much troubled about renting the place. People sometimes did not stop after the disturbance had occurred for even a single day. She had heard the owners were glad there was one family were not afraid of ghosts. Mrs. W— then told us that a distant cousin of her mother's, a young girl, an orphan, an only child, lived in the house. An uncle and aunt lived with her to take care of the place and of her. If this girl died the property would belong to them; it was a large estate and very valuable. There were thick woods and but one or two houses within a mile. After a while it was whispered about that this girl was not seen by anyone who went to the house. After a while people inquired for her, and they were told that she had gone to visit some relatives who lived a few miles out of Newport. In those days of Indian troubles, bad roads, scattered people, and the many anxieties and dangers that beset people in those days, they did not notice so much the doings of their neighbors. There was no society to prevent cruelty to animals, much less children, and so people talked about the mysterious disappearance of an evening about the fireside but there was nothing done. The man and his wife lived on the place, lived to be very old; they died there; they had no children. The new owners rented it and the trouble began and had continued ever since.

We had become accustomed to the performances. In September I think it

was, we had a different manifestation. My mother went in town. It was still vacation. One brother, my sister, myself and the young lady who had boarded with us all summer, and my father were at home and witnessed the whole. My father and brother were in the garden, the rest of us in the sitting-room. The blinds were fixed to look out, but keep the sun from coming in, for it was a very warm day. It was about 3 p. m. One of us looking out saw a woman sitting on a large rock by the roadside under a tree. We were alert, in an instant her appearance was so queer. We could see her plainly over the low stone wall; she was but a few rods off. She had on one of the old-fashioned poke bonnets, and was apparently about 40 years old. She was looking intently at the house. Finally she arose and approached us, she would take a few steps, then seem to change her mind and turn back again. Still she seemed impelled to come to the house; gradually she advanced, and finally was in front of it with nothing but a picket fence and the width of the front yard between her and us. We were eagerly looking with our eyes close to the blinds. She was dressed in a slate-colored dress, scant, short, and short-waisted. On her arm hung a black bag drawn up with a running string. When she got to the gate she acted as if she was coming in and one of us quietly slipped the bolt of the front door. We now believed she was a lunatic that had escaped from Butler's asylum, about three or four miles off. Back and forth she walked—the length of the fence—each time stopping at the central gate as if to come in. Her eyes were large and seemed to dilate. After a while I only watched her eyes—they haunted me for a long time. With three of us watching her, thinking she was an insane woman. Nothing before us but the low picket fence, the wide open road beyond, and the sun high in the heavens, she vanished "into empty air." We were so bewildered we each doubted our senses. Each one of us questioned where the others had seen her last, and then for the first time we thought of the mystery of it. Father and my brother came in. "Girls, did you see that queer looking woman out in the road?" "Yes," we answered and nothing more we wanted him to tell us what he had seen without our speaking. "Did you see where she went to?" She was out a few steps into the road, we were both looking at her and she disappeared right under our eyes." Then we talked it all over together. Shortly after my aunt came again from New York. One morning she heard the "voices." They told us the woman we saw was the murderess, and that she would not appear again, as our especial guides, who were a very powerful band, would not permit it, and that we should not be troubled any more. While in the trance she took the personality of the murdered girl and passed through her death struggle before us. She has never heard the groan, she had never been in the house when the manifestations had taken place, and also she was very deaf. My aunts frame grew rigid, the neck swollen, even with the face, the veins knotted and projecting, the face distorted and almost black, a fearful sight, and then there rung out that fearful blood-curdling gurgling groan, dying away into a waiting breath; the rigid limbs collapsed and it was like death. Slowly the tide of life returned again and the medium was herself again. We were never troubled afterwards. We stayed several years and then left to be nearer my father's business. The family that moved in after us stayed three weeks. The disturbances were terrible, they seemed to be making up lost time. I was graduated from the Providence high school and commenced teaching in another part of the city, and lost all trace of the events there. I went to Illinois,

and on going back on a visit I saw the old house. It was in miserably dilapidated condition, but I saw no one who could tell me of its late history.

M. F. CONGDON.

A VISION AND ITS LESSONS.

Many years ago I had a vision or mental picture to pass before me that made a lasting impression. I seemed to see a very large and beautiful block of white marble. Its beauty was marred, however, by dark streaks and flecks, portraying those inherent faults that exist in the best disposed.

A stream began to flow, clear and shining, through narrow tortuous ways among black rugged rocks that grew more and more menacing as it flowed onwards, and finally merged into a smooth and lovely lake.

A female form was outlined, clinging desperately to a cross, planted in the rocks at the beginning of this lake. I felt the woe of a soul despairing in its inability to pursue its way alone through the tempests and depressing mistakes of earth life. But an angel dispelled the gloom by presenting a crown and whispering: "No crown, my sister, is ever worn without the bitter experiences of the cross."

Then I discerned the full moon, rising in silvery splendor on the opposite shore, representing the dawn of a higher knowledge in a soul.

A small white ship with all sails set careered over the calm bosom of the water, and a being had begun a mission—not great in the world's eye, but restful, satisfied in its sense of usefulness. Soon a little boat left the larger one and drifted away alone. This proved the birth of a lovely grand child into the higher life—a grief that loosened somewhat the chords that bound me to earth and brought a closer companionship with angels. A magnificent white eagle then began to soar high above the scene, and after boldly striking out in all directions, fell, stricken and bleeding to the earth, while a voice repeated in loud accents, "The eagle must cease to soar."

Although dashed to the ground, its eager pursuit of earthly fame thwarted, the anguish of failure expressed in the dimness of its once brilliant eye, it yet held its head erect in the high determination to endure, that it might rise again to higher aims.

A monument next came to view, crowned with a bust all veiled in purest white. Gradually the garment dropped, and my own lineaments were seen. But how transformed! Etherialized! Language fails to describe it. It was the representation of a spirit purified through suffering—attaining the highest love, the developed God or good within.

A dove hovered over for a while, then folding its wings, stood still with its beak pointing downward. The blue sky overhead was streaked with golden rays, and in soft musical strains the word "Peace" floated by.

That vision has almost all been fulfilled, and a weary, toiling spirit is awaiting the grander fulfillment in higher realms. What is true of one is applicable to all of my co-workers and sufferers on this plane of existence. Each one will cease on restless wings to soar. Pride, selfishness and envy must yield to love, and all will learn sooner or later that in the narrow compass of duty alone lies peace.

MARTHA S. SEABROOK.

FOR DYSPEPSIA
USE HORSFORD'S ACID PHOSPHATE.

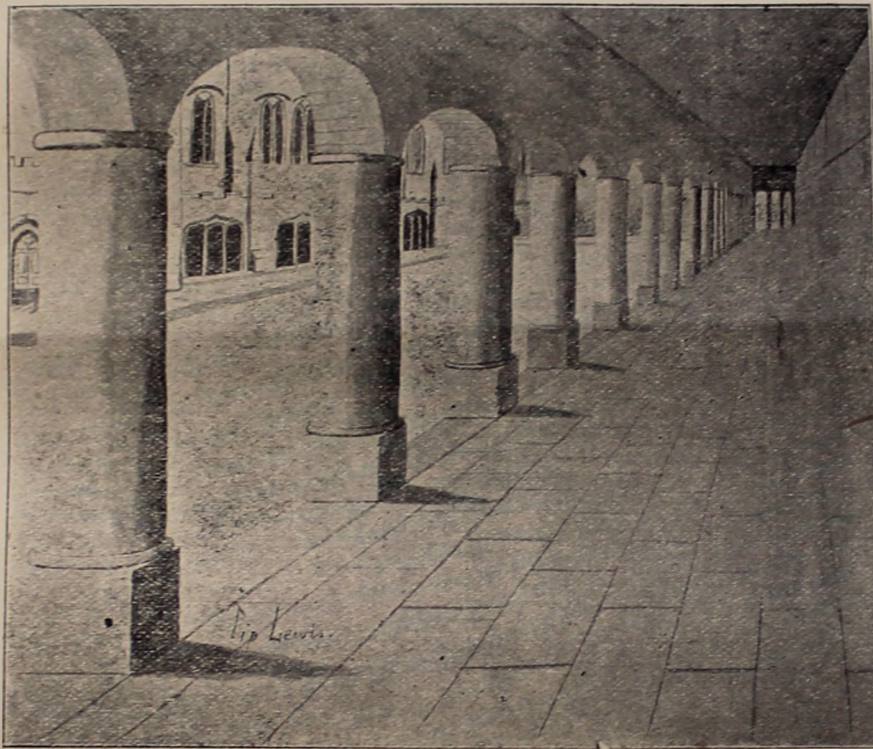
Dr. J. C. Winans, Madison, O., says: "Found it admirable in atony of the stomach and dyspepsia."

The first illustrated spiritualistic paper was projected by the Light of Truth. Ask for Occult Science Quarterly, 10 cents per copy.

Hypnotism at a Distance.

Evidently the world "do move" whether the sun do or not. Since the scientific (?) savans have revived mesmerism, by giving it a new name, it is natural to the spirit of the times that they should seek to monopolize it, and therefore invoke legislation to prohibit the practice of the infant science, by all who have not a duly authorized diploma, and license to experiment on human life ad libitum. But what more does an M. D. know of the dangers, or benefits, liable to arise from the practice of this mystic art, than those who have studied it experimentally? The danger is the other way. The meddlesome conceit of authorized experimentors is far more liable to produce dangerous blunders than have occurred among those whom Nature ordained to practice. The whole range of spiritual science is so far above their blind dogmatism and crude concepts, that they are disqualified by their profession, for a rational interpretation of facts, or proper dealings with this super-physical agent. Fifty years ago mesmerism had many advocates and representative experimenters in this country, and many sick people were cured by its charms, and painless surgical operations performed. Rarely did any harm follow, and when it did it was generally due to just such ignorance of the "higher law," as medicos usually manifest. Those who studied the new science, though ignorant of anatomy, physiology and materia medica, seldom had any bad results to follow. Practice in mesmerism led many to recognize spirit communion before the "Rochester Knockings" were heard of. It was by mesmeric processess that Andrew Jackson Davis was first brought to the world's notice, and the combined sciences of the world have never attained to the heights and depths, and wonderful scope of the divine revelations to which mesmerism led him. There is not a new fad in theosophy, Christian science, occultism, or any other system that is not—in all that is trustworthy, and enduring—outlined, if not clearly detailed—in the writings of this "Poughkeepsie Seer." He declared the presence and helpful influence of spiritual beings with us several years before the advent of modern spiritualism at Hydesville, and prophetically, announced that "Ere long this fact will break out upon the world in the form of a living demonstration." No Hebrew prophet ever more accurately set forth events to come. But the same spirit of dictation and monopoly of truth struggled then against mesmerism, and the cry of "Devil" was a free and common explanation offered. But medical trusts were not then armed with great sums of money to corrupt legislation in the interest of professional rings, and hence, for a season this work of progress went on, obstructed chiefly by ridicule and the religious scarecrows, so common in those days. "But hypnotizing at a distance" was known and practiced then. I have often heard Ashbel Bushnell of N. Y., relate an experience he had with a cousin of his, which led him to the light of spiritualism. By an agreement made with her mesmerizer, he was to visit her at a given day and hour, and the operator—30 miles away—was to "put her to sleep at a moment agreed upon." They compared watches to see that they agreed, and he rode 30 miles, arriving at his cousin's some two hours before the appointed moment. As the time approached he watched her. She was sweeping the parlor, and as the moment arrived she stopped, leaned upon the broom handle, dropped her head, and he approached her and found her in a dead trance, from which condition she made some startling revelations to him, and at the time agreed upon she awoke and went on with her work.

Now, if hypnotism be a dangerous thing, how is legislation going to help it? If it can be done without an audible suggestion, and at a distance, how are the courts to deal with it? How can they determine who is the guilty one? Is not this same power exercised in a variety of ways all the time, in every department of human life? Will a prohibition of all efforts to investigate and learn its laws, its dangers, and its values, protect the victims of this power from its abuse? Is ignorance better protection than knowledge? How is knowledge to be gained with experience? Medical books and colleges offer no help, for they are utterly out of the sphere of this beneficence. The abuse of any kind of knowledge is disastrous in its effects. The use of medicines in the hands of graduated M. D's. have killed millions, and maimed, polluted and poisoned millions more. Why not legislate against medical colleges, drug stores, and all medical practice? It is said (as per report in Light of Truth) that the jury found that Spurgeon Young of Jamestown, N. Y., came to his death by diabetes and nervous exhaustion caused by hypnotic practices. From the number of hypnotists that had taken a part in his case it would seem that the nervous exhaustion was due to excess, not to hypnotism properly used. Excesses in anything will do the same. Excessive religious excitement,



excessive brain work, excessive stimulating, excessive grief, and all kinds of intemperate indulgence in the most innocent pleasures or healthful exercises of mind or body, are liable to result disastrously. Mediumship is often overdone in like manner, and many of the wrecks, victims of drink, opium, etc., are directly traceable to the intemperate use of the psychic powers, exhausting the vital reserves, and the weary weakened condition calls for stimulants to brace them while they repeat the abuse in another seance, because they want the money it brings. No legislation can remedy these evils, unless it be a law to furnish funds and establish schools for a reformatory education, that shall be conducted on the spiritual plane, with wise discretion, and knowledge not now imparted in schools or colleges. Mesmerism is the door to spiritualism, and spiritualism is the key to nature's temple of mystery, the open door to the Kingdom of Heaven. LYMAN C. HOWE.

By reading "Marriage Supper of the Lamb" you will learn that all the prophecies of note in the Bible is Spiritualism, and points directly or indirectly to its advent. See adv. in another column.

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.

Apparition Seen by a Scientist

Frank Buckland, the well-known English naturalist, was the last man in the world whom one would expect to be superstitious, but in a remarkable letter of his, addressed to a friend at Selhurst, Surrey, he solemnly declares that he saw a ghost at Westminster Abbey. Buckland's father was dean of the abbey and his son lived with him in the ancient house attached to the church, occupied by the deans for hundreds of years.

One night, so Buckland declares, he had returned home rather late after an evening at the theatre. He opened the window and sat at it, smoking a last cigar before retiring. His room overlooked the cloisters. A curious legend was attached to a door almost directly

found among some ancient archives of the abbey an account of the beheading of one of the monks for a terrible crime and it was added that he was flayed and his skin used to cover one of the doors leading to the cloisters. Buckland afterwards said he firmly believed that it was the ghost of this monk which he had seen.

WATER FINDING.

Editor Light of Truth: I find in your valuable paper of Feb. 20 a communication from Giles B. Stebbins under the caption of "Water Finding." He seems to think it a great mystery when in fact it is one of the simplest things in nature. Now, we know that like (electric) poles repel each other; unlike attract; and we know also that running water creates a positive current of electricity, and, as a matter of course, a human being that generates a positive current or aura is repellant to the same in water or anything else positive. Consequently an individual in whom the negative predominates will, by a little practice, be able to locate wells as well as the gentleman spoken of. Now, if Mr. Stebbins or any one wishes to test the matter, if he will send his address with stamp I will give the history of the discovery by myself over thirty years ago. Address F. C. Bryan, box 16, Minnesota City, Winona County, Minnesota.

In your issue of Feb. 20 I read an interesting article under the above caption. I think in your paper or some other I have before briefly explained what I understand to be the law governing the exercise of this gift, or rather natural inheritance. As some writer has well expressed it, "Every person is a battery. The brain is the plant of that battery. The nerves are the wires extending to all parts of the person." Professor Babbitt shows the polarity of the system, in his charts, and the operation of the finer forces of nature as they play through the human organization.

The brain, the dynamo, in some has a greater power than in others. Cyrus Fuller in the article mentioned is but one of many of that type who find water or minerals by aid of the switch or divining rod. I could relate an instance of a lady more highly endowed with this power than any person I ever knew, but to the question and the law governing.

German writers and the Scientific American have laid down the law governing this case. All water veins in the earth are conductors of electricity. All mineral veins are also conductors of electricity. Now if the person who uses the switch would incase his hands with a non-conductor or stand upon glass, or use some non-conducting substance on his feet whereby he could not come in contact with the earth, then I think he will find the switch will not turn. Some woods as well as iron or copper are better conductors than others, hence the witch hazel, which is found near water, has a more electrical affinity, if I may use the expression, than many others, yet in the hands of some any forked stick or copper wire may be used. Let us study the law governing all manifestations that we may come unto a better understanding of the same.

M. S. BECKWITH.

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Revised MSS. will not be returned without postage accompanying the same—and preserved beyond thirty days after receipt. Ordinary notices of five lines inserted free. Ten cents per line over that number.

A CARD.

For the information of his friends the undersigned desires to state that owing to legal complications of a domestic nature in which he is involved he deems it expedient and for the best interests of the Light of Truth to withdraw from the editorial staff, and hereby announces his resignation.

WILLARD J. HULL.

TO OUR READERS.

In view of the fact that so many of the friends have responded to our crusade, and others yet to be heard from, it may be well to state that this is not a money-making scheme, in fact, the Light of Truth is not and never has been considered in the light of a money-maker, or as an investment. And when it is known that a single man has in various ways and at all times during the past seven or eight years aided the work of the paper by contributions aggregating nearly \$50,000, it is only fair to assume that the Spiritualists of the country will not think that their dimes or dollars are going into somebody's pocket. In asking our friends to co-operate in extending the usefulness of this paper there is no feeling of imposition with the request. Knowing the facts, we feel that their co-operation is our right. And it is with this feeling that thanks are extended to the hundreds so far heard from and to other hundreds to come for their generous responses and good words in behalf of the work. The good of the cause we are all laboring for is the prime motive force of the Light of Truth.

TWO FACTS.

A private letter to the editors from Shelton, Conn., contains the following interesting account of spirit manifestation. The writer vouches for the facts, being well acquainted with members of the family in question, who belong to the Methodist church. Names are omitted for obvious reasons.

Some three or four years ago they lost an only daughter, just entering womanhood. Last summer the mother underwent several operations for the removal of cancers. On her return home it was thought for a while she was better, as she seemed quite smart. One day a few weeks ago while the family were at dinner she suddenly turned in her chair and exclaimed, "Why, ———," calling her daughter by name. The family gathered around her were startled, and said, "Why, what is it?" "Well," replied the lady, "I saw ——— standing by me. When I called her by name she disappeared." Of course the family thought her mind

disordered, tried to make her think it imagination, to which she replied, "No, I saw ———, she has come for me. I will soon be with her." A week or so after she was taken to her bed and in two weeks she went to join her loved one on the other shore.

Another instance equally as authentic is that of a young girl who died last summer. A young married woman, a friend of the family, kept her grave fresh and green all through the summer with flowers, etc. In the fall this lady was taken sick with a fever; toward the last she was so low she could not speak. She never had any voice for singing. The morning of the day she died the dead girl's sister and a friend were sitting by the bedside. Suddenly she burst out singing clear and loud and carried through a whole verse of a favorite song, and in a voice which those present at once recognized as being that of the dead sister and friend, and could but acknowledge that she had taken the opportunity of returning to earth through her dying friend, who after the song was finished never spoke again, and in a few hours joined her young friend in spirit life.

IS IT COINCIDENCE OR INSPIRATION?

Dr. Lyman Abbott, who has been stirring up the dry bones of Moodyism by his lecture on Jonah, says that the Book of Jonah "was written as a piece of satirical fiction to satirize the narrowness of certain Jewish prophets."

In "The Age of Reason," second part, page 112, Thomas Paine, in alluding to the Book of Jonah, says: "But, as is already shown in the observations on the Book of Jonah and of Proverbs it is not always certain which of the books in the Bible are originally Hebrew, or only translations from books of the Gentiles into Hebrew, and as the Book of Jonah, so far from treating of the affairs of the Jews, says nothing upon that subject, but treats altogether of the Gentiles, it is more probable that it is a book of the Gentiles than of the Jews, and that it has been written as a fable, to expose the nonsense and satirize the vicious and malignant character of a Bible prophet or a predicting priest."

Quite a coincidence— or, is the great spirit of Paine pulverizing the false conceptions of Bible narrative through the mediumship of Rev. Lyman Abbott?

H. D. BARRETT.

Mr. Barrett is the well-known president of the National Spiritualist Association, having not yet had a successor since its organization. He is, as our frontispiece shows—taken from a recent photograph—quite a young man, and, as frequently quoted, "The right man in the right place." He is in every respect a scholar and a gentleman, and worthy the position he holds, and no doubt generally appreciated by those who know the sacrifice it costs to fulfil the duties of such a place. And Mr. Barrett is by no means derelict. Few could do better, and few of his ability would be willing to undertake the task. No doubt others have had more difficult up-hill work, but none have covered such a wide field of beneficiary service in so short a time as this gentleman. He has breached into opposing elements and breastworks under adverse circumstances that entitle him to the love and sympathy of all Spiritualists, and the first right-minded man or woman is yet to make complaint of him as an officer or judge in matters pertaining to the trust assigned to him. May he be encouraged and aided as he so fully deserves.

The biggest hit ever made to boom Spiritualism was the issuing of that Occult Science Quarterly. Who says the Light of Truth is asleep?

LOOKING BACKWARD.

Mr. W. H. Burr of Washington, D. C., has been airing the pretensions of Mme. Blavatsky of late in the columns of a Buffalo newspaper. One of the latest of his articles concerns Mme. Blavatsky's transformation from spiritism to the ground upon which her followers now stand and invite the world to join hands with them. "Mme. Blavatsky wrote a letter dated April 12, 1875, just after the Katie King exposure," says Mr. Burr, "from which I quote as follows: 'The spirit of John King is very fond of me and I am fonder of him than of anything on earth. He is my only friend, and if I am indebted to anyone for the radical change in my ideas of life, my efforts, and so on, it is to him alone. He has transformed me and I shall be indebted to him when I go to the upper story for not having to dwell for centuries, it may be, in darkness and gloom. John and I are acquaintances from old times, long before he begun to materialize in London, and take walks in the medium's house with a lamp in his hand.'—'A Modern Priestess of Isis,' by V. S. Solovoyoff, p. 247."

"Here," says Solovoyoff, "are the first traces of the gradual transformation of John King into Mahatma Mooya. The mastu is not invented yet, as it will only grow clear in the course of a couple of years in India, into whom the familiar spirit is to be turned. But this spirit is already turning out to be an old acquaintance. As for the new-fangled heresy in Spiritism, H. P. Blavatsky tries to get out of the inconsistency with her own words in her previous letters by explaining her heresy as a mere transition from practice to theory, and writes:

"Since I have been in America I have entirely devoted myself to Spiritism—not to the phenomenal, material side of it, but to Spiritual Spiritism and the propagation of sacred truths. All my efforts tend to one thing—to purify the new religion from all filthy weeds, which grow up so fast that they threaten to stifle with their dead letters the spirit of truth. In this desire and effort I have been hitherto alone. I am only now beginning to collect adepts. I have collected half a dozen, and I say boldly, the best and brightest minds in America. . . . I have laid it down as a rule never in any case to permit outsiders to get anything from my mediumistic powers. Except Olcott and two or three very intimate friends, no one has seen what happens to me, and when my John and other devils go too far I immediately put an end to everything. I have resolved to devote myself to Spiritism from the point of view of Andrew J. Davis or Allan Kardec. . . . And though I stand up for real phenomena, such as the Ed-dys', no one can more violently attack the rogueries of the mediums and the credulity of some of the Spiritists, and accordingly I have conceived the idea of setting about a serious business."—Ibid. p. 248-9."

A GROWING SOUL.

Dr. James M. Buckley shocked his ministerial brethren in New York by expressing his latest views on the Bible. Among other things he said: "I believe that the English version of the Bible is not infallible; that it contains errors; I do not believe that there are four men present who believe absolutely in the English version." To this some cried "'tis false," others said "We believe in the Bible." "This is heresy." When it is recalled that Dr. Buckley is one of the leading lights in the Methodist church, imagination can picture the sensation he created. It is only fair, however, to note that in explaining his position he did not question the infallibility of the original Hebrew and Greek text, his contention being on the reputed inerrancy of the English translation.

THE VALUE OF FAITH.

If ye have faith and doubt not, ye shall not only do this which is done unto the fig tree, but also, if ye shall say unto this mountain, Be thou removed and cast into the sea, it shall be done.—Matt., xxi, 21.

Whether Jesus ever killed a tree by the exercise of his hypnotic power or not is indifferent, but that eastern adepts possess strange powers is undoubted. But if Jesus is no myth there is no reason why he should not have possessed the powers attributed to him. And for aught we know he may have been an adept, educated for the purposes manifest in his life. There is no accounting for his life from his twelfth to his thirtieth year; and it is believed that eastern adepts (possibly the "wise men of the east") later carried him to India or some secluded retreat to develop his powers, knowing him to be a psychic or sensitive, and at the proper time returned him to his country on a missionary tour.

Now the question is what Jesus meant by "faith" when he spoke as he did. It is known that faith is essential in prayer for aid—i. e., soul strength or light—because it attracts a higher power towards the supplicant, or nearer with consequent influence, as a man is better able or more willing to help a child who places implicit confidence in him. Suspicion or doubt is a sort of slight to the one appealed to, while faith or confidence arouses sympathy. But to arouse sympathy we must exercise it. We can not arouse love in a man by hatred towards him. We simply receive as we give out. Faith, then, is love, and Jesus must have meant that. To receive love (which is synonymous with giving) we must love—and which is more essential in dealing with invisible intelligences than with mortals, for the former are the more sensitive of the two. Now, love is the primum mobile of life, and life is law. The more law we exercise in our desires or wishes, therefore, the more potent they become. Electricity seems to be the material or outward expression of life, for the more sympathy a man has the more electricity he is able to give forth. We also know that a gentle flow of this life fluid vitalizes, while a sudden outburst of it destroys material life—i. e., too much life kills. Not the spirit of the thing, but the matter encasing it; or, in other words, disconnects the one from the other, thus leaving the material to die or disintegrate. Now, Jesus may have possessed this life principle (love) in such marked degree that he was able to cause the aforementioned disintegration, and killed the fig tree to give his disciples a test of his powers. And knowing that all men possessed the same inherent possibilities that he possessed, he said so in the words quoted in the text. The removing of the mountain was undoubtedly metaphorical, meaning the obstacles of life, which all know who have the determination and strength to hold out. But as all have not the latter Jesus admonished to faith—more love to inherit the power needed for supernatural effects. To become like Jesus, therefore, develop faith—love for God—attained by love for man, or humanity, justice, charity, benevolence, etc.

Remember, this crusade is not for our benefit, but for the cause. So do not saddle any obligations on us because you are taking a hand in what will redound to our own credit in the end. We are doing our share when we send 40 cents worth of literature to the one designated for 10 cents. We cannot afford to do this and give you several dollars worth of advertising in the bargain. We know it is a sacrifice on your part to do what is requested, but without some sacrifice there is no merit in it for you. As we sow we shall reap.

OUR CRUSADE

Our crusade is booming far beyond our anticipations. Never have we been so surprised at the effects of a scheme as this one. Friends all over the country are enthusiastic in the promotion. Among the responses are many whom a dime would not suffice, but sent ten with an inner impulse, and one among the first hundred given has sent sixty to give aid to the joy.

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A BAD BILL BETTERED

Some radical changes have been made in the Loud postal bill by the senate postoffice committee. The bill had passed the house in its original vicious character. As reported by the senate committee provision is now made for one cent letter postage on all letters not exceeding one-half ounce in weight. Sample copies are admitted at the present pound rates in numbers not exceeding 10 per cent of the aggregate annual circulation. A new section is added which permits semi-monthly, bi-monthly and quarterly periodicals weighing not more than two ounces for each copy to be sent through local offices for local delivery by carriers at pound rates. A provision is also added that two or more periodicals, any one of which is entitled to pound rates, may be mailed in the same wrapper. The bill in its present form will doubtless become a law in time.

SARDON'S "SPIRITISME."

The New York papers devote consid-
erable space to a discussion of the mer-
its and demerits of Sardon's "Spiri-
tisme," which was brought out in the Knickerbocker theater last week. As was to be expected there is a jumble of turgid reprimand and halting acceptance of the play on the part of the critics, but one and all unite that the adulterous scene in the second act is out of place on the American stage and some of them, notably The Herald, gather from the play a place for Spirit-
ualism as an agent, but not a motive in its production. Whether the play will be found to represent American Spiritualism must be left to the future to decide. A brilliant and intensely in-
terested audience witnessed the initial performance.

Who ever heard of a business man, a man whose ingenuities were adapted for and executed in the accumulation of money that ever was or ever became a statesman? Statesmen, men who carve out governmental policies, men who rise to emergencies and carry the integrity and honor of nations through trial and adversity, are poor men—that is to say, men who do not possess the faculty of acquisitiveness—they can't make money. All of the great men of this nation have been and are among that strata of humanity to whom the idea of wealth, simply for the purpose of accumulation and the power wielded by it, is totally unknown.

Dr. J. M. Peebles, who is making his third voyage around the globe, is momentarily in Melbourne, Australia, having stopped at Honolulu, Samoa, Auckland and Sydney, N. Z. Westward is his march and will return home with the rising sun.

Sixty dimes were sent by one man alone in furtherance of the crusade.

CAN THE HANDS THINK?

It is a universal mistake to assume that the brain is the exclusive organ of mind, says the Minneapolis Times. Experiments show that there is mind elsewhere than in the brain, or else some of the qualities supposed to be exclusively mental are not the sole property of the mind. The spinal cord and also some of the other nerve gan-
glia may be educated to do certain things without the intervention of the brain, which shows they have memory. Maudsley asserts that all the tissues of the body have memory, and cites the case of a scar. When a finger, for in-
stance, is cut deeply the process of nu-
trition is disturbed at that point and "a habit is formed." Long after the wound is well the habit of depositing the tissue-making matter established by the injury continues and the scar results.

That the spinal cord can be educated to do things without regard to the brain is shown in the case of the piano player or any mechanical worker. Apparently the fingers are taught their movements for a piece of music, and after that is accomplished they do their work when the brain is engaged otherwise. It is impossible that the mind should take account of every finger and every piano key in a rapid performance. When we say a piece of music that is committed to memory is "learned" we mean that the combina-
tions have been taught to the nerve centers other than the brain.

CHARACTER AND HYPNOTISM.

There would be little indeed in hyp-
notism, and the scientific world might rightly ignore its importance as a sub-
ject of investigation, if it were proved to have nothing more in it than the dominance of one will over another, or the power of so-called "suggestion" to control human minds. But, as with any other subject worth investigation, much more is revealed to the student of hypnotism than that which he at first sets out to discover. No sooner, for instance, has he established be-
yond question proofs of the power of mind over mind, and of "suggestion" in control, than he is forced to realize how little potency lies in either when compared to that great power of resist-
ance to them which is generated by an individual's own strength of char-
acter. No hypnotism in the world, as a great authority has shown, can make a really temperate person, when under hypnotism control, simulate or yield to drunkenness, nor can a truly modest person be induced to do that which would in waking hours savor of im-
modesty. The man with true dignity of soul keeps his dignity intact, and one of real kindness of nature shows no glimmer of harsh feeling. And thus, as can readily be seen, one more proof from an unexpected source has been added to those already in our posses-
sion going to show the value and pow-
er of character—of that which a man inherently and intrinsically is, rather than that which he appears to be.—
Waukegan (Ill.) Reg.

CASSADAGA CAMPMEETING ASSO-
CIATION.

This association holds its annual campmeeting at Lily Dale, N. Y., every summer, beginning with what is termed its June picnic. The best speakers are engaged, and thousands flock to this camp, both as a health resort and to gain light on Spirit-
ualism. On third page we bring two illustrations of this popular meeting place, to be followed by others later.

When persecuted on account of charging admission fee to Spiritual se-
rvices, let the friends point to cer-
tain churches that also charge ten cents for a seat. Force the law to be consistent by an object lesson.

I CURE FITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a free bottle of my infallible remedy. Give Express and Post Office.

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THOUGHT PHOTOGRAPHY.

Since M. Baraduc's experiments in thought photography were made pub-
lic, French savants interested in the occult have been wrestling with the subject. La Lumiere says:

"We do not pretend to say that the active power of thought is entirely lo-
calized in the brain, since its effect is a repercussion throughout our whole organism. * * * Besides, as the nervous centers of the brain are of higher temperature than the particles of mat-
ter surrounding them, and as the vi-
brations emanating from them have a greater rapidity of their own, they will consequently preserve that rapidity in the surrounding and colder air. When these heated vibrations are impreg-
nated with the particular fluid which we may call Thought, they are in a highly rarified atmosphere; the rapid-
ity of their translation increases in gigantic proportions; the material form of the vibrations consequent upon the rapid repulsion of gaseous molecules is accentuated in similar proportions, and photography finally seizes upon the image of what we still consider intangible chimeras."

Lizzie Kelly Hartman's article on Prophecy for 1897 is finding favor with our contemporaries in that they are reprinting it—mostly, however, with-
out credit. But it must be good if it's worth stealing.

The Psychic World;

OR,

Experiences After Death of the Human Body.

A PSYCHOLOGICAL NOVEL BY THE AUTHOR OF "HIGHER REALMS."

CHAPTER XL

REFLECTIONS WHILE IN ROME —PROPHECY.

As George started off he took me by the arm, leading me forward. But we had not proceeded very far before I noticed that we were describing a circle, with an ever varying scenery passing our review.

George was taking me back to the present "by evolution" as he termed it, in order to give me the benefit of Rome's history or growth, so far as our ordinary sight could take it in.

Our march began at about the year 900 A. D.

It was like passing a living panorama, and the most unique experience I ever had. Of course we could not stop to scrutinize, as the law created at the start was to move on to the end—the present. Besides that, it would have robbed us of time, during which my medium might have called, and George knew that I would be cut off from him until our journey's end. Such is the absolute effect of a law, though laid by an individual.

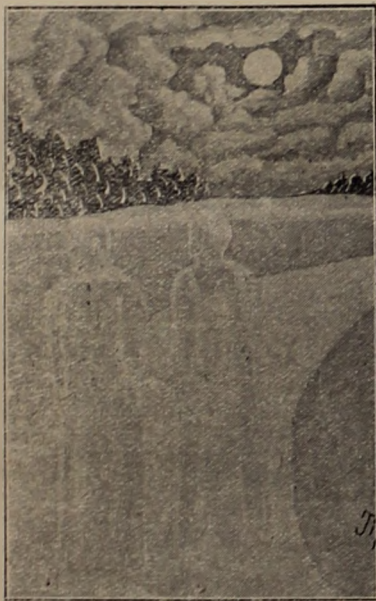
We were travelling at a terrific speed compared with earthly travelling, though not too fast to have anything escape our consciousness. And furthermore, in spirit the sense consciousness has a more rapid vibration—increasing as we rise, and enabling us to realize passing events accordingly. In our sphere we can travel almost as fast as thought, but which speed can be changed at will. In some places we flew by generations without noting anything, George saying there was nothing that could not be realized while reading history, and so was not worth loss of time. But those places in which history was obscure or perverted, were given clear observation, and I was much enlightened on some points. George seemed to know what portions interested me individually, and slackened up accordingly.

We saw scenes of joy and sorrow; of carnage and devastation; of triumph and humiliation; of the ups and downs of a people and their rulers. But had I known beforehand what was in store for me I would have tried to penetrate the fourth dimension to the time of Romulus, and thus got a panoramic view of Rome's entire history.

However, I may yet have that opportunity, and not only see Rome's history, but that of our entire planet, which, as I have been informed, extends about twenty thousand years behind the Mosaic account. That is, so far as anything worthy of being called history is concerned. Before that time man was still an unreasoning being, and did not make any continuous observation of things. But he had a few abstract thoughts, which, however, fled again often without recurring for similar effects. And even when they did recur, he could not connect them to their antecedents. It was not until man began to reason consistently that history began; and history begins with government.

It was in the beginning as it is now—a struggle for supremacy—to rule

and against being ruled too much. Revolutions have marked the way from the inception of personal ambition carried too far. Wars have been the results of too great a harmony of a people with their rulers—a harmony based on ignorance or fear. Selfishness on part of the government, even though composed of the people's representatives, has been the cause of all wars. It is their business to avert war, and not instigate or invite it. They will be held responsible for the suffering that follows. War is inhuman and unspiritual—out of all harmony with nature's edict. It is an effect of pride or self-righteousness—cultured prejudice—among civilized nations, and an effect of a purely animalistic brutality or vengeance on part of the uncivilized. Of course, civilized nationalities are compelled to hold themselves ready for war to keep peace against barbarism;



but they should be above making war among themselves. Those who lack wisdom to meet emergencies of that kind are not good rulers, and should be deposed by worthy substitutes. Holding office merely for the emoluments is equal to robbery; for it is a pretense or a sham to obtain an inheritance rightfully belonging to another. Political rings are organized banditti—a legalized method of holding people in subjection to rob them. We saw this in Rome's rulings on a large scale. The present method of ring rule is its counterpart in broken doses, though none the less infamous and contemptible. People have sufficiently awakened to break up a centralized estate, but not the minor ones—the only difference between the two being that the larger was done openly, while the smaller ones are hidden from public gaze, with a hungry multitude hoping to get at the crib, and thus blinded to its own shortcomings.

It is on the grand whole as it is in the individual. The man who condones fraud by hoping to learn the art himself is having the wool pulled over him during his tuition, and then may have to go out empty-handed in the end. And the majority do, for all can not

join in the robbery. Acquiescence of this sort is only a minority enjoyment. When too many litas are thrown out fish become scarce, and the quarrel begins. That is the time for a reform movement. History will repeat itself everlastingly. Men are only the sons of men, inheriting their good and bad qualities. A nation's experience is that of the individual's. Its lease of life depends upon its inherent purity, its control of good over evil—and its happiness depends upon its moral health in the present. When people are restless or discontented their is ill health at the law center—their government—just as individual uneasiness betrays a bad conscience or some organic disorder. The individual physics himself till he strikes the right thing. A people advocate principles or measures till good results proclaim that the truth has been touched. Straws show from whence the wind blows, and those who are wise will know when they have enough. But politicians are unprincipled. They do not labor for the people; they look to self only. Patriotism is not partizanship, and the only true patriot is he who rises above party. All nations are safe in the hands of patriots. When such represent a government a people can rest in peace. Prosperity will be theirs in short order. Rome has seen both, and other nations can read her history and take warning accordingly. Effects may change with progress, but are none the less injurious to the people. The higher a civilization the less it can bear trouble, and some of the effects accruing today are comparatively more aggravating than they were in Rome's days. There is more actual suffering now than there was then, and more acute suffering. The world was never so sensitive as it is today—never so intuitive. — Men and women, and even children, know more than they can express; know more of one another than they dare reveal; know that they are mutually untruthful in their bearing towards one another, yet each one in heart wonders why the world is so full of conventionalism, hypocrisy and helpless deceit. Oh, for a generation that will accept the testimony of intuition or psychometry! What a revelation in human events! What a revelation in human history! What a reform in society, state, and systems generally! The world now is crying for its exposure, and the spirit world is endeavoring to expose it through mediumship. When that aim has been accomplished your phenomena will die out as a useless expenditure of force. It will be no more needed; for the denial of immortality will, with its advent, be as absurd as denying the roundness of the earth.

But we are not there yet. This was only a little prevision taken in with that which I saw at the end of our journey.

When we reached the present to my surprise George continued, and things began to look strange to me. I imagined we were leaving old mother earth behind, and entering some strange land—as we used to read of in our nursery tales. But George came to my rescue by saying:

"Don't be surprised, brother, we are only penetrating a little into the future, while we are at it. What you see now has not yet taken place, but will take place because so far the cause is assured, just as men are assured of the celebration of an event previously provided for. No cause can be laid without its effects following. Some are short, some long; some are weak; some strong. A corrupt government is bound to have its detrimental effects on the people, even after a clean one has been substituted. The latter must first lay a cause before it can expect fruitage. So we can always penetrate the future and find something before us that is sure to come. But you will find effects thinning out as we proceed; with here and there a straggling



one—the effects of either a very bad precedent, or a very good law that is in force. So the future of an individual may be seen. Destiny is only a relative term. Man's future depends entirely on the cause upon him—largely self created. Certain inherited forces that are of slow decay may show up certain effects a long way ahead. Thus an arbitrary or seemingly unmerited death may await a good and harmless man. But certain forces within lead in that direction. They may produce aberration of mind at a certain age which bring about this result. Or that kind of a death may be necessary to free him from an ugly obsession. Not necessarily by spirits, but by an obscuring evil of the flesh—one so closely connected with the intellect, and consequently with the spirit mind, that a painful death may become necessary to separate the two immediately upon disintegration—a death so painful as to stir the soul to its utmost efforts to get out of the body, and consequently away from its baleful influences and attractions that may otherwise revive the evil and hold the newly arisen in a sphere not in accord with his general tastes, better feelings or aspirations. For it sometimes happens that a good man has one ruling passion that holds him down, and brain and mind have become so allied through it, that a natural death would be a curse and a disappointment to him, landing him in an unmerited condition in spirit. An easy disintegration lifts the spirit so gradually and gently out of its old tenement that it is hardly conscious of the change; and if it is earthly inclined, it will fall right into its old habits, with consequent results. This does occur to evil designers or sensualists at times, and the death smile is not always an indication of a heavenly ascension. It may be a smile of gratification, caused by obtaining a clairvoyant glimpse of an ideal heaven—a saloon, a gambling room, or a harem—just before disintegration, as many do of their loved ones who are present to greet them."

While George was letting off this little essay, we were pushing forward, seeing a little of Rome's future.

The first change noticeable was in the female fashions—a strange fore-runner, I thought. But something has to lead—something has to be first—and were it not for that, it would have been a little tedious awaiting a change in the scenery.

I also noticed, for the first time, that fashion had a philosophy—a science in its wake. It is to progress what gentle showers are to a wheat field. Fashion instigates growth. That is, it keeps the mind in a state of looking ahead. It puts the machinery for prevision in motion. It suggests thought, and develops a contagion which spreads with effects compatible with the mentality touched. It makes a future for man that is more interesting than what

plain nature furnishes. The simple woodsman is pushed forward. The civilian runs ahead of his time—a little too much so in certain individuals, who are rewarded for their efforts by being denominated cranks, if poor; and eccentrics, if rich. But this does not affect them spiritually. The more they are put down the greater their triumph here; for this world is the only true existence with exact justice awaiting every one. All are judged according to their moral worth and intentions in the mortal. The man who is forced by circumstances to go against his highest knowledge of right, but holds his intentions true, will be gauged by the latter, just as the hypocrite will be gauged by his intentions or hidden feelings—not by his actions in the matter. For one may give a poor dog a bone, but impregnate it with contempt enough to poison him. Of what benefit is the action despoiled by a baneful thought or emotion? In some cases it were better left undone; for it may prove more harmful than beneficial.

However, we pushed forward as far as I could stand it. George was a more refined spirit than I was, and could penetrate deeper into nature than I could; thus go farther into the future. I began to feel oppressed; could hardly breathe, as it were; everything became hazy, and so I was forced to hold back and retreat again to conditions compatible with my development—to a less refined condition of spiritual nature—the psychic world.

I may have penetrated some ten years ahead, but being within a limited area—one point being the vatican, the other the king's palace—I could only see what directly concerned these two points, and that which came within the circle; and only from the outside. To go within requires special efforts—that is, where admission is granted. I saw no change at the vatican, so I could presume that for ten years at least, it would remain intact—either with or without a pope. I noted a few external changes at the palace, and could foretell improvements accordingly. I saw a lively demonstration at one point, which seemed productive of good for the people-at-large. It was a rejoicing for an event which was too far away from the circle to delineate. Even George could not outline it.

People think prophecy is very easy for spirits, but it is not, and then much must be inferred. And it requires good judgment to make these inferences valid. We sometimes obtain clairvoyant glimpses of things and principles ahead, but these are subject to changes, as the causes delineated or read may change by additions—two elements combining making a third, and thus growing a different effect from what was seen at the time of prophecy. In that event the prophet is put down as a fraud. But this does not affect his gift. He is a prophet still, and often a better one from having failed. Failures sharpen a medium's faculties for seeing the future. Praise often dulls them. Therefore the best results are attained after severe trials or suffering on the part of mediums or psychics generally.

However, this was all I could deduct from my trip into the future; and I trust the reader will pardon me for not giving him a glowing account of nothing rather than a little of something. I think though, the careful student of self will reap a harvest from what has been given, and perhaps understand his own powers better than he did.

Before I knew it, I was at the conservatory with George by my side. He had moved me thence by the instantaneous process of will-power exercised for that effect.

(To be Continued.)

Do not fail to write those chain letters, friends. That is the cream of the whole scheme.

G O D.

REV. A. J. WEAVER.

Some speak of the whole universe of matter and mind as God; some call the entire mass of humanity, God; some think all the worlds of space, both material and spiritual, both visible and invisible are permeated by an essence too fine for the human mind to take hold of and be conscious of, and that this essence is God; some think God is conscious and is therefore a person; others think he is an impersonal principle; some say God is love; others say God is life; others say the word God is a contraction of the word good. Some speak of God as the infinite power; some call Him the great, first cause; some think of Him in the physical form of man; others think of Him in the mental image of man, as man's spiritual father with all man's mental and moral faculties, thinking and feeling as man; others simply as the All Knowing.

How very, very, very, ignorant we are of Him!

When I contemplate infinity—the infinite spaces around us—the infinitude of worlds upon worlds with which this space is peopled—the infinite power that holds them all in its grasp—the infinite network of laws and forces that reach to every atom, both of matter and spirit, from the crude material world up to the highest spiritual realms, and ask, whence come all this; what did it come for, and whither will it go, I can only answer I know not. All is mystery, mystery.

Let others profess how near they are to God, and how much they know of Him who, what and whence He is; his nature, his make-up, his purposes and plans; what books he has written, what nations guided and what religion given to man; what He thinks of us, and what he wants us to do, or how to feel, or what to think; let those who claim they have found God, and hold communion with Him in their souls, fill the world with their pious pretensions and professions, but as for me, I realize how little I know of God. I have my ideas, but they are only the results of my speculations which ripen and further experience may and probably will change.

When I give myself up to deep meditation on the infinite I am lost. I can only think of myself as an infinitesimal speck of intelligence, ignorant and undeveloped, guiding my frail bark over life's boundless, bottomless and tempestuous ocean.

I only know that within me I have a needle which points where I should go, and if I follow its pointing I shall make a safe passage. And I know that if this bark goes down beneath the waters, it will not take me with it, for I shall find myself in another bark, sailing another sea, with the same sure compass to guide me.

Old Orchard, Me.

DIGESTOS

DYSPEPSIA TABLETS.

Bowne, Mich., Dec. 24, '96.
Standard Pharmaceutical Co., Detroit.
Gents—Enclosed please find 25 cents, for which please send me one box "Digestos." The sample you sent me has done me more good for stomach trouble than anything I have ever tried before. Yours kindly,

MRS. ANN SUTHERLAND,

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A free sample to all sufferers. This is the last week of the free sample distribution. This magic cure for all stomach troubles by mail 25 cents a box. If your druggist does not keep it write to

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X RAYS.

The selfish are the most difficult to convert ethically, because they have a philosophy of their own which grounds them in the belief that selfishness is self-preservation, and thus right or just.

When greed seeks honesty as a victim of plunder angels weep for the results of both.

When dishonesty assumes the garb of genius look out for a crash.

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"I suffered with terrible pains in my left ovary and womb. My back ached all the time.

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What They Say:

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Yours truly,

G. H. REINHARDT.

Hanover, Pa., April 1, 1896.

Acme Cycle Co., Elkhart, Ind.:

Gentlemen:—I am more than pleased to say that the Acme Road Racer which I got from you last August is a dandy, as I rode over roads yesterday which tested the wheel for the great weight it carried, 183 pounds, and as I am a practical wheel repairer and a rider and a judge, I will say I have never seen its equal for style or finish. Respectfully yours,

JOHN FLICKINGER.

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HARVEY COIT.

Mr. Coit is one of the older residents of Columbus, and has been identified with the material growth of the city for years. He was born in 1819 in Massachusetts and has been a Spiritualist over forty years.

The World of Psychics and Liberal Thought.

Miss Lizzie R. Deremer of Schooley's Mountain, N. J., was dying of cancer. All the doctors had given her up. Her brother visited a woman in New York known as a "faith curist," who explained the nature of her treatment and sent the sufferer a book to read. Miss Deremer had little faith at first. But several weeks ago, when she was very low, and the end was thought to be near, she suddenly became absolutely convinced that she would be cured. Since that day she has steadily progressed in strength toward recovery and has been up and about the house, pursuing her household duties as in former years, for several days, and is apparently a whole woman again, albeit a little weak from her long confinement in bed. What lends interest to the case, however, is the fact that a friend of Miss Deremer's brother, who was being treated by a faith curist, died while under the healer's care.

The authorities at Minneapolis have been trying to extract a confession of murder from a man and woman now under arrest there by having them hypnotized, but without effect. The woman was hypnotized but admitted nothing.

Mrs. Anna E. Thomas is laboring in Richmond, Ind.

Susan B. Anthony is agitating a movement to compel, by a general law, every husband to give at least one-half of his earnings to his wife. Susan will probably get a good deal of support in this movement from husbands who have been giving their wives all their earnings.

A temporary organization of Spiritualists was effected at the National Military Home, Ohio, in January, and it is expected that a charter will be secured from the N. S. A. in a short time.

Ninety-five per cent of mankind are capable of being hypnotized.

Hypnotism is merely making a suggestion to a certain person while in the hypnotic state. Persons of vacillating disposition or erratic temperament can not be hypnotized.

It has been pointed out that mothers can do their children great good by talking to them or giving them suggestions regarding their shortcomings, when they are asleep.

A new drama based on Spiritualism, written by James R. Garey, entitled "Edna Dean," will be brought out in New York city.

The latest plan for "laying ghosts" is a surgical operation on the eyes whereby certain infirmities are removed and the "patient" no longer sees the phantoms. Now let's get ready to hear of the removal of certain lobes of the brain whereby obnoxious thoughts can not be thought.

The spirit of Queen Elizabeth is reported to be manifesting considerable interest in affairs mundane, the chief point of attraction being Windsor Castle. It is declared that the burden of her complaint is the destruction of her work, the Catholic movement now on the tapis in the United Kingdom causing her great bitterness of spirit.

A child was born to Mr. and Mrs. Claude Falls Wright in midocean on their voyage from India to this country. Mr. and Mrs. Wright are prominent Theosophists.

The impression made by Mrs. Helen Stuart Richings during her recent engagement in Worcester, Mass., is likely to result in a formal call by the Spiritualist society that she became their permanent speaker.

A man named Cox residing in Galveston, Tex., was hypnotized by one of the leading physicians of that city the other day and a tumor cut out of his cheek. The hypnosis was a complete anaesthesia.

Mrs. Mary Whitman Main of Jamestown, N. Y., claims that her young husband hypnotized her and married her while exercising his power over her, and is seeking a divorce. The case is attracting much attention.

A bill has been introduced into the Kansas legislature to prohibit indiscriminate hypnotism.

The people of Palestine, Texas, are no longer skeptical regarding the value of hypnotism. It was this way. A professional hypnotist had been giving public exhibitions in that city and just about the close of a performance at the opera house a few evenings ago the fire alarm was sounded, and a young lady and gentleman in attendance had left their babe at the house which was burning. When the father discovered the house on fire, he seemed to have lost his reason, and frantically ran to the place and kicked through a large window light, cutting his shoe in three or four places, and got one ugly gash in his foot. He then made a dive through the window, regardless of glass or sash, and ran into the burning room, from where it took four men to carry him, and assurances by them that his only babe was safe in a house just across the street were unheeded by him. They then carried him by force, which required the combined strength of four strong men, to where the child was, but he evidenced symptoms of convulsions, and was placed upon a bed, and it seemed that scarcely enough men could get to him to hold him there. In the struggle the bedstead was torn down. A prominent physician began preparation of medicine to be administered. Meanwhile a boy had gone for the hypnotist, who came up, requested those holding the gentleman to release him, remarking: "He is only sleepy." Then gently placing his hands on his head, he said: "You are almost asleep; you are going to sleep. Now, when I count three you will be asleep." The man ceased his struggling and slept. He was allowed to remain quiet for only a few minutes, when the hypnotist began to talk to him, assuring him that he would soon awake, and would know nothing about what had happened, which he did at the operator's command, and in amazement asked how he came to be there and what had soiled his clothes. The babe was brought to him and the hypnotist quietly slipped out of the crowd and departed.

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Mr. P. M. Ayyad of 324 Lenox ave., New York, the well-known Armenian gentleman whose intelligent efforts on behalf of his countrymen are readily remembered, writes, November 19, 1895: "I had been suffering with indigestion for months. My food would distress me and many nights would I pass sleepless with an overladen stomach. As a rule I did not have much faith in patent medicines, but I had heard recently so much about Ripans Tabules that I thought I would give them a trial. I took one after each meal and on the second day I already began to feel that it was helping me. Therefore I continued to take them faithfully until I used up a whole box. Not only did it entirely cure me of my indigestion, but my appetite has so improved since that it is causing much content and pleasure to the other members of my family. As to myself I do not hesitate a moment to state here that Ripans Tabules are a wonderful remedy for such trouble of the stomach as I had, and now I am so attached to them that I shall always have some in the house for the use of the family in case of need, and I also shall recommend them to my friends whenever I have the opportunity." One Gives Relief.

Ripans Tabules are sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Co., No 10 Spencer St., New York. Sample vial 10 cents.

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HARVEY COIT.

Mr. Coit is one of the older residents of Columbus, and has been identified with the material growth of the city for years. He was born in 1819 in Massachusetts and has been a Spiritualist over forty years.

The World of Psychics and Liberal Thought.

Miss Lizzie R. Deremer of Schooley's Mountain, N. J., was dying of cancer. All the doctors had given her up. Her brother visited a woman in New York known as a "faith curist," who explained the nature of her treatment and sent the sufferer a book to read. Miss Deremer had little faith at first. But several weeks ago, when she was very low, and the end was thought to be near, she suddenly became absolutely convinced that she would be cured. Since that day she has steadily progressed in strength toward recovery and has been up and about the house, pursuing her household duties as in former years, for several days, and is apparently a whole woman again, albeit a little weak from her long confinement in bed. What lends interest to the case, however, is the fact that a friend of Miss Deremer's brother, who was being treated by a faith curist, died while under the healer's care.

The authorities at Minneapolis have been trying to extract a confession of murder from a man and woman now under arrest there by having them hypnotized, but without effect. The woman was hypnotized but admitted nothing.

Mrs. Anna E. Thomas is laboring in Richmond, Ind.

Susan B. Anthony is agitating a movement to compel, by a general law, every husband to give at least one-half of his earnings to his wife. Susan will probably get a good deal of support in this movement from husbands who have been giving their wives all their earnings.

A temporary organization of Spiritualists was effected at the National Military Home, Ohio, in January, and it is expected that a charter will be secured from the N. S. A. in a short time.

Ninety-five per cent of mankind are capable of being hypnotized.

Hypnotism is merely making a suggestion to a certain person while in the hypnotic state. Persons of vacillating disposition or erratic temperament can not be hypnotized.

It has been pointed out that mothers can do their children great good by talking to them or giving them suggestions regarding their shortcomings, when they are asleep.

A new drama based on Spiritualism, written by James R. Garey, entitled "Edna Dean," will be brought out in New York city.

The latest plan for "laying ghosts" is a surgical operation on the eyes whereby certain infirmities are removed and the "patient" no longer sees the phantoms. Now let's get ready to hear of the removal of certain lobes of the brain whereby obnoxious thoughts can not be thought.

The spirit of Queen Elizabeth is reported to be manifesting considerable interest in affairs mundane, the chief point of attraction being Windsor Castle. It is declared that the burden of her complaint is the destruction of her work, the Catholic movement now on the tapis in the United Kingdom causing her great bitterness of spirit.

A child was born to Mr. and Mrs. Claude Falls Wright in midocean on their voyage from India to this country. Mr. and Mrs. Wright are prominent Theosophists.

The impression made by Mrs. Helen Stuart Richings during her recent engagement in Worcester, Mass., is likely to result in a formal call by the Spiritualist society that she become their permanent speaker.

A man named Cox residing in Galveston, Tex., was hypnotized by one of the leading physicians of that city the other day and a tumor cut out of his cheek. The hypnosis was a complete anaesthesia.

Mrs. Mary Whitman Main of Jamestown, N. Y., claims that her young husband hypnotized her and married her while exercising his power over her, and is seeking a divorce. The case is attracting much attention.

A bill has been introduced into the Kansas legislature to prohibit indiscriminate hypnotism.

The people of Palestine, Texas, are no longer skeptical regarding the value of hypnotism. It was this way. A professional hypnotist had been giving public exhibitions in that city and just about the close of a performance at the opera house a few evenings ago the fire alarm was sounded, and a young lady and gentleman in attendance had left their babe at the house which was burning. When the father discovered the house on fire, he seemed to have lost his reason, and frantically ran to the place and kicked through a large window light, cutting his shoe in three or four places, and got one ugly gash in his foot. He then made a dive through the window, regardless of glass or sash, and ran into the burning room, from where it took four men to carry him, and assurances by them that his only babe was safe in a house just across the street were unheeded by him. They then carried him by force, which required the combined strength of four strong men, to where the child was, but he evidenced symptoms of convulsions, and was placed upon a bed, and it seemed that scarcely enough men could get to him to hold him there. In the struggle the bedstead was torn down. A prominent physician began preparation of medicine to be administered. Meanwhile a boy had gone for the hypnotist, who came up, requested those holding the gentleman to release him, remarking: "He is only sleepy." Then gently placing his hands on his head, he said: "You are almost asleep; you are going to sleep. Now, when I count three you will be asleep." The man ceased his struggling and slept. He was allowed to remain quiet for only a few minutes, when the hypnotist began to talk to him, assuring him that he would soon awake, and would know nothing about what had happened, which he did at the operator's command, and in amazement asked how he came to be there and what had soiled his clothes. The babe was brought to him and the hypnotist quietly slipped out of the crowd and departed.

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Mr. P. M. Ayvad of 324 Lenox ave., New York, the well-known Armenian gentleman whose intelligent efforts on behalf of his countrymen are readily remembered, writes, November 19, 1895: "I had been suffering with indigestion for months. My food would distress me and many nights would I pass sleepless with an overladen stomach. As a rule I did not have much faith in patent medicines, but I had heard recently so much about Ripans Tabules that I thought I would give them a trial. I took one after each meal and on the second day I already began to feel that it was helping me. Therefore I continued to take them faithfully until I used up a whole box. Not only did it entirely cure me of my indigestion, but my appetite has so improved since that it is causing much content and pleasure to the other members of my family. As to myself I do not hesitate a moment to state here that Ripans Tabules are a wonderful remedy for such trouble of the stomach as I had, and now I am so attached to them that I shall always have some in the house for the use of the family in case of need, and I also shall recommend them to my friends whenever I have the opportunity." One Gives Relief.

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FREDERICK WHITE, Minneapolis, Minn., author. Price of book and chart \$1. For sale at this office.

THE THEOSOPHICAL HELL.



ELIZABETH COIT.

Mrs. Elizabeth Coit is among the oldest Spiritualists in Ohio. She was born in this state in 1820 and has been a Spiritualist for forty-one years. For many years she has been identified with the work of promulgating Spiritualism in Columbus.

UNCOGNIZED ACTIVITIES.

The astral or spirit is much more active than the body; it gets anxious regarding topics of contemplation or of conversation and endeavors to unravel them and solve mysteries by seeking localities held in mind during sleep. It explores and precedes the body to information from without, unavailable to us when in our normal senses. Thus and moments of abstraction. In this way intended visits and contemplated crimes are given away in advance in the dreams of the intended victim through the involuntary mental projections of the plotter.

Our astral in these meanderings doubtless often acquires valuable information, yet as we seem so seldom in touch with it through lack of memory and not having it under command, its superior powers are useless and its stores of knowledge unavailable.

As to these powers I will mention but one instance, i. e., the lady who located the Dream mine at Cripple Creek, six hundred miles away, dreamt several times that she saw the sands full of gold in that locality, the result of contemplation. Placer gold can not be seen with the objective eyes. Many valuable finds have been made in this way. Such astral trips may be voluntary and such powers are worthy of everyone's cultivation; they can be acquired without completely losing consciousness. This is the dream phase of mediumship, and should become the most popular one, as it is not objectionable in any way, nor injurious, and takes no time from the day.

H. RICE.

MRS. RICHINGS NOT A NUN.

Editors Light of Truth: I note in your issue of 13th inst., an extract from a report of a lecture on "Convent Life," delivered in Worcester, Mass., under the caption "Mrs. Richings as a Nun," and I smilingly ask myself, "What next?"

It is only a few months since some of my acquaintances were much exercised over a pretty little tale that appeared in the Chicago Chronicle, composed of one-third truth and two-thirds the other thing; the latter ingredient making me say that "We" (the members of my church and I) "do not believe in Spiritualism."

And now another careless, or imaginative, reporter, makes out that I said I "had been a nun in a Parisian convent for five years."

I Never Was a Nun, and I Never Said I Was One.

The day after the Worcester Spy printed the report, my denial of that statement appeared in its columns, but Truth's fair feet are laden-shod.

While falsehood flies like thistle-down.

HELEN STUART RICHINGS.

Mrs. Besant gives us a glimpse into each of the Theosophists' seven-regioned hell thusly: The seventh, or lowest, is gloomy, dreary, with heavy atmosphere. Murderers, drunkards, and such like folk go to it at death, the death, the chief punishment, being the companionship and the insatiable passions. The next three regions above have a touch of earth, becoming finer in succession. In the third are souls of narrower intelligence, good life and crude religious beliefs, and all literalists. Souls more cultured but selfish in their devotion to art and intellectual pursuits, which religionists of a higher type, occupy the second, "working of their cruder ideas," while in the first, which is "by no means a repellant limbo," are men of intellectual power, who held too much to materialistic lines and physical ways of thinking.

Those who emerge from this seven-regioned hell, dropping their astral body, enter the heaven-world, and after recovering from the dazzling effects of the "unspeakable bliss," begin to see radiant images of friends loved on earth, "amid ripples of living light and exquisite melody." This heaven-world is carefully guarded against incursions of evil. It is also a seven-regioned place. The lower four supply material for the mind body; the higher three yield material for the immortal body, and in these the soul finds itself face to face with truth.

HYPNOTIZED CHILDREN.

Charles Welteroth, 16 years old, of Williamsport, Pa., has been suspended from the public schools of that city for hypnotizing young schoolmates. The boy's hypnotic power first attracted attention in the neighborhood in which he lived. The neighbors learned that he was having sport by putting his boy and girl playmates in a hypnotic state and then compelling them to do many ludicrous things, both in the schoolroom and on the streets.

He would make them crow like roosters, play leapfrog in the schoolroom and go through gymnastic performances. The larger pupils soon came under his powers, and it is said that even the teachers were not impervious to his most singular touch.

Soon the parents, alarmed at Welteroth's powers, threatened vengeance, and hinted at bodily harm unless he ceased experimenting with their children. A month ago, when caught exercising his uncanny power over his schoolmates, the teacher suspended him. Since then he has been practicing hypnotism, with the idea of making it his vocation.

He is the talk of the town and last week he gave exhibitions in the rink before large crowds, amazing all.

IN HIGHER REALMS.

Those who are reading the serial story now running in these columns will have become interested in the characters by this time. Now the above-named story is a prelude to the Psychic World, and introduces the main characters to the readers—their origin and first experiences after transition. The book gives a general idea of spirit life, especially interesting and instructive to new investigators in Spiritualism, and touches on matters not found in other productions of this kind. It is yet to be superceded in originality and latest revelations. 250 pages, price 25 cents. For sale at this office.

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The Pacific Coast Spiritualist of December 30, 1893, says of Dr. Forster:

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Voice of the People.

THEY ARE WITH US.

They creep in our thoughts with love and flowers.
They come to us oft in our saddest hours.
We can never forget for they claim us still
By a purer love and a heavenly will—
The dead are everywhere.

Dost read our thoughts invisible host?
Dost read all the good we have planned and lost?
Dost read the books that never were printed?
The poems that never with sunlight glinted?
The pictures that lived in the painter's brain.
By a thoughtless laugh was forever slain?
The dead are everywhere.

You see us nobler than doth mankind;
For the truest thoughts no utterance find.
And ignoble deeds die in the breast.
And thou, thou only doth sense their quest—
The dead are everywhere.

We work and strive they only fall
Far short of our goal, as the shadow tall
Is longer by far than the longest man
When the moon looks out from its silvery span.
The dead are everywhere.

Help if thou canst in the battle of life,
Till peace on old earth hath ended the strife.
Or the soul borne aloft will happily find
A Christ full of mercy, a Father benign.
With our dead everywhere.
—Alice Bartholomew Strong.

FUNERAL REFORMS.

The effort which has been inaugurated in some of our principal cities discountenancing expensive display at burials, is a reform which commends itself to every practical and thoughtful mind, for reasons which we need not here discuss. Not less also are reforms needed in the conduct or tone of the ordinary religious exercises which take place over the casket at the home or church. Words or quotations are too often used, the import of which is far from consolatory to the bereaved friends. The hackneyed sentence, "The Lord gave, and the Lord hath taken away, blessed by the name of the Lord" is by far too frequently made to clinch a doctrine or close a solemn peroration.

Of all the sorrowful experiences that fall to the lot of the human heart that of the untimely death of a bright and beautiful child or near relative is most keenly felt and appeals most strongly to the affectional nature, and that the bereavement be directly ascribed to Him whom men are taught to worship as a tender parent, and on the same sentence and connection are enjoined to "bless his name" is not only absurd, but falls little, if any, short of downright cruelty, though doubtless not so intended.

"They tell me," said a mother as she led a near friend into the darkened room where lay her dead darling, embowered amid flowers and other tokens tell of love and hope, and gazing upon the sweet pallid face she had been wont to press affectionately to her own, she continued with a firmness born of despair, "They tell me I loved my boy too well and that God took him to himself."

O, wretched superstition! that the same infinite parent to whom is ascribed that chiefest of all divine attributes, love, and who made that mother-heart a garden of affection and tenderness and planted therein a delicate bud, whose tendrils were woven into her inmost life, only to murderously pluck the expanding flower and send the parent heart that gave it birth, and matured it into bloom and beauty, because "she loved it too well," and that He wantonly snatched the treasure to Himself out of jealousy of her affections!

These are not isolated instances. Either and both suggest the need of reform in doctrinal utterance and also suggest the utter futility of attempting to lead men up to divine religious heights while the infinite is pictured

as a capricious partisan—abrogating his own laws in so-called special providences, for no man can rise higher in his conceptions than the God he recognizes and professes to adore.

The aim of religious teachers should not be to support or strengthen any creed or system of belief primarily, or one that demands the acceptance of mysteries which are wholly improbable and cannot be proven, but it should be their chief ambition to upbuild humanity, ministering to its wants and weaknesses to the end that man shall steadily approximate in his conduct and conceptions to a divine ideal.

Rev. Jenken Lloyd Jones, in a most interesting sermon pamphlet, "The selfishness of grief," concludes his discourse by saying, "We must give to the world the sweeter thought of nature, a diviner trust in God, a holier calm in the presence of the inevitable. More restfulness in the eternal arms. We want a new emphasis on character, not on show or creed. . . . Selfishness in tears is no more noble than selfishness in smiles. Let the tears of the sorrowing be illumined with love and they become crystalline senses, showing forth in magnified and clearer outline the present duty the near opportunity, the deathless life, the endless love."

Barbarisms which have grown of misconceptions of life and its obligations are slow to relinquish their hold upon the popular mind. Grief at some time comes to all, but is not therefore a condition to be advertised and paraded before the public eye as an exceptional affliction, and no one has the moral right to wantonly cast a shadow along the sunny path of those who still walk the earth in mortal form. The creed also and the dismal crape must give place to more cheerful and inspiring emblems. Let nothing suggest or typify death, despair and gloom, but express life, hope and love.

ASHBEL G. SMITH.

WILL SOME DOCTOR PLEASE EXPLAIN

Editor Light of Truth: The explanation of the phenomena of Spiritualism as given by Dr. Edgar Berillion reminds me of a test given in our home circle that could by no possibility come under his category inasmuch as none of the sitters knew of the circumstance, and thinking it may prove interesting to readers of the Light of Truth I herewith give the incident. A few friends were present at the seance and with them came a gentleman who was at that time a comparative stranger to us. My husband, B. R. Train, was the psychic through whom the test was given. Soon after the circle was formed the medium said, addressing the gentleman spoken of, "I see a spirit coming to you," then followed a minute description and also the full name. The gentleman said, "You have given the name and a very good description of a friend of mine, but he is in earth life and was well when I saw him a few days ago." The medium then said, "Now I see an oil derrick—there are other derricks all around—it must be an oil country, but my attention is particularly drawn to this one, now I see this spirit at the top of the derrick leaning over and looking down, now I am dizzy and get the sensation of falling. I believe this spirit went out in that way." "It is very strange," said the gentleman. "My friend lives in the Bradford oil region and works with me there. I only came away a week ago and shall return tomorrow. I cannot think anything has happened to him, however, if there is any truth in what you tell me I will let you know. This is my first experience in Spiritualism and I confess it is rather startling." This spirit was not again alluded to during the seance. A few days afterward a letter was received from the gentleman con-

taining this paragraph: "Tel. Mr. Train that all given at the seance was correct. My friend was instantly killed the morning before by falling from the top of a derrick—he seemingly became dizzy and lost his balance. It was a most wonderful test and hereafter the whole world could not convince me that all of Spiritualism is fraud and trickery."

No person present in material form knew of the facts given. Query—who hypnotized the medium in this case? O Doctors, learned and great and wise. Would-be rulers of mankind. Who think to simply close your eyes And make the world about you blind: There are more things in earth and heaven Than to your keeping e'er were given; And your philosophy, though grand, Before life's facts will never stand.

EMMA TRAIN.

North Collins, N. Y.

The Book of Revelations is a wonderful prophetic panorama in which the Christian and Moslem churches have been chief actors. The Spiritualists, representing the 144,000 followers of the Lamb (Truth), Rev. xiv, 1-5, have just come upon the scene of action, and will reign with the truth a thousand years. Be sure to read "Marriage Supper of the Lamb." See adv. in another column.

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No 4

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- Occult Family Physician, The, and Botanic Guide to Health, by Mrs. Antonette Matteson. 317 pages; cloth, \$2.00.
- Old Testament Stories. Comically Illustrated. By Watson Weston. The stories being humorously told, and hard facts given concerning the origin and authenticity of the Old Testament. 384 pages; boards: \$1.00.
- Order of Creation, The. The conflict between Genesis and Geology. A controversy between the Hon. W. R. Gladstone, Prof. Max Muller, T. H. Huxley, M. Reville, R. Lyall Lysons. 50c.
- Our Evils and Inst. By Amara's Martin. 226 pages; cloth, \$1.50.
- Philosophy of Re-incarnation Considered, The. By J. Clever Wright. 6 pages; paper 5c.
- Physical Proof of Another Life. Given in lectures to the Seybert Commission by Francis J. Lippitt. 5c.
- Planetary Evolution, or "A New Cosmology." Being an explanation of planetary growth and life. 132 pages; paper 5c.
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Primitive Christianity and Modern Spiritualism, by Eugene Crowell, M. D. 528 pages; cloth \$1.00; postage 15 cents.

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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—What is the difference between a test medium and other mediums?—S.

Answer—The test medium is a specially organized or developed instrument for public or platform work—one through whom the spirits can manifest regardless of time or space, as long as the audience is passive and at ease, while other mediums need conditions, so-called, according to their respective gifts.

Question—Was Longfellow a Spiritualist, or did he incline to that view?—M. E. N.

Answer—He was in the sense that many poets are who know of a spirit world by inspiration and express themselves accordingly. Though many writers who are not poets also take to writing verses when they sense this truth, poetry being a convenient method of expressing something they know to be true without betraying their real belief to the world.

Question—I see that mediums sometimes locate lost articles or other valuables for sitters. Why do they not hunt for themselves after these treasures?—Enquirer.

Answer—Because the lost articles or treasures do not belong to the medium and are thus not intended for him or her. Spirits hold the secrets of such things for the mortal to whom it belongs or to whom it is to be revealed, and either puts the medium in trance for the purpose, or speaks through her in veiled language, sufficiently clear, however, for the sitter to understand. Spirits, like mortals, may discover or invent, and hold their secret until ready to reveal it to a loved one.

Question—What is meant by a developing medium?

Answer—One who is especially endowed to awaken the dormant faculties or gifts of other sensitives or mediums, though a quantity not absolutely necessary in spiritualism. Mediums that are wanted by the other side will be led into paths that will bring them before the public, and those that are not wanted will be discouraged intuitively from making efforts in that direction. If you feel the desire and have reasons for believing yourself a medium, there can be no harm in sitting with a developing medium, though home practice will also lead to it. You may begin with automatic writing—done by simply holding a pencil as in ordinary writing, elevate your hand a little, withdraw the will from your arm, and exercise patience.

Question—Shall a person sitting for development of mediumship concentrate upon a certain spirit and certain developments, or shall he give himself up entirely to whatever may come?—Bona Fide.

Answer—It is hardly necessary to elicit a certain spirit or phase of mediumship, for neither will come. Mediumship is not a matter of choice, but of adaptation, and spirits are attracted accordingly. But when informed in a manner that is unmistakably a voice foreign to your own—not an effect of a special desire or of psychologizing a medium—you may aid a spirit into your environment or sit for a phase designated. Thus it is always best to have a passive mind when sitting for development until signs warrant a fixed purpose. Attend circles and the spirits will see to the rest.

Question—Are the childless as happy in spirit as their opposites?—The Same.

Answer—That depends on their past generosity. A. must be remembered that love or happiness is an effect of soul trials or effort to climb the spiritual. None give more than parents. A mother's labor in raising a child even to being able to help itself, cannot be estimated in money value. Every restless moment is a sacrifice; every thought for her babe is soul effort for strength; every pang felt in behalf of her ailing child is a cry to heaven for succor or relief; every moment is a prayer for guidance or light for others' good. Does a childless mortal undergo a hundredth part of such a struggle? If such expect to be happy, what can a mother expect? If you are childless, do what you can to aid those who have children to raise, if you are looking for happiness.

Question—What is true friendship? Is there any difference except in name between friendship and spiritual love among the sexes?—Subscriber.

Answer—Friendship is a form of love—a mixture of charity, sympathy and benevolence. "Spiritual love" is more of a term than a reality, for love in its absolute sense is spiritual, though it may be applied "platonically" under circumstances. "True" friendship is only a euphonious extension of the noun itself—the word "true" having a sweet ring about it that adds to the thought conveyed. But friendship has its grades. One would consider him a "true friend" who extends a bit of sympathy on the proper occasion; another would regard a gift on such an occasion as an act of true friendship. But in its full sense friendship is the trinity afore-named in unison—a form of love—love per se being the unity in man which embraces everything that is good and pure in the individualized or soul entity of existence.

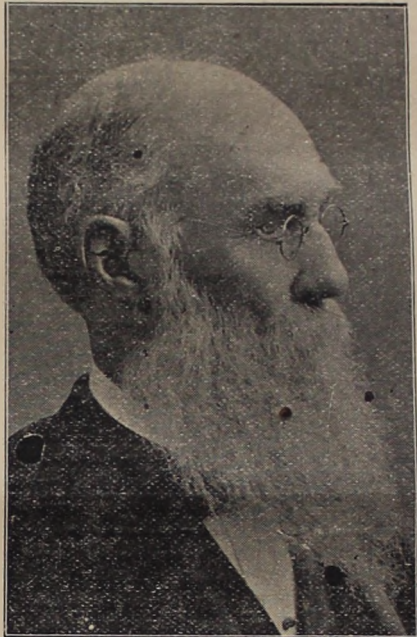
Question—How can we learn to fully concentrate our thoughts without any trouble to do so entirely?—L. S.

Answer—This question is somewhat obscure, but we will answer it as though the questioner desired to know how to concentrate thought in the easiest and most complete manner. One way is to occupy one's self with something that is interesting. That will teach or develop thought concentration in general. But to focus one's mind on an uninteresting topic or a disagreeable task is simply to go at it with a will. Of course, the questioner may have an unspoken reason for asking, but we are not supposed to know this. We will, however, touch on a few points that cause abstraction to which so many people are subject. It is well known that any form of self love narrows the range of individual thinking to a small radius; that any sensual passion makes the body the compass for mental enjoyment; and that certain excesses rob the body of brain matter and weakens the power of brain action or the molecular vibration in the organic substance. In the first instance the mental vibration is so allied to self that it is difficult to focus it on anything else. In the second it is so closely in touch with matter that intellectual exercises seems a burden. In the last named it lacks firmness or strength to concentrate on anything. Now, self study will show up the defect, and, if it is one of these, the subject will learn in connection with this science, what to do to eradicate the evil that is the cause of his or her mental abstraction or lack of mind concentration.

Question—Has the making of a bad law any psychic effect upon a legislator?—Candidate.

Answer—Every cause has an effect compatible with the cause. A bad law is sure to injure somebody. No man can injure another without injuring himself in the same proportion; and

if a bad law works injury to many the reaction on the legislator—the prime mover in the act—will be in conformity with the suffering on the whole considered—the others, however, who favored it, partaking of this suffering in proportion to their energy in making it a law. Ignorance is no excuse, or at least will not help him. An unselfish man, an humble man, or a wise man will not accept an office unless he feels himself competent. The selfish, arrogant and foolish men must reap what they sow. It already begins in this life. Sickness, humiliations, blunders, etc., follow them as evil genuses or dark shadows, though the world at large may not see it. And those who escape their punishment in the mortal will meet the force in greater vibration on the eternal shores, there to torment them as long as a wall of despair or a sufferer is left who has been affected by their stupid, selfish or arrogant law-making. Let legislators therefore be wise, unselfish and just. Good laws bring the reward of peace, happiness and contentment (light).



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Mr. Beals was the late president of the Lake Pleasant Campmeeting Association, having been its head officer for 19 years.

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PERSONALS.

—What is Novita?—Adv.
 —Don't forget to write three chain letters.
 —Mrs. Emma Archer was at Canton, O., last week.
 —Mr. J. W. Peck goes from here to Lake Helen, Fla.
 —Hatfield Pettibone may be addressed at 2335 Olive street, St. Louis, Mo.
 —Mrs. A. E. Kibby may be addressed at 1616 Ruth ave., Cincinnati, Ohio.
 —M.—We have not the list desired, and would not have time to copy it if we had.
 —Dr. R. B. W.—We have not the book asked for, nor know where it is to be had.
 —F. C.—That German paper still exists. Its address is Der Fuhrer, 1136 Seventh St., Milwaukee, Wis.
 —The party from Middleboro, Mass., who sent a year's subscription, will also please send his or her name.
 —Mrs. J. W. Kratz of Evansville, Ind., desires to have the names of president or secretary of the various camp associations.
 —"Equal Rights," by James Pontius, will be sent for a 2-cent stamp to any one addressing Mr. Pontius at Washington, Kan.
 —Mr. C. W. Taylor has been appointed special agent for the N. S. A. to organize state associations and receive money for that purpose.
 —T. S. K.—You did not give either the name of your town or state in which that "farewell reception" took place, thus it was omitted.
 —Professor H. D. Barrett surprised us by a visit last week. His stay was short but sweet. He was on his way southward in the interest of the National Spiritualist Association.
 —E. H. B.—The public is not yet ready to have that subject injected into them in regulation style. A few new ideas on the subject at long intervals is as much as it can stand.
 —J. C.—Feeling chilled and drowsy while sitting for development indicates the presence of dark or sensual spirits, under which circumstances it is useless to sit for any kind of mediumship.
 —Mrs. J. F.—We do not obtain spirit messages at this office. To test your mediumship try automatic writing by holding a pencil as in ordinary writing, withdraw the will from your arm and have patience.
 —The party from Lexington, Ky., who sends a 50-cent postoffice money-order will also oblige us by sending his or her name, address, and what the money is intended for. We are not mind readers up this way.
 —Walter Rowley: We do not know of such an association, unless you mean the National Spiritualists' Association. To connect with that apply to F. B. Woodbury, secretary, 600 Pennsylvania avenue S. E., Washington, D. C.

—C. R.—"The Play of the Planets" was raised in price by the author, not us. The price on the cover denotes nothing, for when it is the other way no complaint is ever made. If chart has been destroyed in transit return it to us and we will exchange it for a new one.

—M. A. L.—Beware of "mediums" who call themselves "the most famous" or "the greatest in the world," or any that take up columns of newspaper space to advertise themselves. Always remember that mediumship does not belong to circus exhibitions. It is a sacred shrine. Seek the humble and unassuming, where the angels abide.

—S. N. A.—We give every one a turn. The N. W. has had many a one prior to this. Complaints used to come from the other side to that effect, saying we were one-sided. It will be neutralized now, and then the five or six line notices will be the rule. We are replacing matters of local interest by those of general interest.

—Camp meeting notices are only accepted when eliminated of all advertising matter. All we want is the news concerning them—i. e., time and place of holding the same, names of chairman, secretary and speakers taking part; and, later, abstracts of lectures, provided they contain new ideas or thoughts, and special occurrences at the meetings.

G.—The soul is an immutable entity, but not the spirit. The latter is as subject to change as the body is, and without end, as progress is eternal. With every new experience we add to the spirit body. The soul inherits the essence or force of this experience, but retains its individuality, just as a man will be known however often he may change his daily costume.

—M.—Of course slate writing can be done by trickery. But if you take your own slate to a pneumatographic medium, hold on to it until you obtain a message, and find that the message contains something that could not have been known to the medium, and which you yourself had forgotten, would you still attribute that to trickery? If so, you must doubt your own senses.



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OBITUARIES.

James E. Burt passed to the higher life from his late residence, Detroit, Mich., Jan. 30, 1897, aged 59 years. He was a kind husband and loving father and left many friends to mourn his loss. Mrs. Nellie Baade officiated.

Passed to spirit life from her earth home in Washington county, Oregon, Dec. 18, 1896, Mrs. Oline Norman, aged 42 years. Funeral services were conducted by Mrs. S. J. Carman of Portland, Oregon.

Passed to her reward from Galveston, Tex., Jan. 14, Ann Wilson, aged 50 years. A true Spiritualist, good medium, loving wife, tender mother and desirable friend.—John W. Ring.

Mrs. Mary Jane Fowler Huntly of Horton, Mich., passed to spirit life Jan. 31, 1897, after a two days' illness, having survived her husband 19 days. The funeral was held at the M. E. church, attended by a large congregation, Mrs. Emily E. Beebe officiating. This lady has the distinction of officiating at the first and second Spiritualistic funeral services ever held in Horton.—J. D.

Passed to the spirit life, Joseph Fisher of 1336 West York street, Philadelphia, Pa. Mr. Fisher was a magnetic healer of wonderful power, but only labored in private, as so many of our best but over modest healers are doing. But as he has given unrequited he will be rewarded in spirit. Such men have something to their credit.

Mrs. C. A. Meacham passed to a higher life from her home in Battle Creek, Mich., Jan. 17, 1897. She was a true Spiritualist and a grand medium, giving comfort to many sorrowing hearts.—D. B. P.

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