

Light of Truth

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EMMA TRAIN.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. COL'S ON

Philosophy and Facts

OBSESSION.

SPIRITS AND DISEASE.

If Not Spirit Influence, What Is It?—Experiences That Open a Vast Field of Thought.

Nearly two years ago I wrote an article for your estimable paper entitled, "If Not Spirit, What?" Since that time I have received a great many letters from different parts of the country recounting the terrible sufferings they had gone through in being possessed of obsessing earth-bound spirits, not knowing what the trouble was until told by some clairvoyant medium or by the application of the cases cited in my articles to themselves.

This, coupled with the fact that after years of working in this specialty I have never treated but three persons out of thousands treated who knew or thought they were obsessed, this seems to me would disprove the oft made assertion that obsession is all of the imagination. And if I am allowed space in your columns I think I can prove by well demonstrated facts that obsession is really more than an idle fancy or hysteria. And let me say right here that like magnets like, but it is well demonstrated by science that like does not attract like, it is opposites that attract. It is very true that those at the same plane in spirit or mortal find a congeniality in each other's company.

I was called to visit a lady of seventy-eight years of age who had been possessed by three medical doctors, one of them a chemist, to be in the third stage of Bright's disease and beyond help.

On submitting her urine to an acid test I discovered albumen present in considerable quantity. I asked this lady if she had lost a relative with Bright's disease of the kidneys (as I saw by her side an elderly gentleman who seemed to be suffering with a kidney affection). She replied that she had lost her husband four years previous to Bright's disease. My impression from that moment was that the lady's sickness was owing to conditions taken upon herself from her deceased husband's spirit. She had some of this trouble previous to her husband's transition, and a combination of undeveloped forces were seeking to take her spirit out of her body through holding the spirit of her deceased husband near her that she might the more effectively feel his conditions, and at the same time they could use his spirit as a battery from which to draw the same condition and throw upon her also. This is on the same principle as my spirit had me my spirit from which to draw a healing power to heal absent patients, as well as the independent mental thought force used by me, and the independent spirit force used by them also.

I treated this lady, and upon returning home the spirit of an old gentleman controlled my wife and she took upon her organization the conditions and symptoms of a person who had passed out with Bright's disease. I proceeded to treat my wife while this spirit was controlling in the same way and manner that I would treat my patient suffering from the same disease. In a few minutes the spirit said, "I feel all right now," and proceeded to tell me how weak he had been since entering spirit life, and that he had not been able to get away from his wife since entering there on account of the weakness of his spirit, and also that some bad men who looked dark and sneaky would not allow him to get away, but held him in his wife's room and also prevented his friends in spirit from helping him. He said he had suffered by being held so close to mortal

life about as much as he did while occupying his physical body. He said he was confined in a measure by these spirits telling him to stay by his wife and he would feel better after a while, but he had not grown any better. He thought his wife was sick just as he was, and did not realize until now that his condition had anything to do with it, but he could now see very plainly that it did.

After I had thrown off by magnetic passes the conditions of the disease entailed upon this spirit by his mortal body and he had left the medium, three very wicked and undeveloped spirits came and controlled me after the other, who had been instrumental in holding this man's spirit to his wife. With a great deal of bravado these spirits told me they had held this man since his disease and were seeking to produce a disease in the body of this lady that they might take her to spirit life.

I asked them why they did this. They replied, "She is an old heretic and we are seeking to take all the heretics we can out of the body." As she was a very liberal woman and a Spiritualist they did not want her to promulgate her views. They were working to prevent wisdom and truth from being given to earth mortals by progressive spirits. They preferred mortals to be kept in darkness and ignorance, that they could all the more successfully wreak their vengeance upon them. The more ignorance in which the human race could be kept and the more strife and discord they could stir up the greater would be the results of their work for evil. This lady after a few treatments completely recovered.

I will cite a case to show how clothing and articles worn by a person can, when worn by another, convey the conditions of that person to them. I was called to visit a lady sick with bronchial asthma and palpitation of the heart. In a short time she was able to breathe much easier and her heart resumed a normal condition. While there I noticed a pad which had been worn on the chest of a daughter who came near dying with pneumonia six months before, and who also raised blood from one of her lungs. I said to the lady, "Were you intending to put that pad upon your chest?" She replied, "My daughter brought it and told me to use it." I told her, "As you value your own life do not put that upon your chest," and explained to her that as her daughter had worn it and it had never been cleaned it was liable to bring to her the same conditions the daughter had. She promised me that she would not, but the daughter in the morning prevailed upon her mother to put it on.

In a few hours she had symptoms of pneumonia, even to raising blood from the same side as the daughter had from her's. The asthma also developed with increased severity. The palpitation also came on with such an increased action that it did not seem as though the body could contain the heat. The husband of my patient was very much alarmed, and not having as much confidence in my magnetic treatment as his wife, sent for a medical doctor. This doctor told me he found her pulse so quickened that it could not be counted, and that he gave her repeated doses of digitalis with scarcely any effect. In the morning I was sent for and in less than an hour had reduced the action of the heart to nearly a normal condition, breathing was easy and the pain in the lung ceased. The doctor came again while I was giving the treatment and was surprised at the results, and asked if I saw anything peculiar about the case. I said not from my standpoint, and explained that it was the condition brought to the patient from the pad. He said he had made a thorough examination of her lungs in the night although the blood she raised had

every indication of coming from her lungs he could not find a condition of the same that would produce it, and although it was strange he would be obliged to accept my explanation as he had none other to advance. This evening the spirit of a lady who had passed out with pneumonia controlled my wife, bringing with her the same condition as my patient had. I gave this spirit treatment as in the former case. After having thrown off the condition from her spirit she said she had been with the young woman during her sickness, but was carried away and held around another person by some bad spirits, and when my patient was sick she was carried to her. She said they used the pad as a magnet and could hold her there easier. She wanted to get away, but could not. She was forced to stay with this woman by the evil powers until my band of spirit workers broke their power and brought her to the medium that she could be strengthened and go on progressing in the spirit, and not throw the conditions with which she passed out on any one else.

My patient did not take any more medicine and was soon as well as ever. I have written of these cases in order to enlighten others. Knowledge is power, and a person engaged in this special line of work will discover much that a person not engaged would never know anything about. And though many can not believe, comprehend or accept of these facts, there are many who are longing in their souls for relief from the power of undeveloped spirits, yet do not know really what ails them or how to get relief.

DR. E. A. KIMBALL,
Northampton, Mass.

MATERIALIZATION.

Mr. M. G. Gentske, editor Nebraska Volksstaat, writes:

"Having the opportunity to get acquainted with Dr. Hethered, the well-known materializing medium, during his stay in Omaha, Neb., I succeeded in making arrangements with him for a seance, which was held in a private house on Jan. 23, 1897.

"The circle consisted of twenty persons. The cabinet and rooms were thoroughly inspected. Dr. Hethered seated himself in front of the large curtain, which was thrown open, covered only up to his neck with a half curtain, which was drawn across the room and which left his head free and visible to all. His hands were tied to his legs and the ends of the bandages were sewed to his pants, when they were cut loose the wrists were swollen from a stoppage of the circulation of the blood, so tight were the bandages tied.

"During the first part of the seance physical manifestations were numerous and the room was sufficiently lighted to enable us to observe clearly. Objects were moved, sliding doors moved forward and backward, bells were rung and thrown over the half curtain, a clearly visible materialized hand played upon a sifter before the curtain and wrote messages on a block of paper.

"Flowers were handed out at two or three different places at the same time and a music box was wound up. Finally, four persons, among whom was the writer of this article, were called into the cabinet and stood there while a number of manifestations took place right before their eyes, even while a chair and table were thrown over the curtain and over the head of the medium from these invisible spirit friends, but when a materialized hand before the curtain played some well-known piece on the sifter, which was held by one of the ladies, every heart was touched, so loudly and sweet was the music. And while all this went on the medium sat there visible to every-

one, his hands bound, often receiving a friendly slap from the spirit friends, and his waist cap was removed from the head and thrown among the sifter a number of times. A number of messages were handed out and presented to the persons for whom they were written. Of many handwritten sheet messages were written in the English, German, Egyptian or Arabian language.

"The second part of the seance consisted of real true materializations. Forms of different sizes, in all about sixteen, appeared. A number of them were recognized by their friends, one of my daughters, who passed over to spirit life five years ago at the age of one year and three months, materialized and called for her mother. My wife went to her and had a short conversation with her, which was held in the German language, showed her and gave her another kiss for papa. I was playing on the piano at that time. A lady spirit walked out into the middle of the circle. It was a relative of one of the ladies present, and there a proof was given, which must remove all doubts in regard to the genuineness of materialization. The lady, not being familiar with such phenomena, reached out suddenly with both hands and grasped the hand of the spirit relative. A cry of surprise and the hand and wrist were gone. Generalized and slowly the spirit form, with only one hand returned to the cabinet. A mild but stern reproof from the guide of the medium was made, and the warning given not to touch the materialized forms except the spirit desired it. The materialization of an Indian female spirit, the guide of a young lady present who was entirely unknown to the medium and had been investigating into Spiritualism only a short time, but showed a remarkable gift of mediumship herself, was grand and most unusual. She came out in the circle, played with articles which lay on a table just like a child of nature when coming into a new sphere of life would do. She was plainly visible to everyone present, two long tresses of black hair were hanging down from her head, her hands were in every respect those of a wild Indian girl. She called for her "made," this young lady, and did not know what to do for joy to see her mother. She talked with her in her broken language, admired her hair and wanted to dress her own hair in the same style the young lady wore hers, when looking her head to the medium's head and hair a brilliant display of light could be seen around her by every one. It was such an affecting scene to see the two young inhabitants of two different worlds standing together that those present at this seance never will forget the same.

"An excellent and convincing proof of materialization was also given when "Emma," one of the guides of the medium, builded up her form before the curtain, visible to everyone, and after being in the circle for at least fifteen minutes, dematerialized in the same manner, becoming less and less and seemingly disappearing into the floor. She then reappeared from out of the floor and made her exit. The form and face of this spirit was also very clear. She went to several members, conversed with them, touched and kissed some and presented flowers to them. I was called up to her and looked into a face full of so much beauty, mildness and sweetness, which I never will forget. She talked with me and handed me two flowers, each one from a different one of my children on the spirit side of life, giving their names also. It would take me much room to describe all the different spirits which materialized, but to present the unquestionable proof we give that materialization is a fact."

M. G. GENTSKÉ,
West Point, Neb.

A CHAPTER ON SUGGESTION

L. E. SEXTON.

Statistics prove that the number of suicides is increasing, and while there are many reasons assigned, perhaps few have been compelled to consider some of them as seriously as the writer. The apology for offering to the public this chapter of experience is the desire to present the subject of suggestions in its connection, for with a limited knowledge I could have averted numerous lives, and, on the other hand, it would have been a valuable assistant in developing the power of the individual for improved results.

From earliest remembrance I was very sensitive because of noted peculiarities, hence only those on the outer plane were known, and while these were sufficiently numerous to cause much mental torture, some of these faithfully guarded, were a menace at times to life, although when in danger from this source, there was a strange power that influenced to constant vigilance.

A few years ago I was led into the study of spiritualism through the influence of this power, which proved to be a wise and trusty guide, to whom I am indebted for invaluable aid to self-study in this particular. There is a strange fascination connected with deep streams of water, that flow slowly, and almost noiselessly, but for years I kept at a safe distance, for if once under the strange spell I would plunge into the stream. A moving engine, or looking down from a great height, produced similar results. While in Chicago several years ago a small party of us visited the plant connected with the water works. I had not then studied this peculiarity closely, so did not realize the need of precaution, and permitted myself to watch one of the massive wheels in the engine rooms, as it revolved until I became oblivious to all else, so was not aware that my friends had passed on, or of my own danger, until a voice called out sharply at my side: "Beware!" "Beware!" which broke the spell, and I found myself standing so near the wheel that it seems strange my garments were not entangled. I recognized in the voice the mysterious danger signal, for no one was near, and I was alone in the room. I sped after my companions and resolved to keep them close company, for ignorant of the cause, I was unprepared to guard myself in untried connections. At the tea table the host asked us how we had enjoyed ourselves, and what points of interest we had visited during the afternoon, and hoping to get some light, I recounted my strange experience. He asked which one of the large wheels I was watching, and when informed, he stated that only the week before a stranger had suicided, it was supposed, by dropping on that same wheel. Now the stranger may have been one of similar tendencies, and many suicides may be the effect of like peculiarities.

I resolved if I lived to get home I would never abandon the purpose to study until I discovered the cause, for if peculiar to many, and hitherto I had supposed it a peculiarity all my own, it should be generally known; and if there was any way to prevent it, the method should be published. At first I ascribed the experience in the engine rooms to spirit influence, but was afterward told by the guide, that in this instance it was not due to such, but to a law of vibrations, which I should soon prove, which I did to my satisfaction, and when I understood the subject, I learned appreciation for an organization that makes such eccentricities possible. It seems to me I become enraptured with a central power that I cognize instantly in all things, animate or inanimate; this is associated with others as parts, that form a

whole, and the harmony and power with which the central and parts operate as one, in moving objects, determines the power to produce these results in my case. In immovable objects, as a vast stone, the central idea of fixture is the suggestion, and if possessed by it, rooted to the ground describes the state exactly.

In the flow of a deep stream the attention is withdrawn from things outside, and becomes engrossed with the volume and movement of the water, with which I soon vibrate, and would move on with it, with the locomotive there is a consciousness of a strong central power with which I become en-

rapport that they are ostensibly what surroundings make them, and some time through life's experiences they will develop the power to wisely direct their forces, yet we do not realize how good it is to withhold kindly consideration and encouragement, and mete out instead, harsh criticisms and often essential punishment. Many times, undoubtedly, the censored gave practical expression to the words, thoughts or feelings of the censors which, had they been as careful in these respects as they were in deeds, would not have occurred. There is another class, that with understanding, could protect themselves, to a great extent, and em-

THE GREATEST OF THESE IS CHARITY.

What a grim sarcasm on the boasted civilization of our country is the demand for charity, which is constantly being heard on every hand, and these demands, over-balancing by heavy odds, the utmost ability of supply, furnished by those generous enough, and willing to become the good Samaritans, to those who are falling by the wayside.

And the sarcasm grows grimmer when we think how utterly unnecessary it is, such widespread starvation as at the present time, should exist in such a land of wealth as this. The condition of the masses today illy speaks for the justness of our laws, or the wisdom of our lawmakers. And not only this, but it points a very significant finger of criticism at the impotency for good of the power of the so-called Christian religion. It was this system of arbitrary religion which has evolved these systems of arbitrary laws and arbitrary governments.

For 1,800 years and more, nations have risen and fallen, and human lives and human rights have been sacrificed to the arbitrary will of the church, and the condition of humanity today has been evolved from the seed of Christianity. Gilded palaces, cathedrals and churches have been wrung from the blood of the people that its hypocritical emissaries might satisfy their insatiate greed, and maintain their arbitrary power. Statesmanship taking the cue, joined hands with the church, and the consequence has been through all these centuries, and remains to the present time. Might against right. Have we any hope? Not until mankind has learned that justice is the only true religion, and love the only god. Charity is the offspring of love, and very beautiful, possessed of it, no nature can become hard or sordid—without it every nature becomes dwarfed and misshapen. Every demand that charity makes upon us places us in a position to learn what we are, and publishes this knowledge to the world. Spiritualism has ever taught the true religion. Acknowledging the brotherhood of man, and demanding justice for all. And the hope is that sometime man will be wise enough to see that it is far greater charity to furnish work for the poor and pay them for it than it is to furnish soup houses and keep them in idleness; but, until that time comes, the soup house remains a necessity, and the sarcasm becomes more and more apparent.

MARY WEBB BAKER.

Theosophy claims all branches of knowledge can be grouped around two subjects—man and the universe; that the former is an epitome of the latter. It further tells us that the universe exists solely for man's progression; that when he has become perfected the earth will cease to exist in its present form. We have man then as the central object for study.



Mrs. Fettingill's Cottage at Cassadaga Camp.

rapport in the same way, and seem an inseparable part, so must go with it regardless of consequences. When at a great height, if the strong impulse to look below could be resisted, there was no danger. For some time I was puzzled in this connection, but I noted the central power connected with the ground, and later I ascribed the influence to the force of gravitation. This state is felt in connection with some animals, also with some persons.

In my experience some suggestions become effective through the emotions; another class through sensations, and a third class through physical contact, but my experience proves them produced and controlled by the same prin-

ple the negative states for beneficial results, that without, are often, as with the former class—but the tools of suggestion, and while the pleasantest method, if practicable, is to associate with such persons and choose environments characteristic of the desired results, yet the safest, surest way is to gain the knowledge and power, to hinder deplored effects following all experiences and associations that unforeseen circumstances may compel upon us, and only so can we study the variations of these states, profitably and fearlessly.

Spiritualists are jubilant on account of our crusade.



Typical Summer Group at Cassadaga.

ciples of action. The first thing in order for me was a thorough study of self; to note leading tendencies; natural power of will and mind concentration; to cultivate these, and direct the attention to employ and hold them, when necessary, until desired results were produced. In this way the suggestions would be rendered inoperative. In other words, be able to direct all expressions by the ego or self, and thus employ all states for wise ends, instead of becoming their tool for expression. It was a journey up "The Spiritual Alps," but with persistent effort, heights seemingly inaccessible were gained.

Some persons are such negative char-

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Ayer's Cathartic Pills.

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"Flowers were handed out at two or three different places at the same time and a music box was wound up. Finally, four persons, among whom was the writer of this article, were called into the cabinet and stood there while a number of manifestations took place right before their eyes, even while a chair and table were thrown over the curtain and over the head of the medium from these invisible spirit friends, but when a materialized hand before the curtain played some well-known pieces on the zither, which was held by one of the ladies, every heart was touched, so lovely and sweet was this music. And while all this went on the medium sat there visible to every-

one, his hands bound, often receiving a friendly slap from his spirit friends, and his velvet cap was removed from his head and thrown among the sitters a number of times. A number of messages were handed out and presented to the persons for whom they were written. On many handkerchiefs short messages were written in the English, German, Egyptian or Arabian language.

The second part of the seance consisted of real true materializations, forms of different sizes, in all about sixteen, appeared. A number of them were recognized by their friends. One of my daughters, who passed over to spirit life five years ago at the age of one year and three months, materialized and called for her mother. My wife went to her and had a short conversation with her, which was held in the German language, kissed her and gave her another kiss for papa (I was playing on the piano at that time). A lady spirit walked out into the middle of the circle; it was a relative of one of the ladies present, and there a proof was given which must remove all doubts in regard to the genuineness of materialization. The lady, not being familiar with such phenomena, reached out suddenly with both hands and grasped the hand of her spirit relative; a cry of surprise and the hand and wrist were gone, dematerialized, and slowly the spirit form, with only one hand returned to the cabinet. A mild but stern reproof from the guide of the medium was made, and the warning given not to touch the materialized forms except the spirit desired it. The materialization of an Indian female spirit, the guide of a young lady present who was entirely unknown to the medium and had been investigating into Spiritualism only a short time, but shows a remarkable gift of mediumship herself, was grand and most natural. She came out in the circle, played with articles which lay on a table just like a child of nature when coming into a new sphere of life would do. She was plainly visible to everyone present; two long tresses of black hair were hanging down from her head; her manners were in every respect those of a wild Indian girl. She called for her "mede," this young lady, and did not know what to do for joy to see her medium. She talked with her in her broken language, admired her hair and wanted to dress her own hair in the same style the young lady wore her's; when touching her hand to the medium's head and hair a brilliant display of light could be seen around her by every one. It was such an affecting scene to see the two young inhabitants of two different worlds standing together that those present at this seance never will forget the same.

"An excellent and convincing proof of materialization was also given when "Emma," one of the guides of the medium, builded up her form before the curtain, visible to everyone, and after being in the circle for at least fifteen minutes, dematerialized in the same manner, becoming less and less and seemingly disappearing into the floor. She then reappeared from out of the floor and made her exit. The form and face of this spirit was also very clear. She went to several members, conversed with them, touched and kissed some and presented flowers to them. I was called up to her and looked into a face full of so much beauty, mildness and sweetness, which I never will forget. She talked with me and handed me two flowers, each one from a different one of my children on the spirit side of life, giving their names also. It would take too much room to describe all the different spirits which materialized, but to present the unquestionable proof was given that materialization is a fact."

M. O. GENTZKE.

West Point, Neb.

A CHAPTER ON SUGGESTION

L. E. SAXTON.

Statistics prove that the number of suicides is increasing, and while there are many reasons assigned, perhaps few have been compelled to consider some of them so seriously as the writer. The apology for offering to the public this chapter of experiences is the desire to present the subject of suggestions in its connection, for with a limited knowledge I could have averted numerous ills, and, on the other hand, it would have been a valuable assistant in developing the power of the individual for improved results.

From earliest remembrance I was very sensitive because of noted peculiarities, hence only those on the outer plane were known, and while these were sufficiently numerous to cause much mental torture, some of these faithfully guarded, were a menace at times to life, although when in danger from this source, there was a strange power that influenced to constant vigilance.

A few years ago I was led into the study of spiritualism through the influence of this power, which proved to be a wise and trusty guide, to whom I am indebted for invaluable aid to self-study in this particular. There is a strange fascination connected with deep streams of water, that flow slowly, and almost noiselessly, but for years I kept at a safe distance, for if once under the strange spell I would plunge into the stream. A moving engine, or looking down from a great height, produced similar results. While in Chicago several years ago a small party of us visited the plant connected with the water works. I had not then studied this peculiarity closely, so did not realize the need of precaution, and permitted myself to watch one of the massive wheels in the engine rooms, as it revolved until I became oblivious to all else, so was not aware that my friends had passed on, or of my own danger, until a voice called out sharply at my side: "Beware!" "Beware!" which broke the spell, and I found myself standing so near the wheel that it seems strange my garments were not entangled. I recognized in the voice the mysterious danger signal, for no one was near, and I was alone in the room. I sped after my companions and resolved to keep them close company, for ignorant of the cause, I was unprepared to guard myself in untried connections. At the tea table the host asked us how we had enjoyed ourselves, and what points of interest we had visited during the afternoon, and hoping to get some light, I recounted my strange experience. He asked which one of the large wheels I was watching, and when informed, he stated that only the week before a stranger had suicided, it was supposed, by dropping on that same wheel. Now the stranger may have been one of similar tendencies, and many suicides may be the effect of like peculiarities.

I resolved if I lived to get home I would never abandon the purpose to study until I discovered the cause, for if peculiar to many, and hitherto I had supposed it a peculiarity all my own, it should be generally known; and if there was any way to prevent it, the method should be published. At first I ascribed the experience in the engine rooms to spirit influence, but was afterward told by the guide, that in this instance it was not due to such, but to a law of vibrations, which I should soon prove, which I did to my satisfaction, and when I understood the subject, I learned appreciation for an organization that makes such eccentricities possible. It seems to me I become enraptured with a central power that I cognize instantly in all things, animate or inanimate; this is associated with others as parts, that form a

whole, and the harmony and power with which the central and parts operate as one, in moving objects, determines the power to produce these results in my case. In immovable objects, as a vast stone, the central idea of fixity is the suggestion, and if possessed by it, rooted to the ground describes the state exactly.

In the flow of a deep stream the attention is withdrawn from things outside, and becomes engrossed with the volume and movement of the water, with which I soon vibrate, and would move on with it, with the locomotive there is a consciousness of a strong central power with which I become en-

ters that they are ostensibly what surroundings make them, and some time through life's experiences they will develop the power to wisely direct their forces, yet we do not realize how cruel it is to withhold kindly consideration and encouragement, and mete out instead, harsh criticisms and often resentful punishment. Many times, un-foolishly, the censured gave practical expression to the words, thoughts or feelings of the censors which, had they been as careful in these respects as they were in deeds, would not have occurred. There is another class, that with understanding, could protect themselves, to a great extent, and em-

"THE GREATEST OF THESE IS CHARITY."

What a grim sarcasm on the boasted civilization of our country is the demand for charity, which is constantly being heard on every hand, and these demands, over-balancing by heavy odds, the utmost ability of supply, furnished by those generous enough, and willing to become the good Samaritans, to those who are falling by the wayside.

And the sarcasm grows grimmer when we think how utterly unnecessary it is, such widespread starvation as at the present time, should exist in such a land of wealth as this. The condition of the masses today illy speaks for the justness of our laws, or the wisdom of our lawmakers. And not only this, but it points a very significant finger of criticism at the impotency for good of the power of the so-called Christian religion. It was this system of arbitrary religion which has evolved these systems of arbitrary laws and arbitrary governments.

For 1,800 years and more, nations have risen and fallen, and human lives and human rights have been sacrificed to the arbitrary will of the church, and the condition of humanity today has been evolved from the seed of Christianity. Gilded palaces, cathedrals and churches have been wrung from the blood of the people that its hypocritical emissaries might satisfy their insatiate greed, and maintain their arbitrary power. Statesmanship taking the cue, joined hands with the church, and the consequence has been through all these centuries, and remains to the present time. Might against right. Have we any hope? Not until mankind has learned that justice is the only true religion, and love the only god. Charity is the offspring of love, and very beautiful, possessed of it, no nature can become hard or sordid—without it every nature becomes dwarfed and misshapen. Every demand that charity makes upon us places us in a position to learn what we are, and publishes this knowledge to the world. Spiritualism has ever taught the true religion. Acknowledging the brotherhood of man, and demanding justice for all. And the hope is that sometime man will be wise enough to see that it is far greater charity to furnish work for the poor and pay them for it than it is to furnish soup houses and keep them in idleness; but, until that time comes, the soup house remains a necessity, and the sarcasm becomes more and more apparent.

MARY WEBB BAKER.

Theosophy claims all branches of knowledge can be grouped around two subjects—man and the universe; that the former is an epitome of the latter. It further tells us that the universe exists solely for man's progression; that when he has become perfected the earth will cease to exist in its present form. We have man then as the central object for study.



Mrs. Fettingil's Cottage at Cassadaga Camp.

rapport in the same way, and seem an inseparable part, so must go with it regardless of consequences. When at a great height, if the strong impulse to look below could be resisted, there was no danger. — or some time I was puzzled in this connection, but I noted the central power connected with the ground, and later I ascribed the influence to the force of gravitation. This state is felt in connection with some animals, also with some persons.

In my experience some suggestions become effective through the emotions; another class through sensations, and a third class through physical contact, but my experience proves them produced and controlled by the same prin-

ple the negative states for beneficial results, that without, are often, as with the former class—but the tools of suggestion, and while the pleasantest method, if practicable, is to associate with such persons and choose environments characteristic of the desired results, yet the safest, surest way is to gain the knowledge and power, to hinder deplored effects following all experiences and associations that unforeseen circumstances may compel upon us, and only so can we study the variations of these states, profitably and fearlessly.

Spiritualists are jubilant on account of our crusade.



Typical Summer Group at Cassadaga.

ciples of action. The first thing in order for me was a thorough study of self; to note leading tendencies; natural power of will and mind concentration; to cultivate these, and direct the attention to employ and hold them, when necessary, until desired results were produced. In this way the suggestions would be rendered inoperative. In other words, be able to direct all expressions by the ego or self, and thus employ all states for wise ends, instead of becoming their tool for expression. It was a journey up "The Spiritual Alps," but with persistent effort, heights seemingly inaccessible were gained.

Some persons are such negative char-

SUGGESTIVE ESSAYS ON VARIOUS SUBJECTS.

BY "ORMOND."

Creation vs. Evolution, The Creation of Man, Faith of the Ages, The Solution, The Philosophy of Existence, The Nature of Man, The Wealth of a Well Stored Mind, The Life of Man, The Pleasure of Life, The Substance of Things Hoped For, The Evidence of Things Not Seen, The Art of Correct Reasoning.

Price, Paper Cover, 25c. Cloth Bound, 50c. Mailed on receipt of price.

Also, What Ormond Thinks, a similar pamphlet, same price.

The Woman, The Man, And The Pill.

She was a good woman. He loved her. She was his wife. The pie was good; his wife made it; he ate it. But the pie disagreed with him, and he disagreed with his wife. Now he takes a pill after pie and is happy. So is his wife. The pill he takes is Ayer's.

Moral: Avoid dyspepsia by using

Ayer's Cathartic Pills.

CORRESPONDENCE

BELDING, MICH.—An occult science society has been organized here. A month ago I moved here, but found no society. Since then I have organized one with the above name.—Lydia D. Everett.

ST. JOSEPH, MO.—Geo. H. Brooks, who has just closed a successful engagement with the U. S. S. of Milwaukee, is here for March. He will respond to calls for week night services and funerals. Address 417 S. Ninth st.

LYNN, MASS.—Mr. T. H. B. James writes that the Spiritualists of Lynn are as active as ever, and attending the services at 33 Summer street with usual vim and in large numbers, the program being the usual one—invocation, song, lecture, tests, healing, etc.

ALLEGHENY, PA.—On Feb. 25th a social and literary entertainment was given for the purpose of obtaining a charter for the society. On this occasion Mrs. R. C. Rodkey resigned the presidency, after doing efficient service, and Mr. J. H. Eback elected in her place.

MILWAUKEE, WIS.—Mr. George Brooks recently closed a very successful engagement of four months with the Unity Spiritual society. Resolutions of thanks were tendered him, followed by a re-engagement for September and October next.—Mrs. M. E. Van Horn, Sec.

LAKE HELEN, FLA.—The Florida campmeeting is lively. The principal speakers last week were Geo. P. Colby, C. Fanny Allen, Carrie Twing, with A. Campbell as test medium. Sunday, the 7th, the new auditorium was dedicated, Prof. Peck delivering the opening address. During this week Prof. Arthur will give hypnotic experiments.

DAYTON, O.—E. B. Helm writes that the Spiritual society at the National Military Home is doing effective work, their hall being crowded Sunday before last to listen to the inspirational utterances of Mr. W. V. Nium. Last Sunday Mrs. Van Duzee officiated, and next Sunday that honor will be accorded Judge Thompson, a gentleman of sterling worth and quality.

NEW BEDFORD, MASS.—We have a chartered society here of which the following are the officers: John Kaye, president; J. Kiner, vice president; Anna Kaye, treasurer; May Gethey, financial secretary; Ida R. Janell, clerk, and nine directors. We also have a lyceum of 50 members with Mr. T. Thompson as conductor, who is also an able speaker. On the 21st of March we go to Fall River to aid in establishing a lyceum in that center.—Mrs. I. R. Janell.

LACROSSE WIS.—The Spiritualists have for the last two months had for their speaker Rev. Andrus Titus of Boston Mass. He has spent his time while here teaching the philosophy of Spiritualism, and not finding fault with the teachings of others, that has not only made him sincere friends but has attracted toward our cause the refined and truth-loving element of society, and our thought stands higher in this city today than ever before.—C. W. Sanderson.

CLEVELAND, O.—Lyman C. Howe and Dr. F. Schermerhorn have just completed engagements here that were well received. O. P. Kellogg will be with us during the month of March. All meetings are well attended. The cause is certainly prospering in the Forest City. The irrepressible worker, Mr. Thomas Black, is the financial backbone of the East Side lecture work, while Messrs. Hayes, Ingham and Frink sustain that of the West Side. Both lyceums are flourishing.—Corr.

MILWAUKEE, WIS.—Mr. Dean Clarke writes that he hopes to be suf-

Scientist restored to health to resume his life-long occupation on the Spiritual rostrum this spring. He is open to applications for spring and summer service. While his tongue has been silent his pen has been busy preparing for publication in pamphlet form of essays on Christian Science and Theosophy, and a collection of poems, mainly teaching our philosophy. He expects to visit his native New England this summer and would like to visit the campmeetings there held. His address is Soldiers' Home, Milwaukee, Wis.

OLEAN, N. Y.—We doubt very much if Spiritualism has ever been stirred up in this city to such a pitch as it is at the present time, and many circles are being held nightly in the city at the homes of different ones and the tests made are said to be something extraordinary, and new ones are being added to the belief daily. Mrs. Estella Fish Howes of Lily Dale, a test medium and psychometrist, is the prime mover in the work, and is giving private sittings on all kinds of matters, and her success is something wonderful. There will be a meeting at Foley's hall Sunday afternoon at 3 o'clock, and all those interested in joining the organization are requested to be present.

MASSMEETINGS FOR OHIO.

To the Editor: Arrangements are being made for a series of massmeetings under the auspices of the National Spiritualists' association for the state of Ohio. Wherever similar meetings have been held in other states there has been a rejuvenation of the spirit of organization. Not only do meetings add a healthy tone to the enthusiasm of the Spiritualistic workers; they also yield a powerful influence in creating favorable impressions in the minds of the public in regard to the general status of the cause of Spiritualism and its usefulness in the march of civilization. It has been decided to open this vigorous campaign Tuesday, March 16, either in Cleveland or Canton, and on Wednesday, the 17th, the Columbus society will co-operate with the N. S. A. in an effort to give the Spiritualists of Columbus a Spiritualistic rally day that will long be remembered. Such talent as Pres. H. D. Barrett, L. V. Moulton, W. J. Hull, Miss Maggie Gaule and others, will participate in these meetings, which will serve as a preliminary to state organization. Fraternal yours,

C. W. TAYLOR,
Special Agt. N. S. A. for Ohio.

ANNUAL MEETING AT FLINT, MICH.

The annual meeting of the Flint Spiritualists' society was held on Feb. 25 in their hall at which there was a large attendance of members. By the reports of the officers a very satisfactory and prosperous condition of the society was shown. There has never been in the history of the society a more harmonious and progressive condition. We believe that it is possible for a society to rise above all the little differences and contentions that usually come into society work. The Flint society is a good proof that such is the case. Continuous meetings have been held from the beginning of the season. We are now being served by Rev. Abbie E. Sheets of Grand Ledge, a worker second to none in the platform work of our cause. She has more fully reached the hearts and souls of our people than any one of the many very talented speakers who have preceded her. It is the wish of all of our society to retain her. The election resulted in the re-election of C. W. Hovey as president and Mrs. Pluma Brotherton as vice president and the election of Dr. Sarah Allen second vice president, the election of Mrs. Effie Post corresponding secretary, the election of Mrs. Jen-

nie Draper recording secretary, the re-election of Hurl Porter treasurer, the re-election of Irene Gay musical director, Allen Jones, J. A. Martin and Esate Doty, advisory committee.

MISSOURI CAMP ASSOCIATION.

The meeting for permanent organization for Missouri and neighboring states, held in Springfield Feb. 17, resulted in the adoption of a constitution and by-laws, election of officers, etc. The probability is that a camp session will be held some time during the coming summer. The permanent camp will be located as near the center of the state as natural advantages, railroad facilities and circumstances may permit. The temporary headquarters will be at Springfield. Following is the list of official agents, comprising the executive board: Rev. J. Madison Allen, Springfield, Mo., president; Rev. M. Theresa Allen, corresponding secretary; E. R. Huxley, Springfield, recording secretary; Isaac D. Sperry, St. Louis, treasurer; Rev. Cora M. Carpenter, Hannibal, Mo., first vice president; Rev. Allen F. Brown, San Antonio, Tex., second vice president; E. P. Helms, Lockwood, Mo., third vice president.

All persons having knowledge of locations deemed suitable for camp home are requested to write at once to the chairman of the locating committee, Mr. Isaac D. Sperry, 310 Odd Fellows building, St. Louis, Mo., with full particulars.

J. MADISON ALLEN, President.
M. THERESA ALLEN, Corresponding Secretary, address 1004 W. Chase st., Springfield, Mo.

OHIO IN LINE.

It is estimated that there are five thousand Spiritualists in the state of Ohio. This does not include the thousands of people who accept of the phenomena and philosophy, but still wear the garb of the church for public favoritism. Nor does it include that vast number of people who would be cheerful and energetic workers in the ranks of the Spiritualistic army if said army would purge itself of the many intellectual and moral discrepancies with which it is infected. How to best bring about this purgation has been troubling the minds of the Spiritualists these many years. Whatever plans are devised for this purpose, in order for them to be effectual, they must be along the lines of organization. It has been through organic effort that all substantial reforms have come into the world. And for an organization to be enduring its structure must be pervaded with the spirit of co-operation and cohesion. These cardinal principles are being observed by those that are working in behalf of state organization, and because of this fact we feel it our duty to subscribe to the good work.

If one out of every fifty Spiritualists in this state should awaken to the importance of organization and march to the front with his or her individual support, an effectual state organization would be in existence within sixty days. Let us be up and doing. Mr. C. W. Taylor, special agent of the National Spiritualists' association for Ohio, has established headquarters in this city and can be addressed in care of the Light of Truth office.

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. SURE-QUIT, an anti-dote chewing gum rights the wrong. 25c a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

Spiritual revivals induced by disseminating the Occult Science Quarterly. Send for crusade prices.

NEW YORK STATE SPIRITUALISTS' CONVENTION.

A delegate convention will be held at Syracuse, N. Y., April 13th, 14th and 15th, 1897, for the purpose of organizing a state association of a permanent character, to be auxiliary to the National Spiritualists' association. In connection therewith during the last day and the evenings of every day massmeetings will be held to promote the interests of the state association.

Every Spiritualist society in the state, whether chartered or not, is urged to elect delegates. Spiritualists in any community or section that are not members of a local society can call a meeting and elect delegates, and are requested to do so.

Every society or meeting will be entitled to one delegate for every fifty members or fraction thereof.

When delegates have been chosen their names, address and the society or persons they are to represent should be sent to the undersigned.

One and a third rates, on the certificate plan, will be secured on all railroads.

Last year it was attempted to organize the state at the request of the board of trustees of the Spiritual, Educational and Protective union, but it being so late in the season it was thought best to postpone action, and the following resolution was adopted by the union:

"Resolved, That the board of trustees of the S. E. & P. union be empowered to use the general funds of the union for the purpose of creating an interest in organizing a state association by circulating literature and paying the expenses of a missionary to be appointed by it to visit New York city, Brooklyn and other societies in the state for that purpose."

The undersigned having been appointed as said missionary and at the request of the officers of the N. S. A., the above arrangements have been made and this call is now issued.

The following list of persons therein have also signed or authorized their names to be signed to this call: H D Barrett, Hon A H Dailey, Mrs Elizabeth F Kurth, W Wines Sargent, E W Barber, W F Palmer, Herbert L Whitney, Mrs F M Holms, Mrs E A Cutting, Mrs Laura A Olmstead, Mrs J H R Matteson, E Musselman, Mrs A Atcheson, J Donovan, Mrs L H Eggleston, Dr A S Hinkley, Wm F Pfeiffer, S H Wortman, John Racklyeft, Mrs S I. Russell, Mrs C T Lyons, Sarah A Walters, Anna B Taylor, B R Train, Emma Train, Levi Brown, David Sherman, Wesley Ford, Ellen L Ford, Geo Sucher, Myra F Paine, E A and Isabella K Doty, Robert and Sarah Moreland, M S and Emma Dutter, Francis Rice, L O Preston, Elnora M Babcock, Mrs Eliza A Clough, Libbie J Clough, D B Merritt, N G Upson, H C Sessions, A A Adams, F E Anderson, Clara Watson, A E Adams, Mrs J M Curtis, Mrs E J Evans and G W Kates.

In addition to the \$600 raised at Brooklyn to assist the state association \$100 has been subscribed by one gentleman at Syracuse.

For further information address
FRANK WALKER,
Hamburg, N. Y.

GRAND MASSMEETING

Under the auspices of the National Spiritualists' association will be held in Buffalo, New York, March 19 and 20. President H. D. Barrett, Mrs. Cora L. V. Richmond, Hon. L. V. Moulton, Homer Altemus and other eminent talent will be in attendance.

FRANCIS B. WOODBURY, Sec.

Teresa Cardenas, a young woman living in the City of Mexico, has been arrested on the charge of witchcraft.

Induce investigation by sending your neighbor an Occult Science Quarterly.

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PSYCHISM.

WOMEN DEFEY HYPNOSIS.

MEN MORE EASILY INFLUENCED BY HYPNOTISM.

The popular mind is absorbed in a new study, one which is almost startling in its results. It is the effect of hypnotism upon women. The deeper one delves into the question the greater becomes the interest. It might naturally be supposed that hypnotic suggestion would be largely the same in effect and results regardless of sex. That is not so. The greatest hypnotists of the day have taken the matter up and have demonstrated by experiment that woman is one of the easiest to receive a suggestion of this nature and at the same time the most difficult.

Experiments made by the most famous French hypnotists show the singular fact that in spite of the supposed inferiority of woman to man in point of nervous and physical organization it is a third easier to place a man under the influence of hypnotism than it is to induce a woman to accept hypnotic suggestion.

"It may surprise you to know," said Dr. Liebeault, "that it is possible to hypnotize 95 per cent of mankind. The remaining 5 per cent are impervious to the direction of the hypnotist, let him be of as strong mind as he may. But all persons susceptible to the influence of hypnotism are not affected to the same degree. The influence of the hypnotist on woman is very different from that upon the sterner sex. It is more difficult for a woman to fix her attention upon a given object than for a man to do so. Just why this is I can not tell, and there are, of course, various theories. My explanation would be that a woman does not possess the power of concentration given to man.

"Persons who are easily distracted who, from nature of training, have not the power of fixing the attention or concentrating thought, and persons in agitation, those who are heavy and dull, idiots whose brains lack the power of understanding what is required of them—these are the least capable of hypnosis.

"The central idea of hypnotism is simple enough. It is merely making a suggestion to a certain person instead of that person making the suggestion for himself. The hypnotist must be able to impress that suggestion on the mind of the subject so thoroughly that the result will be the same as if it came from the individual himself. To do this the subject must first be placed in the hypnotic state. When in this state he is practically asleep.

"The process of placing a subject in the so-called hypnotic state is simple, despite the great efforts which have been made to cloak it with mysterious rites and incantations. When one wants to produce hypnosis in the most ordinary form he asks the patient to fix his eyes upon the orbs of the hypnotist, that is, himself. This is the first step towards concentration. The subject is desired in this way to free himself from direct excitation, such as light, sound and touch. In order to produce this it is necessary for a person to possess the faculty of concentration. In other words, it requires a strong mind to gradually slacken mental activity.

"This state of affairs being attained, the operator or hypnotist then, by means of hypnotic suggestion, gradually induces the subject to think of sleep, and with the thought comes slumber. It simply amounts to this: Sense and activity are subtracted from the subject's mind, and in their place is sleep. That is all there is of it. Once the subject accepts the suggestion of the operator it naturally follows that he will accept suggestions other than

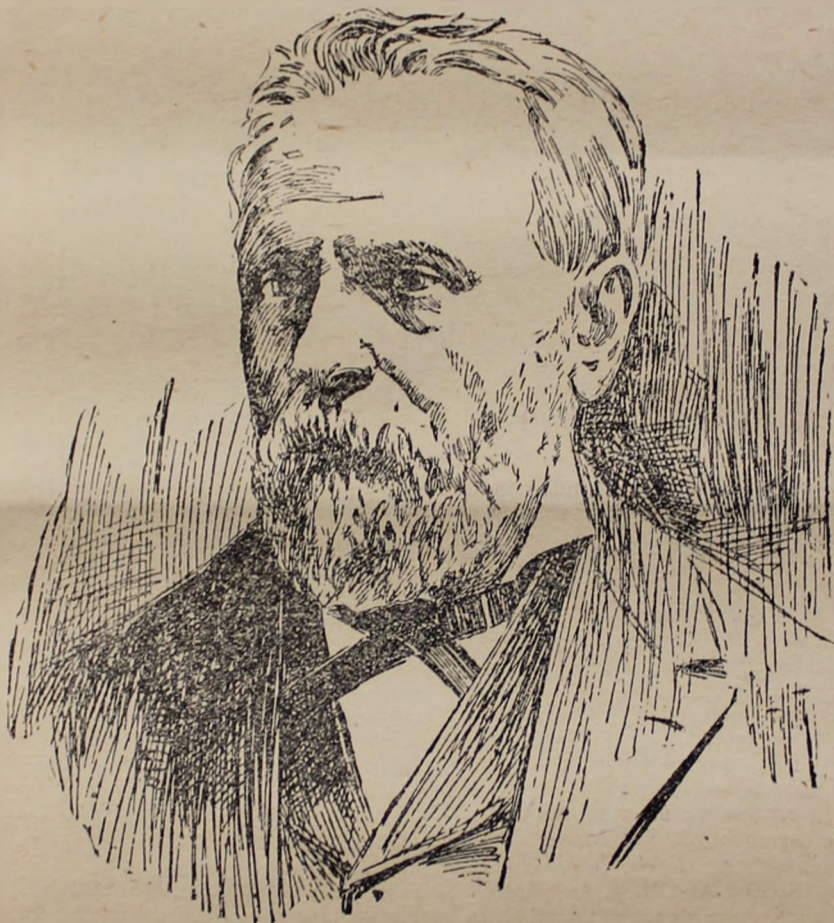
those which are first given. Yet, according to my belief, it is absolutely impossible to make a person who is hypnotized perform a crime. No person can be hypnotized against his will. I am fully aware that in saying this I am contradicting generally accepted beliefs. Yet I do not hesitate to say what I have said is not only true, but that the statement is the result of thorough, extensive and complete investigation and experiment. It is no deduction from theory, but fact, fact, fact!

"You ask me why a man can not be induced to commit crime while under the influence of hypnotists. Simply because the power of the hypnotist does not extend that far. A person may be made to become thoroughly insensible to pain, and his mind may be turned in various directions up to a certain limit, but that limit reached, then a halt must be called; the hypnotist finds himself incapable of forcing further action on the part of his subject. While he may make the subject think of crime by offering such a suggestion, he can not force him to commit action of that sort.

thought, no knowledge of the pain she is actually enduring. Under the influence, then, of his suggestion, the nervous force of the subject, liberated freely from or accumulating in certain organs of the body, reacts without hindrance upon the morbid affections to which it is directed, and that often with a prodigious intensity which seems to work miracles. The subject awakens at the proper time at the suggestion of the hypnotist, and has no recollection or idea that she has been subjected to a great physical strain.

"It is not true that hypnotism is dangerous, provided that the power is exercised by fit persons. But if the would-be hypnotist is not a proper individual to use the wonderful power then his influences are evil indeed.

"I would say that the successful hypnotist must have absolute self-confidence, must be sure of success when he begins, and above all things be the possessor of a manner which is persuasion itself. These qualities insure any person the power to place a subject under the influence of hypnosis. Since mankind has existed they have



DR. LIEBAULT, HYPNOTIST.

"It is very plain to any hypnotist who has given the subject thought and who has tested his ideas by experiment that hypnosis as applied to women to relieve them of frightful pain is of inestimable value. For instance, in the matter of therapeutics, it is exceedingly useful. You see, for centuries it has been admitted that there was no medicine that equaled sleep. Therefore the doctor who can place his patient at a critical time under the influence of hypnosis is really giving her an opportunity to find in that blessed oblivion the relief that can be gained in no other manner except by the use of anodynes. I am sure that there is no woman who would object to being placed under the influence of hypnosis if she understood how beneficial it would be to her under such circumstances.

"I do not hesitate to make the assertion that hypnotism is of far greater benefit than the ordinary sleep. Neither sleep nor medicine can approach in power the effect of thought reacting by suggestion upon the organism. Of course the hypnotized subject is possessed of but a single idea—whatever may have been suggested by the hypnotist. If it be a woman, she is practically isolated mentally from the world about her. She possesses no

voluntarily put themselves into an ordinary sleep. There is no difference in the way in which they enter induced sleep—if they wish it. The hypnotizer is nothing in the world but an intermediary. He only helps his subjects to go to sleep, just as the subject enters habitually into slumber each night."

Much of what M. Liebeault says is like a revelation to those who have a mere superficial knowledge of hypnosis and what it performs. Here his utterances are always looked upon as being absolutely authoritative. The wave of interest and investigation which has swept over France has stirred thousands to look into the mysteries which Dr. Liebeault and his confreres have long studied.

5 DROPS.

The marvelous curative remedy advertised by the Swanson Rheumatic Cure Co., Chicago, in this issue is doing a great and good work among the sick and afflicted everywhere. It is a wonderful remedy and meeting with a wonderful success.

Try the new talking board just invented—the latest out—the psychopomp.

SPIRITISME.

(By our Parisian Correspondent, Questor Vitae.)

Sardou has taken a leaf out of the book of Ibsen in presenting a philosophical question in dramatic dress. His great ability has enabled him to present just enough leaven of truth, wrapped in attractive dramatic incident, to enable the fashionable public to swallow the gilded pill.

The leading character of the piece is a Mr. d'Aubenas, a man of independent means and scientific tastes, who has evolved through materialism and become an ardent student of Spiritualism, which so absorbs him that his fashionable wife, who shares none of his scientific interests, considers herself neglected and enters into an intrigue.

The first act opens in the salon of a villa in the Pyrenees. A Scotch doctor, who is also a medium, has been invited, and other friends have been offered the opportunity to assist at a table rapping seance. Among these is the family doctor, who is a fanatical materialist. The conversation between the two doctors is made to afford the opportunity for a clever exposition of the rationality of a belief in Spiritualism. The Spiritualistic doctor quotes all the leading scientists who from adversaries have become Spiritualists, including Tully, Elliottson, Lodge, Challis, Morgan, Russell, Wallace, Varley, Crookes. The materialist affirms that Spiritualism is contrary to the laws of nature. "You know them all?" rejoins the Scotchman. "Tell me how a spirit can take the man's personality with it at death," asks the materialist. "When you tell me how he enters this world with the heredity of his race," replies the Scotchman. The materialist gets the worst of the argument and beats a retreat, refusing the offered opportunity of investigation because he'd "have to unlearn all he knows," enabling the Scotch doctor to taunt him that like the theologians of Pisa who refused to look through Galileo's telescope, he, too, is a theologian of science.

The preparations for the seance are interrupted by the levitating of the wife, who has secretly arranged with her lover to spend a day with him at his house, but tells her husband that she is going to Biarritz by the next train. The seance then proceeds and the table raps out messages, telling the assistants, after some time to look out of the window, when it is discovered that the train in which the wife is supposed to be is burning.

The next act shows the wife in her lover's house next morning, in ignorance of the catastrophe that has occurred. A servant announces the burning of the train and the finding of the wife's jewel box by the side of a carbonized body, supposed to be her's. The lover, finding that her supposed death entails the loss of her fortune, abandons her.

The last act shows the husband hiding his grief in Brittany and there invoking the spirit of his wife, whose supposed body has been buried. She, repentant, has decided to appeal to his forgiveness, and hides herself in the house by the aid of a friend. The husband's hand has been impelled to write automatically that she will come. When she appears, dressed in white, in his room at night, he thinks that she is a spirit, and when she confesses her sin, forgives her. D'Aubenas is here made to give expression to some fine sentiments (which meet with public applause) with regard to the superiority of the modern philosophical conception of forgiveness, as compared with the orthodox conception of divine punishment. The wife gradually reveals to him that she is still

(Concluded on 16th Page.)

THE OGGULT.

THE THEOSOPHISTS.

AROUND THE WORLD IN THE INTERESTS OF BROTHERLY LOVE.

Mrs. Tingley Tells of the Work and the Fruits of the Crusade.

The most unique undertaking in history has been practically completed. If for no other reason than the strong feeling of brotherly kindness manifested, the Theosophical crusade is to be commended. Mrs. Katherine A. Tingley has succeeded in her enterprise, and as nothing succeeds like success she is to be congratulated. Mrs. Tingley was well qualified for the important part assigned her in the "crusade." For many years she was a Spiritualist and a medium in New York and her connection with the work in that city was always commendable and praiseworthy. She was an ardent worker amongst the poor and the oppressed. Her mediumship was of a high order and is still, for it does not follow that fellowship with Theosophy detracts from one's worth, and Mrs. Tingley's experience as a Spiritualist doubtless aided her much in the new field to which she elected to devote her energies. In view of these facts Spiritualists and liberal thinkers of all kinds will be interested in Mrs. Tingley's account of the itinerancy of the "crusade." She writes from San Francisco as follows:

"That which seemed to many impossible eight months ago is now an accomplished fact. For seven and then eight Theosophists to form the circuit of the earth, carrying a message of brotherly love from country to country must have appeared at first sight impracticable. Those who thought so, however, had not appreciated the devotion of many members in America and elsewhere, who did not wait to consider the possibilities of success or of failure once they were satisfied that it was right to make the effort and to assist the crusade on its way.

"Many difficulties had to be overcome. Such a journey, if only undertaken by one person would involve considerable expense. If seven or more were to go the outlay would necessarily be immense. All objections came to nothing in the end. Fewer things are impossible in nature than most people believe.

"Faith and will together are almost unconquerable, and for those who proved themselves worthy of membership in the Theosophical society two years ago, that which was difficult yesterday can be accomplished today. This is a fact many whose personal experiences will bear out my statement. Everything was prepared, and on June 13, 1896, the crusade left New York.

"We began work in Liverpool, holding a public meeting in the largest hall in the city, which was crowded; also a crusade supper was given to several hundred of the poorest people who could be found on the streets. These crusade of "brotherhood" suppers, as given in Liverpool and all other places, were free entertainments, consisting of a good supper and the best music that could be obtained.

"After the supper the members of the crusade gave brief addresses on brotherhood from various standpoints, in no way conflicting with any other religious beliefs their hearers might entertain. At all of these suppers the utmost enthusiasm was aroused, the poor people saying that, judging from both words and deeds, they had at last learned what true brotherhood was, and wherein it differed from "charity."

"From Liverpool the crusade passed on to London. There, for the first, but not the last time, most untheosophical

opposition was met with. A letter signed by Colonel Olcott and a lady member of his organization, with others, appeared in one or two English newspapers warning the people against the crusade and its members. The crusaders had not, either publicly or privately, attacked the enemies of their society. They had remained silent in regard to the outrageous and treacherous treatment of the late W. Q. Judge. In spite of our silence the attacks were made, being renewed later on with even more bitterness and unfairness than in London. In order to remove misconceptions, sure to arise from this unbrotherly proceeding, I was henceforth obliged to announce at all our public meetings that the crusade had no connection with Colonel Olcott or his organization.

"From London the crusade proceeded to Bristol and Clifton, then to Southport, Halifax and on to Glasgow and Edinburgh. Wherever we went we met with the most cordial reception from the press and the public. The

any sort had to be made nor contributions demanded.

"The crusade has collected no money at any time during its journey. All meetings have been free to the public; the crusade has paid all its hotel and travelling expenses. Members gave their services freely, receiving no salaries. No salaries are attached to any office of the Theosophical societies in America, Europe or Australia. Those of the crusaders who could do so helped to support the crusade financially, as well as giving their services.

"In India greater difficulties had to be overcome than in any other country. Theosophy in India was found to be practically dead. On our arrival in India, according to members, there were only five active branches of Colonel Olcott's Adyar Society in the whole of India, and one of these was rapidly approaching a stagnant condition. Further, the public press was found to be disgusted with what had for some time passed under the name of Theosophy. It was condemned as unpractical and

that actually as well as on paper, the only binding object of the society is to form the nucleus of a universal brotherhood of humanity, without any distinction whatever. Every branch society organized itself into a relief committee, for the terrible famine had already laid its iron hand upon the country.

"Everywhere in India success attended our efforts, and what might be called the spirit of the new world energy seemed to inspire all those who joined hands with the Americans for the good of India and the whole world. In Delhi, in Lucknow, in Benares, in Calcutta, at Colombo, large numbers of the most intelligent natives expressed themselves anxious to be enrolled as members of Indio-American Theosophical societies. In India, as elsewhere, our success proved that not only was the crusade a right and even necessary enterprise, but that the right time had been appointed for the undertaking. The way has been paved for similar movements, which will be conducted with twice the ease and with five times the benefit of the first long tour.

"From Colombo the crusaders left for Australia, arriving at Adelaide not long before the beginning of the new year 1897. They went thence to Melbourne, Sydney and Auckland. Success here had been anticipated, and our anticipations were more than realized. The press was most friendly—it was in every case in every country visited—and members of the Adyar society distinguished themselves by being the only branch of that organization who expressed a friendly feeling toward us and our work for brotherhood.

"On our way to San Francisco we touched at Samoa and Honolulu, finding there members of our society.

San Francisco is nearly the end of our crusade around the world. We are, however, but at the beginning of our labors. The immediate future will see the laying of the foundation stone of the 'School for the Revival of the Lost Mysteries of Antiquity' at San Diego. Then we return to New York, holding public meetings at Los Angeles, Sacramento, Salt Lake City, Denver, Kansas City, St. Louis, Chicago, Fort Wayne, Toledo, Cincinnati, Buffalo and Toronto.

"All true Americans should be interested and feel glad at the success of this difficult undertaking. The message of brotherhood thus delivered to the people of so many lands was summed up in the motto on our banner—

"Truth, Light, Liberation for Discouraged Humanity."

"It would surely be difficult to find words more fitly expressing the early ideal of the American republic.

"Everywhere Theosophy was made practical, simple and applicable to the most ordinary affairs of everyday life. A broad spirit of tolerance and moderation was shown to be the first result of our work, so foreign in all respects to any extremes of thought or action.

"So ends the first crusade. It was a preparatory effort. The work of the future is well cared for, and this crusade was necessary to make that work possible. If Theosophists throughout the world continue to do their duty as they have done during the past year, we shall have half the world in our ranks in the course of the next hundred years. To fail now would be to betray the most sacred of trusts. To succeed it will mean that in all countries a feeling of brotherhood will arise in the hearts of men. They will be tolerant of the failings of others while more severe with their own; they will be lovers of justice and right, worthy aspirants for light and truth.

"Such a condition of things as now prevails in India would then be impossible. Times of dearth would be provided for in advance, and the frightful

spectacle of thousands and children—dying would never call for the belief that it does today. gently needed, and it to take up a collection India's famine-stricken the crusade meetings h As this comes under t sade activities, I have letter to the America briefly the condition o ing in India and the l Having the suffering, have said:

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Mrs. Katherine A. Tingley.

greatest courtesy was extended to the crusaders, not only as Theosophists but as Americans. This was quite as marked on the continent of Europe, in India and Australia and in England. In particular, mention should be made of the kindness met with at the hand of the steamship and railroad officials, who seemed to recognize that we were working for a good cause—the cause of brotherly love.

"From Scotland the crusaders traveled to Ireland; thence to London, to Paris, Amsterdam, Berlin, Hamburg, Geneva, Zurich, Vienna, Venice, Rome, Naples, Athens and Cairo. In every city where a branch of this Theosophical society did not exist one was formed, and where they already existed their membership was on an average more than doubled. Since our visit to England the number of members there has been trebled. National divisions of the society were formed in Scotland, France, Germany, Austria, Greece and Egypt. It should be understood that membership in the numerous societies we formed in Europe and in India was free; no fees or dues of

often absurd. Dogmatism was rampant among many Theosophists; the teachings revived by Mme. Blavatsky had been materialized and degraded; brotherly love had been entirely lost sight of for the most part. The antagonism known to exist between Hindus and Mohammedans had in no way been healed. Our difficulties were increased by an attack signed by the officers of the Adyar society, warning the public against the crusade. This opposition made it necessary to once more proclaim that the crusade had no connection with the organization whose most prominent members had constituted themselves our adversaries.

"Theosophy was presented by us in a common sense, practical way. It was shown to be of universal origin, and not the creation of any one race or people. Dogmatism and intolerance were condemned, no matter where met with. God was shown to exist in the West, as well as in India. Every possible effort was made to unite the contending factions of Hindus and Mohammedans in bonds of kindly brotherhood. No effort was spared to show

spectacle of thousands—men, women and children—dying of starvation, would never call for the immediate relief that it does today. It is most urgently needed, and it is my intention to take up a collection on behalf of India's famine-stricken people at all the crusade meetings held in America. As this comes under the head of crusade activities, I have written an open letter to the American press, giving briefly the condition of things prevailing in India and the best means of relieving the suffering. In this letter I have said:

"In my recent journey through India from Bombay to Calcutta, by the way of Jaipur, Delhi, Lucknow and Benares, our route lay where the famine is least felt, for we did not leave the main highways of traffic. But even then I witnessed sights which are too horrible to give in detail. I heard from reliable sources of the still more appalling state of affairs in the up-country districts and in the villages off the line of the railroad.

"From all quarters rumors reached me of the terrible condition of things existing as a result of the failure of the rains. Grain of all descriptions was at a prohibitive price. Native laborers, whose average monthly wages do not at any time exceed from two to three rupees—fifty-eight cents to eighty-seven cents—were left absolutely destitute wandering through the country, dazed for want of food; fathers and mothers forced to see their little children too weak to even cry for nourishment. Children, particularly, are dying in large numbers, as on account of their tender years they are naturally the first to succumb.

"News of one sad case was brought to me by one of our members at Lucknow, just before my departure from that city, of a man and woman living in a suburban village who had been for days without food. The father in his desperation at last sold their child for eight annas—about fourteen cents—and the mother on hearing the news dropped dead from the shock. Many other still more shocking instances of suffering could be told, but space will not permit.

"The bare fact is that these people are suffering, and that should be enough to touch the hearts of all those who have one iota of brotherly love in them. All distinctions of creed, sect, caste or color should be cast aside in view of this dire distress.

"The members of the Indio-American Theosophical societies with whom I am connected have been organized into district relief committees, and no better channel could possibly be found for the distribution of grain. Those who compose these committees are members of all denominations, people of high standing, with the real interests of their countrymen at heart—not paid agents.

"Contributions of grain will go further than money, as grain is so scarce in India that the price has become prohibitive. Prices are kept up by speculators. It is my most earnest hope that the true spirit of brotherly love will be forthcoming to justify the chartering of a special cargo ship, thus enabling the grain to be conveyed at greatly reduced rates.

"Those to whom contributions of grain or money may be sent are: E. A. Neresheimer, No. 20 Maiden Lane, New York; A. H. Spencer, Church and Leonard streets, New York; Dr. J. D. Buck, No. 124 West Seventh street, Cincinnati; E. B. Rambo, No. 418 Market street, San Francisco.

"Sad as the subject of India's famine is, it is yet the fact which I would make the most prominent in this report, for it tells a history of more than physical hunger and pain. It points directly to all the great causes of human woe—selfishness and ignorance. To do away with these and leave divine wisdom in their place must always be our prime object. Only wis-

dom and compassion can regenerate the world. It was to take some crumbs of wisdom and much compassion to the people of other lands that this Theosophical crusade went forth on its mission of love. It is to carry on the work thus started to a successful end that the school for the revival of the lost mysteries of antiquity will be founded, for in that school will be taught the science of life and of true brotherhood.

"It is a glorious work, and those who take part in it are indeed fortunate. Their responsibility is great, and the calls made upon them often heavy. But they should know that they are working with the title of the world's life working with them. They can afford to keep in their hearts an immense courage and utter fearlessness, an unshakable determination. For victory is ready waiting for them. They, for their part, have only to do their simple duty.

"May every Theosophist and every lover of the race press forward into the future, determined to play his part nobly in this great work for the millions yet unborn.

"KATHERINE A. TINGLEY."

CALLED BACK.

THE JUGGLERY OF CONSCIOUSNESS.

What Hypnotism Does for the Insane.

Allusion has been made in these columns to the psychical experiments of the Salpêtrière school of hypnotism in France, of which Charcot and Janet are and have been distinguished leaders, in the eradication of insanity by means of that agent, particular prominence being given to M. Janet's exhaustive researches in the apparent double consciousness of his patient Lucie. His conclusions are summed up in his first generalization, to wit: "When a certain kind of sensation is abolished in a hysteric person there is also abolished along with it all recollection of past sensations of that kind."

M. Janet found that Lucie knew of a spiritual life, and she spoke of friends in that life who ministered unto her and gave instructions which Janet saw were for his guidance in her treatment. Hypnotism was the agent employed to induce sensibility not otherwise ob-

with no just apprehension of grief. Her mania developed such features as made her parents loth to entrust her case to a stranger, and I undertook it with fear and trembling, having no experience to guide my course. Naturally I looked to the French authorities for information upon a subject to which they have given such careful, studious and exhaustive investigation, and the result approved this method. At once I determined to employ hypnotism and found myself enabled to do so after a little study of the science.

"I shall designate the patient as Hattie. In the hypnotic state she returned to her sane condition and conversed as rationally as ever. My greatest surprise came in her recognition of the fact that there was another Hattie in the house—a silly girl who had gone daft because she was pursued by the mere phantom of love. 'If a shadow can do so much harm' said she, 'the reality must be a perfect terror.'

"'Were you never in love?' I asked. 'Indeed no,' she replied, with a light laugh; love of that sort is only for crazy heads.'

"After several months' treatment with fair apparent results I ventured upon a test of M. Janet's experiment in the deepest trance. It succeeded admirably, but the developments were different from anything in the reports of the French scientists. The girl seemed to have entered the pearly gates and caught a glimpse of paradise, and she talked with the spirits of just men and women made perfect—with her grandfather, her former teacher and pastor, and with girl acquaintances who had passed away when quite young. They talked of the past, my patient in her natural, childish tone, and she repeated all the messages she received, apparently for my benefit.

"Following the fourth or fifth trance of this kind I was gratified beyond measure to discover that Hattie in her normal state recalled some of their features, and especially the remark that her pastor had made that with patience and the good care she was receiving it would ere long be well with her. I needed this kind of encouragement, for our progress seemed very slow, sometimes not all perceptible. Memory of everything was reluctant, and I charged this to the cause of the attack, to which we, of course, never referred. The months dragged along, but I was constantly cheered by the assurance from 'over there' that all would eventually be well. The deep trance had become the rule, for its improving influence was remarkably manifest. One day it continued beyond the usual limit, and Hattie was indeed laggard in returning to mundane things. Her eyes at last snapped open, and with a surprised look she gazed upon the objects about her, and said:

"'Home again at last. What a journey I have had in strange places, and many times I was lost. I'm glad to get home again, but, oh, how tired and hungry!'

"She had returned to herself. The unhappy episode of the past was completely dead and deeply buried by the aid of those good angels who know best how to administer to a mind diseased. The way to their help has been made plain by such progressive gentlemen as Janet and Charcot. May God aid the efforts of every one who is devoting his abilities to the discovery of means for the cure of insanity."

—Some modern fanatical writers have tried to prove that the United States government is the second, or lamb-like beast of Rev. XIII, 11:18. Read Marriage Supper of the Lamb, and become convinced that the United States represents the kingdom set up by the God of heaven. Dan. II, 34:44. And the second beast is the Protestant sectarian power. See adv. on another page.



"Her eyes at last snapped open, and with a surprised look she gazed upon the objects about her."

BUSINESS SUCCESS THROUGH MENTAL ATTRACTION

By Charles W. Close, Ph., D., S. S. D. Paper; price 10 cents (silver).

This little pamphlet gives the principles involved in the application of mental law to the control of financial conditions, giving rules to secure business success by mental attraction.

CHARLES CLOSE (L. T.), 124 Birch st., Bangor, Maine.

N. B.—Sample pages of Phrenopathy, and special offer to the sick for stamp.

—Jesus often told his disciples that his second coming would be as a thief in the night. The book, Marriage Supper of the Lamb, proves that this prophecy has been literally fulfilled within the present century. Church people are saying, "Give us of your oil our lights have gone out." Read adv. in another column.

The capture of a woman's heart is more frequently an affair of psychology than of love. The latter is a mutual drifting together of congenial souls.

served, and when Lucie was in the hypnotic state on one occasion he conceived the idea of throwing her into the somnambulistic stage, when she revived and assumed a condition and personality unlike any that had characterized her hitherto strange and varied sensibilities. This discovery made M. Janet eager to find it in other patients. And he succeeded in cases designated by him as Rose, Marie and Leonie. In the deeper trance all of the sensibilities are returned and the patients transformed into normal persons. From this base springs the regimen of cure, with spirits as auxiliary aids. The marvelous effects of the methods in a local case are told by a grateful and enthusiastic disciple of the French scientist who writes over the signature of T. P. At the close of an interesting reference to the work of M. Janet he presents its application to his own case as follows:

"My acquaintance with this work grew out of a mournful necessity—the mental aberration of a relative from disappointment in one of the tenderest relations of mortals. She had been a young lady of the most brilliant promise, intellectually alert, even witty, and

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THE INAUGURATION.

The ceremony of placing a new president in position took place according to its usual custom on the fourth of March. It is a great day at the federal capital. Outside of this very little is known of it, except in the newspapers, and these are not read until the excitement of the inaugural has subsided—quieted down over night. People in this country are not given to emotional uprisings. They are not inclined in that direction. There is too much of the Indian stoicism in their natures for such effects. It is well that it is so, for it holds the balance of reason in good trim. The American is never asleep. He dislikes bubble, and always rises above it. Thus he never loses his thread. Every one feels that he has a part to play in the great world's drama—a drama witnessed by all other peoples of earth—and not one of the players wishes to be suspected of the slightest failure in holding rigidly to his text—his duties, principles and ardor in retaining intact the respect of the audience in general. To permit himself, therefore, if but momentarily, to lose sight of his individuality by a dreamy enthusiasm, would be to let go his cue in the play. An American is not a common citizen. He is an American or nothing, and of the latter there are but comparatively few in sight. One who is not alive to every moment of his existence in this country is soon relegated to oblivion—often falling back of his own accord through a feeling of inferiority that manifests as he loses his individuality, or surrenders it to another, as many of other lands do to a sovereign ruler. This country is strictly foreign to others—more so than others are to us. We can rise to occasions where they can not. There is no average American that can not read a foreigner, or does not know his wants, his weaknesses or what he is worth in this life's drama. It is a prerogative he has over all other peoples—all an effect of his strong individuality—his power of rising above just such occasions as the aforementioned or their similitudes. Of course, he takes part, but as a pleasure to himself, a recreation, a holiday, a novelty, an event not occurring daily. He remains an American throughout, and would vote for or against the man he honors the next day if good reasons existed therefor. He is therefore not a partizan in his own country. Blind partisanship means loss of individuality, and such seldom have the vim to exhibit a healthy enthusiasm that fits the occasion, thus it is kept within the bounds of reason at all times. Political bigotry is not a part of Americanism. It is not contained in the atomic elements of this country. Where it exists it has been imbibed by contagion from too close a contact with a foreign atmosphere—the acceptance of foreign principles that have vitiated the native and converted patriotism into partisanship. The inauguration of a president or governor is therefore not a partisan

affair, but a festivity—a day to be commemorated as one in which a people are permitted to extend a gift to whom they feel may be entrusted with their welfare until otherwise ordered by these same people; for such is genuine freedom.

EXPLAIN IT YE CARPING CRITICS.

On Wednesday evening, Feb. 24, Miss Maggie Gaule during the course of her public seance in Columbus, turned to Mr. and Mrs. John Short, who were interested spectators of her work, and said: "I see a newly made grave near you and it means that some one very dear to Mrs. Short is soon to pass away. A spirit also tells me that they are preparing to receive this person." Much more in the way of messages from spirit friends was given. Mrs. Short at that time although knowing about a sick sister was at a loss to understand the import of the strange vision and words of Miss Gaule. The latter said: "No, it is not the one you are thinking of, it is another person." Thus the incident passed. On Friday, two days afterward, Mrs. Short's sister, Mrs. Frank Gilbert, while riding in her wagon near Brice Station, southeast of this city, suddenly expired. Mrs. Gilbert had been up to the moment of her death in seemingly good health, but an apoplectic shock instantaneously cut the strand of life.

Now by what means was the precognition of this event conveyed to the brain and understanding of Miss Gaule? Mind reading, "muscle reading," "subliminal consciousness," unconscious cerebration, automatism, and all other phrases and theories set up to explain away the astounding facts of mediumship melt before the query here set forth. Before an audience of two hundred people a woman tells of an event the culmination of which was nowhere in the realm of experience or thought or expectancy at the time. She said that spirit showed her all this. Let those who can successfully controvert this claim. The contention here is not the processes by which spirits cognize such things, but that we can not get away from the fact that they do know them, and that they have the power of impressing or imparting their knowledge to such rare organisms as that of Miss Gaule.

PROPOSED STATE ASSOCIATION.

The project to form a state association of Spiritualists in Ohio ought to receive the sanction and support of all our people. It is fitting, too, that Ohio should be one of the great states to thus organize its forces along lines of mutual help and protection. The massmeeting to be held in Columbus next week will be the opening of a new epoch in Spiritualism in this state.

The proposed feature of a lecture bureau in connection with the association should receive careful consideration. If good speakers and mediums can be supplied to local societies at figures much below the present cost that is the thing to do. It will be profitable alike to the workers and to the societies. This, we understand, has all been figured out and to the local society paying into the state association the sum of \$5 per month, one speaker would be furnished. If the society should pay \$10 per month it would be furnished with two speakers—one day for each speaker, or two days for one speaker, the society paying traveling expenses and board. Speakers and mediums under this system would be under the management of the state association. There are a variety of reasons for a firm and enduring organization, and these will appeal to every Spiritualist at all interested in the movement.

The regular subscription to the Occult Science Quarterly is 40 cents a year. Sample copies, 10 cents. Crusade figures to societies for local missionary work.

THEY DID NOT DISTURB A RELIGIOUS MEETING.

The jury in the case of M. S. Ayer against the men who grabbed medium Concannon in the Boston Spiritual temple some weeks ago has rendered a verdict in favor of the defendants. Aside from the justice or injustice of this conclusion a good many Spiritualists will be interested to know if they can hold public exhibitions of this character hereafter without running the chances of being raided and of having the raid sustained by the courts. The precedent is now established and that, too, in the very stronghold of Spiritualism in the United States. There are myriads of enlightened Spiritualists the world over who will hail with satisfaction the verdict rendered in this case. Spiritualism has not been on trial. There has been no attempt to drag down the high and beautiful teaching and facts of its philosophy. The case was laid against alleged frauds on the part of a medium and the right of certain persons to expose the fraud, and the case seems to have been made out. If this decision of a jury shall act as a deterrent in future exhibitions of this character it will tend to raise the standard of Spiritualism in this country for it must be admitted by every candid mind that if every materializing medium in the land is honest and above suspicion still the fact remains that a promiscuous public gathering in the present stage of Spiritual unfoldment is utterly incapable of passing a comprehensive opinion on the phenomenon. In other words the world at large is not ready for this kind of psychism. Materialization belongs to the laboratory and the privacy of the home circle. It is out of place in public assemblages where it is thrown down in common with all manner of collusion, black magic and pretense.

ELECTRICITY DIRECT FROM COAL WITHOUT COMBUSTION.

In a recent lecture before the Electrical society in New York, Willard E. Case is said to have demonstrated the possibility of getting electricity directly from coal without fire. It would appear from the accounts given of his experiments that if the expense attending the process can be reduced, Mr. Case has contributed a valuable discovery to science. He says:

"We have made a glass jar containing two electrodes, one of platinum and one of carbon immersed in a solution of dilute sulphuric acid, into which is passed peroxide of chlorine, an explosive gas which gives up its oxygen to the carbon, oxidizing it without heat and producing electricity direct. The product of the oxidation is carbonic acid gas. The electro motor force of the cell is about 1.3 volts, depending on the kind of carbon used. The gas contains oxygen in loose combination, and gives it up readily to the carbon, so oxidizing it, just as the blood gives up its oxygen to the tissues in the human system and oxidizes them, producing work."

This means that if a lump of coal is dropped into the battery, the electricity is taken off immediately, thus yielding 90 per cent more power than if the electricity were produced by the combustion of the coal and thence through a steam engine to drive a dynamo.

Murder in any form is horrible, but none so horrible as cool-blooded, calculating legal murder. How men can hire themselves out to do the deed which a bloodthirsty legislative body enacts is beyond comprehension. But when all citizens have become sufficiently civilized to make it difficult to find tools to do the executioner's bidding our lawmakers will also be advanced enough to revoke such barbarous laws as capital punishment and treat murderers as they do other patients.

WHAT IS PERFECTION?

"For us the body without the spirit is dead, so faith without works is dead also."—James i, 26.

The first proposition in this sentence needs no argument, for every funeral proves this; but the latter is more difficult to bring before the notice of people, because they have been taught that faith is an essential in the matter of soul salvation, thus overlooking a most important factor in their future happiness.

Faith in Christ is by no means a wrong attribute to possess, but it is only a lead to the right attribute. It is to incite interest in a character worthy of emulation—to read his life and become inspired with his works. For no one can read of his good deeds or that of any hero, whether real or mythical, without being benefited in some way—if but to have the desire to imitate him.

Desire, intention or the will to do good is the first step towards reform, or at least to rise above one's self in the present, however deserving that may already be; for we can not become too perfect in this sphere of existence, considering the many drawbacks we have to contend against. And progression is eternal. There is no such thing as perfection in the absolute for man. He may attain perfection in certain physical developments, for the possibilities of the body are limited, but not of the soul. Physical perfection is but a natural acquirement of this life—a means to begin the higher life unhampered by mortal deficiencies or weaknesses, prejudices or passions. Christ is held up as an example of this kind. Man is to emulate him. Can this be done by faith alone? Reason says no. And the Bible denies it by saying that "Faith without works is dead." Can any consistent Christian oppose this?

AN OPINION FROM PROVIDENCE.

The Boston Herald, which is credited or discredited with the raid in the Spiritual temple of that city, says that the discovery of bogus ghosts brought about by the raid and the sustaining verdict of it by the jury, "ought to gratify those who have a sincere faith in the doctrines of Spiritualism." To which the Providence (R. I.) Journal replies in the following puritanical spirit:

"Does the Herald mean to imply that all the ghosts raised in behalf of the credulous are not bogus? If these people had any common sense left they would argue the falsity of all from the falsity of one, and abandon a delusion that is as much of a disgrace to modern civilization as the religious practices of a savage race would be."

It ought to be gratifying to Spiritualists to know that newspapers of the Providence Journal type are so exceedingly unique in their logic and conclusions.

THE WAY IT IS IN KANSAS.

It is reported from Topeka that the Society for the Prevention of Cruelty to Animals of that city has gotten a favorable report from the committee on health and hygiene of the Kansas legislature on the bill prohibiting hypnotists from practicing on persons under 21 years of age. They do strange things in Kansas. It was a Topeka wife who wanted a divorce from her ministerial husband because he smashed a Bible over her head. It might be argued that this was a poor way to spread the gospel, but it requires no argument to show the propriety of a society for the prevention of cruelty to animals attempting to check the spread of hypnotism.

Local societies could build themselves up by judiciously distributing our Occult Science Quarterly to the thinking citizens of its burg. Crusade prices offered as an inducement.

Who built only general feeling cause selves tice w lowin of ou perso Let J C Earle E H ley, J ret J R. L. son, Mrs John ter, Will Frar C A Buel dricl Mrs Mi son dlete Clar. C L Crav Lon Dow Tucl Adel R J Sam llam W F Jet H E Harv Aspl Mrs Mrs Geo burn thar E H Koer Dou Gert Desj land tie J J S Tutt Mi Mrs Mrs War ger, ter, denh Phel J Ro Stevé stron Jame G H Bair S Co Mi Bingl Bernl R E Thom erts, Jacke ard, I lando Train, C We Stitson Mrs V Mrs V L H I Wm C The proved mation magne commat their this off

OUR CRUSADE.

When we started our crusade we built wiser than we knew. It has not only proved a boon for the cause in general, but has proved a wonderful suggestion to local societies, who are seeing in it a means of advancing the cause locally and benefitting themselves in similar ways, of which a notice will be found elsewhere. The following are a few more of the names of our subscribers who have acted as personal agents in the matter:

Lena Fisher, E C Davis, W H Mank, J C Teague, Mrs Wm Enns, A K Earle, Henry Hancock, J B Bramhall, E H Bigelow, Annie Ford, Mrs J Bradley, Dora Nagle, Geo Thirkell, Margaret Hauffauer, James T Morrison, F R Lockling, Thos S Kizer, J K Wilson, Mrs L A Gurley, Mrs A M Lewis, Mrs Frank Boynton, Martha Morgan, John Samms, Mrs C C Rollin, J D Colter, J C Bigger, Mrs A B Calkins, S B Williams, A S Stewart, W B George, Francis K Bartlett, Mrs N W Pease, C A Wallace, D A Chatten, Mrs H Van Buskirk, Mrs Cora Brian, Hiram A Aldrich, John Seaburg, John W Kratz, Mrs L T Bond.

Mrs Flora S Jackson, Mrs Ella Judson Ashley, C Schwart, Mrs C B Pendleton, John Hooker, J L Homan, N Clark, L Eldred, Mrs C B Wells, Mrs C L Salyer, Mrs M Hawtin, Edwin Crawley, S J Brownson, J Edw Vogt, Lon Durham, James Rosenberger, S T Downpoet, Mrs A A Dinsmore, J L Tucker, Nettie M Yates, H Elliott, M Adeline Wilkinson, Mrs L Diebolt, Mrs R L Smith, Mary A Hobbs, C W Sampson, Mrs E Kellough, Lewis Williams, Arthur Hendey, S B Barker, W F Pruden, Mrs N M Yates, C Abrell.

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Miss Lucy L Williams, Mrs H D Bingham, A A Kimball, Arthur G Bernie, Mrs Wm Hipple, K L Rieder, R E Clough, Mrs M A Latourette, Thomas Ganon, J H Riel, Chas Roberts, James Honeysett, Charles E Jackson, Geo Thirkell, H W Blanchard, H L Warren, Thomas Lees, Orlando F Ryerson, P C Norton, Emma Train, A Benston, Mrs S Baldwin, Mrs C Weaver, Wm H Dennis, Mrs R D Stitson, Henry Brown, J S Rutherford, Mrs Wm Gates, C N Cobb, Martha N Mrs Wm Gates, C N Cobb, Maria N L H Benedict, Wm A Milbourne, Mrs Wm Grunnewald, Mrs J M Gahring.

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EMMA TRAIN.

Mrs. Emma Train, whom we have the pleasure of introducing to our readers this week, is best known by her many poems written for these columns during the past years. Her home is in North Collins, N. Y., where she is in active service for the cause in a private way, being secretary of a camp meeting association and holding other prominent positions in society affairs. As a lady she is kind-hearted, true to herself and genial, ever ready to please and willing to serve where it concerns the cause. As a writer she is clear and concise, truthful to nature and extremely practical for a poetess. Even her poetry partakes of the latter, and is generally perfect in its mechanical arrangement—rhyme and rythm being harmonious and in accord with her general tendency—her aspirations, make-up and loving nature—with a sentiment flowing in the direction of good will and peace among human kind. She also writes on given subjects as occasions warrant with facility, though her purest inspirations and feelings are breathed through impromptu effects or as the spirit moves her. The readers of Light of Truth are no doubt pleased to become nearer acquainted with one they have so long adored through her pen.

A NEW HEAVEN.

Dr. Frank Crane of Chicago has been preaching a somewhat unique idea of spirit life, and what the secular papers have graciously termed a "revolutionary hypothesis."

Dr. Crane is yet a young minister and very incautious in his utterances. He has not yet learned to be politic in the matter of preaching, and expresses himself rather freely on new ideas that have come to him concerning the future.

Heaven, for instance, he says, was just as much of a fact as ever, but as people no longer believed in a solid dome overhead, he suggested that the stars constituted our future homes. From this and other similitudes he has been accused of excursions into the territories of Theosophy.

However, he has aroused his brother preachers to a talking mood, which in turn has invited reportorial interviews. The elder and more conservative divines are, of course, opposed to any such innovations on old orthodoxy, while those who are themselves inclined to grasp at any straw for relief from the same hold their counsel, or think Crane has been "joking."

The most unique opinion, however, is expressed by one of the foremost, who says that the gentleman in question has no facts to support his theory.

It now becomes Dr. Crane to ask the aforementioned what facts he has to support the heavenly theory of orthodoxy.

A Providence paper says that if Spiritualism is false in one thing it is false in all, referring to exposes of fraudulent seances. Firstly, our friend should know that fakirism is not Spiritualism; and as the latter can not be imitated, there can be nothing false in it from the premises—it can not be false with one thing to make it false in anything else. Though if this philosophy is to hold good secular newspapers must be very false advocates, considering the frequency of their prevarications, sensational reports and willful lying concerning that against which they are prejudiced or that which is beyond their capacity to comprehend.

Societies doing local missionary work can find a good medium in our Occult Science Quarterly. Prices low for such purposes.

The psychopomp is a new instrument for converse between the two worlds. Price 75 cents.

A CRUSADE WITHIN A CRUSADE.

Besides our own crusade with the Occult Science Quarterly we have received orders from Spiritualist societies for the aforementioned paper to be distributed to investigators in their own community—orders ranging as high as a thousand copies from one society—the aim being to establish a little crusade of their own in the interest of the cause locally. Perhaps there are others who would like to do likewise. Thus we have printed an extra edition and are prepared to furnish them at moderate rates on application.



LOEF F. PRIOR.

Mrs. Prior is a young medium who is rapidly advancing, having been a public lecturer for three years. She is now the missionary-at-large for the N. S. A.

THE THEOSOPHISTS' TEMPLE.

The corner stone of the Theosophical Temple, "The School for the Revival of the Lost Mysteries of Antiquity," was laid on the 1st inst., Mrs. Katharine A. Tingley, the leader of the Theosophical movement throughout the world, officiating.

The corner stone consists of four triangular pieces of granite, forming a perfect square, one piece being from each of the following countries: Ireland, Scotland, Egypt and America.

The site selected is on that promontory of land projecting out into the Pacific ocean, the extreme point of which is Point Loma, and is owned by the United States government; surveyors and travelers claim it is one of the most picturesque and interesting points in the world.

A temporary frame structure, costing \$20,000, will be erected at once on the property, and later on a permanent stone building, the estimated cost of which will reach \$500,000, will replace it.

DOUBLE CONSCIOUSNESS OR CONTROL.

Professor A. P. Lyon in a recent lecture in New York gave several interesting examples of so-called double consciousness in which persons have been known to lose for a time their own identity, and during this time live and act as another being, returning to their normal state after the lapse of several weeks, months, or even years.

"There are thousands of these cases," he said, "and hundreds have been fully tested and proved. But no satisfactory explanation has ever been offered. Nearly allied to this is what is known as somnambulism, with which we are familiar, and hypnotism can be best explained as artificially induced somnambulism."

A few questions rightly put during this foreign consciousness might have revealed something to the professor he never knew before.

Start a local crusade by flooding your town with our Occult Science Quarterly. It will help your own cause. Prices to suit the times.

A NEW TRIUMPH.

The Dreaded Consumption Can Be Cured.

T. A. Slocum, the Great Chemist and Scientist, Will Send to Sufferers, Three Free Bottles of His Newly Discovered Remedies to Cure Consumption and All Lung Troubles.

Nothing could be more fairer, more philanthropic or carry more joy to the afflicted, than the generous offer of the honored and distinguished chemist, T. A. Slocum, M. C., of New York City.

He has discovered a reliable and absolute cure for consumption, and all bronchial, throat, lung and chest diseases, catarrhal affections, general decline and weakness, loss of flesh and all conditions of wasting away; and to make its great merits known, will send three free bottles of his newly discovered remedies to any afflicted reader of Light of Truth.

Already his "new scientific system of medicine" has permanently cured thousands of apparently hopeless cases.

The Doctor considers it not only his professional, but his religious duty—a duty which he owes to suffering humanity—to donate his infallible cure.

He has proved the "dreaded consumption" to be a curable disease beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of "heartfelt testimonials of gratitude" from those benefited and cured, in all parts of the world.

Catarrhal and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain death. Don't delay until it is too late. Simply write T. A. Slocum, M. C., 98 Pine street, New York, giving express and postoffice address, and the free medicine will be promptly sent. Please tell the Doctor you saw his offer in Light of Truth.

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

CHAPTER XII.

MESSIAHSHIP A SCIENTIFIC POSSIBILITY—CYCLES.

Upon arriving home George said: "Now let us see what we can learn here. I sense somewhere around the building a high spirit incarnate in the flesh—one that might become a Messiah if conditions favored."

My interest was immediately awakened, and I wondered how my friend would proceed to find the soul he was divining. He began by turning and away like a compass needle, the vibrations becoming shorter as he sensed the object of his search. Finally he became fixed, and then seemed to think hard. But the latter, as I soon learned, was a mode of penetrating matter to locate his man.

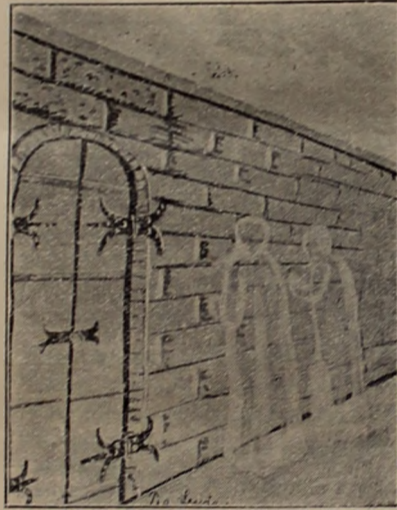
"Oh, what a pity," said George; "it is an old man—one of the professors, I presume. I was in hopes it might be a young man—then we could develop him. But let us get by his side," with which he started off at an angle of forty-five degrees, regardless of foot foundation or walls, and, which added to the phenomenon, drawing me after him by simply holding the tips of my fingers. We walked on air and penetrated a number of brick walls like a subtle fluid. And what makes this fact so remarkable is the retention of consciousness. We can make these excursions in the flash of a thought, but we see nothing between the point we leave and the one we arrive at. This I know is done by a mere wish, if there is sufficient will power behind it to give it potency. But this slow process of consciously passing through all material impediments and without regard to the law of gravity made me think.

George noted my demeanor, but said: "Wait awhile. I will explain that also. Here's our man."

Our subject was an old painter—a teacher in the art—a pure, good soul—but with no energy for anything else but to teach, teach, teach, going over old routines from day to day with the patience of a saint. His study was in an upper room in an off corner of the conservatory. It afforded him a fine view of the western horizon. He loved the sunset—a condition vibrating in accord with his soul—a longing to be released from matter.

"Oh, beautiful spirit," sighed George as he rested his eye on the old professor, "thy sun has nearly set. But few chords yet hold thee to that old body. Oh, why do we not have more such perfect souls in younger bodies, that they may go forth and preach the gospel of truth and prove it by their influence. Ideal men are so scarce among humanity. Christs seem to be only named in history. Had we but a Jesus now as depicted by some eminent writers he would not be denied. The world is far enough advanced to sense an active divinity should it manifest through a mortal. Men and women are intuitive enough to feel a spirituality freed from human defect. There are many who are highly gifted, but not one perfect enough to com-

mand by his influence. This old man—but made young in spirit by his purity—could make his influence felt if flesh and brain were more pliable to the touch of the spirit. But unfortunately it takes about seven years for the body to undergo the changes needed to fit it to a changed spirit or soul. When a man has overcome an evil by a virtue, or an intention to overcome it, the brain will not always respond to the soul's desire because it has been fashioned or moulded for the evil effect, and has to be changed by practice to act in concert with the new impulse. If the evil or passion has been a strong one, it may take twice seven years to remould it. In the meantime the reformer is always subject to fall by temptation. Now there are some passions or habits that affect the blood. In this case the latter has to be reformed; and in a large measure,



the flesh with it. Thus you see that simple reform does not make the reformer. He must carry conviction with him, and this he can not do until the blood and brain partake of the purity of the spirit, or intention of the soul; for the body is the channel through which all thought passes, and will influence the hearer accordingly. Thus the difficulty some earnest reformers have of convincing hearers of their intentions. They sense the impurities of the flesh in conjunction with the moral teachings of the reformers and mistrust them accordingly. A purified spirit wants a purified body, but with consistent practice for good, the physical body can be moulded into perfect accord with the soul's will, and we have the Messiah. But while the flesh, blood and brain are undergoing purification, the magnetic aura that makes up the spirit body is also purifying, and gives the soul a perfect spirit body when disconnected from the flesh. This often precedes the change in the material body by a number of years, because the spirit is more pliable to soul action than the body of flesh is. Thus Messiahship is a scientific possibility, and will be tried as people understand the modus operandi. In that state a mortal can command by voice and influence, and the spirit be freed from the material law of gravity. In a word, the spirit is emancipated from the body—rela-

tively if not absolutely so. The latter follows at death of the physical. But not all are emancipated by death; as long as they have any active desire for unspiritual indulgences left, as envy, hatred, jealousy, vanity, pride or carnality of any kind, they are subservient to the material law of gravity. Of course the spirit incarnate can not overcome it with its physical body, but its influence is compatible with its attainments. Not only is this influence or power utilisable in disseminating truth, but as a healing agency—relieving pain both in self and others. Matter per se does not suffer. It is only when sensitized by a spirit that it feels aches or pains, comforts or pleasures. And a diseased body, even though the spirit is purified, will suffer until thoroughly restored to health. But when the spirit can rise above its old tenement for a time being, or if but momentarily, physical pain ceases during the interval. Active mental labor sometimes emancipates the spirit temporarily, and affords relief. But this, too, is only relative freedom. Absolute spiritual emancipation is when the spirit is so far superior in energy to the wants or desires of the body that the latter are hardly perceptible—hunger simply manifesting as a hollowness without emotional cravings or pangs that cause suffering; thirst as a mere dryness in the throat; weather only affecting during the extremes; and an internal happiness or contentment constantly bubbling up as an indication of the spirit's nearness to the world of souls freed from mortal influences. And this old man has reached it, but too late in life to benefit humanity. Our only hope is to teach the spiritual doctrine to the young, so that they will have some knowledge of self before maturity leads them entirely away from the truth. During the strength of manhood the material is preferred to the spiritual; and if a moral foundation is not laid in youth, the chances are unfavorable till age sets in and craves relief—often too late, however, for Messiahship. Let the children be taught, if but the simplest facts pertaining to spirit communion. It will benefit them in their maturer years, and always be a beacon light to a better future. Now let us go elsewhere for more light."

I followed George like a child. He was so sympathetic and interesting—love and truth were, apparently, kindred conditions. Not only in him, but in all spirits. It seems that love makes a man intuitive, and lends him wisdom where education or cold intellectuality often fails. But George had both, having been a civil engineer and naval officer during his mortal career, thus possessing a combination which made him a very welcome instructor. His presence alone was sufficient to inspire one with new thoughts and aspirations. I always felt elated when near him. Such spirits are also a boon to humanity, and exert a like influence on those whom they touch magnetically. And they do on all occasions where spiritual meetings are held, for at every such meeting higher spirits are attracted—a combination of minds on one subject bent always forming a battery for their possible presence. Men and women, therefore, can not appreciate too highly the fact that they are enabled to hold such meetings, and should patronize them accordingly, if but to obtain an infusion of the spiritual magnetism dispensed on such occasions. Many attribute their renewed energy and health to such gatherings—more so than they are aware of—and should therefore consider it a duty, both to themselves and their families, to become regular attendants to society meetings or camps. They are better than going to worldly summer resorts where conditions are the reverse, and often deplete rather than strengthen those subject to influences



other than the strictly material. People are more sensitive today as a whole than any past record shows. There are cycles of spiritual influx in the life of every planet. They come and go like epidemics. Earth has had a number of them, and people are affected according to their general makeup—their power of comprehending them. From them they evolve a religion suited to their times and needs. Spiritualism, so-called, is a religion of today. It is a scientific religion, and thus its rapid growth compared to those of the past. But it is still in its infancy. Its cycle has but fairly begun, though it will have an end. The end, however, will establish a lasting philosophy that will carry it with less contention to the next—a still higher revelation, and perhaps the last one needed in a moral relation. After that science will be the world's religion, for every man will be a medium between the mortal and spiritual world, and religion will become a principle needed only for the lowest order of human beings—a sort of moral law to put a check on the animal passions that the flesh is heir to—for an up-to-date man will then be ashamed to own that he needs a religion to guide him.

But Spiritualism will have sufficient time to lay a new foundation for the world's coming needs. It will create a new heaven and a new earth for the civilized portion of mankind, which will have its beneficent effect on the rest of the world. It will create a new era for the individual through its golden principle of self-culture. Every man will know more of his fellow man through self-knowledge, and be sympathetic accordingly. Self-knowledge, like suffering, makes us cognizant to the suffering of others, and we are more willing to help. Pain is the highroad to heaven as yet, but if need not be. Sympathy is its substitute, though difficult of attainment without experience. Comparatively few are born with the qualification as a natural gift. It has been perverted by selfishness in past ages, and present generations are the burden bearers. Its manifestation is prejudice or cultured pride, and has to be overcome to benefit future generations. Spiritualism is the agency, and those who accept it will have the gratification of knowing that they have been the pioneers to a new race—a better people—when they reach the immortal shores.

Such were the thoughts coming to me as I walked alongside of George seeking new adventures, which the next chapter will reveal.

(To be Continued.)

TEACHERS AND STUDENTS SHOULD TAKE HORSFORD'S ACID PHOSPHATE.

It supplies just the material that is most wasted by brain work and nervous exertion—the phosphates.

OCULT SCIENCE AND DIVINE HEALING DISCUSSED BY MINISTERS

At a meeting of the Ministers' Union held at Kansas City, Mo., Feb. 15, the subject of "Divine Healing" was discussed, some few favoring the subject in question.

Rev. L. M. Walters read a paper treating on divine healing and things occult. He stated that during the recent years considerable prominence had been gained through the influence of the Christian Alliance, the Gospel Union and other like organizations, and that a "Society for Spiritual Research" had recently been instituted in Boston, through whose agency there was looked for "a generating of greater church power."

Rev. Walters then went on to say "that the church had been betrayed into silence" pertaining to the subject of occult science and divine healing, but it is time for her to awaken and investigate. "That there was an unknown force called psychic power was evident, through which agency the sick could be healed. It is a force—a gift, which carries with it the highest moral possibilities and belongs rightfully to the church." "But," he added, "this power and knowledge is being used by charlatans and empirics for personal ends, and of such is Theosophy, Spiritualism, and the most accursed in God's name—Christian Science."

Rev. Walters strikes a pretty heavy blow at the three great orders of progression, yet he heartily endorses the teachings of all, to a certain extent, but claims we have no right to the knowledge we have honestly gained. It would appear, however, that the orthodox churches were awakening to the fact that they must adopt some measure through which they may be enabled to keep pace with the progressive and investigative members of their respective congregations. It is certainly clear to the average mind that the old forms of doctrine preached by the churches had become stale and meaningless, and that the spiritual mind must be fed upon other spiritual sustenance than that upon which it starved for so many years.

But it is somewhat astounding that these Christian gentlemen can come boldly forward and lawfully lay claim to the entire foundation of the Spiritualist church and tell us that we have no right to be in possession of these great truths—that they belong to the orthodox church alone. In one of his statements he says: "Theosophy, Spiritualism and Christian Science belong to that class of insidious deceivers," and infers that we should not be allowed to make use of these higher spiritual forces.

Can it be possible that orthodox churches, whom as a body have heretofore opposed and ridiculed our divine teachings as vain and superstitious, and proclaimed our mediums as witches—can it be that they will make an effort to undermine the very foundations of Spiritualism and appropriate to themselves what we have builded for the advancement of the world in general, but have not builded for the purpose of having it wrested from us by our enemies, and at the same time be denied the comfort and use of the knowledge gained through our own progressive efforts?

We have no objection to the churches progressing out of their old ruts and adopting Spiritualism, Christian Science or Theosophy, anything is better than the old nonsensical doctrine, but we do sincerely object to such bold plagiarism on their part, especially when they proclaim that we have no lawful right to the knowledge of occult science and healing.

I do not believe that any right minded Spiritualist is selfish enough to desire that only a chosen few should monopolize our advanced views touching upon spiritual matters, but that

each and every one are desirous of spreading these splendid truths abroad to the entire world and flood with the sweet sunlight of heaven the darkened soul windows of humanity.

CONNA MAY MORRIS.

A SLATE WRITING CABINET—HOW TO MAKE ONE.

In all spirit manifestations two things should be especially kept in view—complete success on the part of the medium, and entire satisfaction on the part of the sitter or patron. To those familiar with the requirements of the phenomena it is well known that absence of light is a great aid in their production; particularly is this true of that class of manifestation that demands physical force. This fact is generally not understood by those fresh experimenters that are skeptical and in the initiative of investigation. They look with suspicion on everything that is done in the dark unless accomplished in such a way that it is beyond challenge.

Slate writing mediums often have a table with a cloth cover on it, and to avail themselves of the darkness they catch the corner of the slate and slip the body of it under the table or its cover. It is needless to say that this is not satisfactory to many sitters, although they may see the medium's hand all the while in view. It is far more convincing if the sitter hold the slate and the medium not touch it at any time; and this can be done in the following manner: Procure a flat box ten inches wide, and twelve long, and one and three-fourths inches deep in the clear inside space. Let it be made of clear pine one-half inch thick and thoroughly stained a dead black both inside and outside; it is better not to paint it black as paint will to some extent reflect the light. Let one of the flat sides be fastened or hinged on as a cover so that this lid can be opened and the box everywhere examined. Leave one end of the cabinet open, so that any sized slate can be pushed into it and held by the end of the slate frame. On the top side of this end tack or fasten a heavy piece of black cloth or velvet that will drop loosely down and completely cover the open end whether there is a slate in or not, the scheme being that a slate can be pushed in against this cloth and the cloth shall droop down on it and not allow any light to enter the cabinet. The edge of the opposite end of the cabinet lid, and the edge that shuts down had better have an inch moulding on it that will just clear the end and side of the box when being shut down. This will prevent the lid warping and will also serve to cover over the crack between the lid and cabinet. Remember every precaution should be taken to make the cabinet absolutely dark. Now let the control or metaphysics magnetize this cabinet or saturate it with spirit force. Place it upon the top of a table and let the visitor push his slate into it at the open end and hold onto his slate by its end, while the medium places her hand or hands on the top of the cabinet while the message is being produced. When the cabinet is not being used it should be slipped into a heavy black woolen cloth bag or cover to preserve its strength. If it lies exposed to the light its power will be weakened, for all wood absorbs light into its pores more or less and this would diminish the efficiency of the cabinet. One of the advantages of this cabinet is its light and can be carried around from place to place. The longer it is used the better it will be for the purpose. There is no genuine developed slate writing medium that can not produce slate writing by the aid of this cabinet with greater ease and certainty than by any of the ordinary methods and the satisfaction, and convincing proof of spirit power, to the patron will be greatly enhanced.

C. H. MURRAY.

ABOUT TRUTH.

All truth represents itself in symbols.

All symbols embody all truth.

One symbol does not embody all truth, any more than one grain of sand represents the bed of the ocean. It merely conveys to the mind of man its significance. When he allows his soul to interpret these he is on the road to truth, for only through the soul can truth be manifested.

Intellectually you can never grasp truth.

The intellectual mind of man today is a mighty giant, but this does not find him any nearer truth, for the more frantic his efforts the more it eludes him.

So it is necessary for each one to grow into soul consciousness before he can expect to make rapid progress in the search for truth.

Spiritually man is a monad, and he requires shaking up to bring him into new elements of soul growth in order that he may see the truth for himself. Truth must become self-evident, or it is not truth at all, for whatever is a truth appeals to man's own soul with conviction.

So practically speaking, man's growth depends upon his own efforts and he must make them for himself or remain a monad.

SYLPHIANA.

Santa Cruz, Cal.

RANG THIRTEEN TIMES.

A curious incident happened in the south part of Hillsboro, says the Montgomery (Ala.) News, which has frightened some of our superstitious people considerably. Arthur Ludwick has a door bell at his house which has been out of fix for some time, but one day last week Mrs. Ludwick was startled at hearing it ring. She hastened to the door expecting to find callers, but no one was in sight. In a few minutes the bell rang again, and again she hastened to the door, with the same result. The bell rang thirteen times before it stopped. The following day it went through the same performance, ringing just thirteen times. This frightened Mrs. Ludwick, but when the bell began ringing on the third day and kept it up until it reached the limit, she could stand it no longer and had it removed. The neighbors are now waiting to see what awful calamity the bell fore told.



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PSYCHICS.

Abraham Lincoln once received a letter asking for a "sentiment" and his autograph. He replied: "Dear Madam: When you ask from a stranger that which is of interest only to yourself, always inclose a stamp; there's your sentiment, and here's your autograph. A. LINCOLN."

Great interest has been aroused in certain parts of Georgia by the strange power manifested by Fannie Hester. Although but thirteen years of age and weighing but ninety-three pounds, this little girl overcomes the strength of the strongest men, inanimate objects are attracted and upraised as if by a powerful magnet with seemingly no will on her part, and the combined strength of ten men has failed to force her body to the wall when she resisted by the mere strength of her arm. This remarkable power was discovered by accident on the evening of Nov. 17, 1896, when Miss Hester caused a heavy table to move about by simply placing her hands upon it. Thoroughly frightened and believing the "haunts" were in the room, little Fannie ran to her father's bed and upon touching the bed post it rose at once from the floor. These phenomena, which were seemingly contrary to all laws of nature, caused Mr. Hester some anxiety and he immediately decided to place the matter before experts. The power was found to be strongest in the palms of her hands and the ends of her thumbs. She could not use a knife and fork at the table unless held in a particular way; glasses and plates would dance around as if with a will, but one of the peculiar manifestations of this power is the fact that a glass or other article, although violently thrown about, never breaks. One of the strangest instances of the exertion of this power was its action upon a bed which happened to be in the same room in which Miss Hester was sleeping. It moved slowly across the room toward her and finally against the bed in which she lay. The strongest man can not lift her from the ground. A remarkable feature is the continual twitching of the large muscles of her arms, which are never at rest even in sleep, and when she walks upon damp earth it gives out a phosphorescent gleam like a match in the dark.

John D. Rockefeller promises to contribute \$250,000 of other people's money toward paying off the indebtedness of the Baptist Foreign and Home Missionary societies on condition that the balance of the debt, \$236,000, is subscribed by other people by July 1st next.

Prof. William Crookes, the man who made Roentgen's discovery of the X-ray a possibility, has by his bold stand on psychism lifted telepathy into prominence. His discourse on brain waves before the London Psychic Research society has caused a stampede among the scientists.

Mlle. Couedon, the Paris medium whose guide disports himself under the name of the Angel Gabriel, has moved into Belgium.

There is a movement on foot among the ministers to boycott every hall where Ingersoll speaks. Rev. A. C. Dixon discontinued his sermons at the Academy of Music, New York, on this account.

A drowned fisherman's ghost is said to haunt the purlieu of Everett, Wash. The wraith paddles up the slough in his phantom boat and walks through the closed door of his old home.

Strange things are seen and heard in a deserted house at 118 W. 5th St., Leadville, Colo. The house formerly was of a disreputable character.

Mrs. Cordelia Powell Odenheimer of Philadelphia is creating much discussion among the elite of that city over her alleged mediumship. Mrs. Odenheimer appears to be a first-class trance medium.

Mr. and Mrs. Stanley L. Krebs are setting the people to wondering by their feats in legitimate occultism at Reading, Pa.

It is currently reported in London that Queen Victoria has been painfully interested in the startling account, vouched for by Mr. Glyn, and officer of her guards, that he had seen the ghost of Queen Elizabeth pass along a corridor leading to the queen's private apartments. The story has been freely published and commented upon, and has evoked an amount of corroboration which is, to say the least, startling. The Dean of Windsor not only writes to state that he believes from what he has been told by other officials of the castle that the spirit of Queen Elizabeth regularly appears on certain occasions in those portions of the castle which her majesty formerly inhabited, but that the apparition of Charles I and of King George III are also in the habit of "walking." Indeed, the dean asserts that his own wife had a personal experience with the specter of Charles Stuart. These Tudor and Stuart predecessors are very dear to her majesty. She cherishes in the apartments that are absolutely sacred to her privacy jewels and kerchiefs and gloves that were the property of Queen Bess, and relics of still more sorrowful interest which once belonged to King Charles. It is said that the venerable queen is herself inclined to believe in those possibilities which inspired Sardou's last drama, "Spiritisme." Some day when her majesty's personal history is written we may hear of visions of the Prince Consort, of Princess Alice, of Prince Leopold and of other dear ones "gone before."

Nothing is more natural than what we believe to be the supernatural. Belief is predicated on false assumptions as well as upon knowledge. As the mind moves along the avenues to the knowable the supernatural becomes the natural. Supernature and miracle are the twin offspring of ignorance.

The corner stone of the Theosophical Temple or School for the Revival of the Lost Mysteries of Antiquity was laid on Feb. 23 at San Diego, Calif., with imposing ceremonies, in the presence of 1,000 people. Mrs. Katherine Tingley invoked the spirits of the ancients and scattered coins over the stone. She then emptied a cruse of oil and a pitcher of wine on it, uttering mystic words. Dust, water and fire next were deposited. The ceremonies ended with a chant in Sanskrit.

The annual midwinter meeting of the Northwestern Spiritualists' association was held at Minneapolis, Minn., last month.

Seth C. Brace, who departed this life recently at his home in Philadelphia, Pa., left the bulk of his fortune of \$20,000 to the American Sunday School union, to be used in publications counteracting modern "skepticism."

One of the New York World's critics says of Sardou's "Spiritisme": "It is an erratic drama of the most highly flavored sort, hanging upon some of the minor occult manifestations familiar to Spiritualists for many years and in a measure long discarded."

In reply to Miss Lillie's appeal in behalf of Ferdinand Fox Jencken, Minnie M. Soule of Appleton hall, Boston, suggests that an independent penny collection be made on anniversary day for a fund to be controlled by a committee.

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

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Voice of the People.

THE GHOST OF JOHN GEAR

In his coffin had John Gear lay dead,
But John Gear's ghost stood near;
And the clergyman trifled at the funeral,
And the ghost bent low to hear:
The waiting ghost of the man who was dead,
He lingered to hear what the clergyman said,
So the clergyman spoke and the people wept,
And the ghost looked on and the dead man slept—
And the dead man slept.

"The man who is dead," the clergyman said,
"Was the true, true salt of the earth;
Who shall gauge the good of his well spent life
And the measure of his worth?
For he was a man of the olden type,
Of the honest, noble, sterling stripe,
Shame fell on the ghost as he stood nigh,
For he alone knew these words were a lie—
These words were a lie.

And the Ghost was afraid and was sore dismayed
As he heard the words of praise;
And he thought of the wreck and the wrong he had done
Through the stretch of the long-gone days;
And a woman's face that was blanched with tears
Loomed up from the vast of the clamoring years;
But the Ghost, while he heard all the praise of the priest,
Felt burn on his forehead the mark of the Beast—
The mark of the Beast.

And the priest preached on, but the ghost of John
Heard naught but the woman's tears;
For the silent tears of her silent life
Were thunder in his ears.
And the priest still preached with his words of praise,
And the face loomed up from the long-gone days;
The priest still praised and the people wept,
And the Ghost passed on and the dead man slept—
The dead man slept.
S. W. Foss.

THRILLING FACTS IN THE LIFE OF A PIONEER.

When Eugene City, Or., was a little village, Hillyard Shaw owned a valuable property adjacent to it. Years before Shaw was living in Missouri with a wife and three children, having a good property there. He was absent from his family for several years accumulating wealth in a southern state. On returning home to Missouri he found that his wife had sold out the property and with the children had left. He spent many years and much money trying to find them, to no avail. Shaw was, in those days, an "infidel" of the old school church haters, and his wife a Christian, was anxious to sever all connection with him, which she did with a good deal of cunning. When I knew the old man at Eugene City he was a Spiritualist and a medium. One day he said to me that he was impressed to believe that his daughter Mary was often with him and would tell us of his long lost family.

I used to retire with him to a private room and put him in a magnetic (hypnotic) sleep when he would give communications from spirits by dictation, which I recorded. Mary often came and soon succeeded in thus telling me that her mother and a brother and sister were living in Alton, Ills.

She gave her sister's name and I addressed a letter to her telling her that her father was living in Oregon, with a good property which he wished to leave them. In due time my letter was answered, acknowledging the belief that it was her father sure enough as all the detailed facts corresponded and that Mary had been dead for some years. But she said that they were not in need of his property, being in comfortable circumstances and that they were as much opposed to his Spiritualism as to his "infidelity." In short they would have nothing to do with

him. From this letter he knew that he had found his long lost family, but that he must abandon all hope of a reunion on earth. From this date he ceased to have all desire to live longer in the flesh, and made a will, bequeathing his property to some charity which Emma Hardinge was endeavoring to establish, and naming her as trustee. I do not think, however, that she ever received a dollar of it. A part of his estate he invested in a newspaper office which was ably conducted by those to whom he gave it. He predicted the day of his death by his spirit guide, and when the time came he quietly passed to spirit life, fulfilling his prophecy to the letter.

J. MARION GALE,
Bangor, Wash.



MARY WEBB BAKER.

Mrs. Baker is also best known by her contributions in Light of Truth—one of which appears in this issue and which is characteristic of her interior selfhood, the test of individuality.

THE RESPONSE OF NOBILITY.

Editor Light of Truth—For a long time I have been an advocate of all that is best and truest in Spiritualism from the fact that I know what real Spiritualism is. How often have I felt the need of cultivated teachers who could set before the public all that it wants to know about Spiritualism, and now that Occult Science has appeared I feel that the want I complain of has been supplied and that in such publications the Light of Truth and similar journals have received an able co-worker that is sure to do an immense amount of good.

In my opinion the time has arrived when Spiritualism must be dealt with by men and women specially qualified for the dissemination of its truths. We want the world to know that among Spiritualists as among the peoples of other religious systems, there are able, acute and practical men and women; that we have among us scientists, lawyers, artists and business men; that we are not credulous dreamers but practical people who can demonstrate the truths we advocate and do not want to accept on hearsay evidence marvels that are said to have occurred thousands of years ago. All this can be brought about through the mediumship of such journals as "Occult Science," and the more of them we have the better is it for us and for our cause. Enclosed find one dollar to be used in helping its circulation, and I beg to assure you that I will do all in my power to help the growth and circulation of this newest babe born into the spiritual world. Yours sincerely,
MRS. M. E. WILLIAMS.

To retain a clear complexion resist anger, for every such emotion drives the blood to the brain and consequently to the face and tans it to a degree—each such impulse adding to the discoloration.

BOOK LIST.

No 1.

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QUESTIONS AND ANSWERS.

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

Question.—The undersigned had the experience of having the piano bring forth exquisite music when there was no one within several feet of the instrument. This has occurred several times. The last time there were four members of the family in the room; each time it was in full daylight. We would like to have an explanation of this through the medium of The Light of Truth.—A. E.

Answer.—One of the party is a musical medium, or perhaps the family constitutes one medium. Hold set circles and see what will be the outcome. Bring other instruments in contact with the piano during the seance. Then try a dark seance.

Question.—Please give an account of the origin of the book "Oahspe." Do you think its history of "organized spirit worlds," governed by gods and lords who were once men on earth, is true? Why is it that a book which is so far superior to all other so-called sacred books, and which contains much that is of especial interest to Spiritualists, is so little known?—Inquirer, Anderson, Ind.

Answer.—Oahspe was written by a New York dentist while under control. His instrument was a typewriting machine, which he claims was being manipulated by the spirits through him. It is a wonderful production, whether done by mortals or spirits, and contains many philosophical truths. Its cosmic theory is new and startling, and may be only a crude expression of what is yet to be revealed concerning the universe of space and evolution. Its medium has passed over, and may some day return to abridge for general acceptance.

Question.—As money is our best friend here, enabling us to obtain all we wish for, good or ill, what equivalent have we for it on the other side?—V. McNeer.

Answer.—Power or influence; but this must be earned by the good or unselfish use of money. We only build in spirit as we do for others—this building being the evolving of a spirit body as a dwelling place for the soul, and through which we see, feel, hear, act, etc., and everything partaking of the hue or substance of that house. If we make life miserable for others here by angry emotions, our aura will react for an irritable effect on us—the soul in the next life. We get just what we gave. So all good is returned with pleasing effect. It is said that hell and heaven are within each soul. But it is as much without as it is within. Remorse and regret are within; but the darkness, unsightliness, distortion, gloom, discord, disturbances, etc., are without—either by reflection, attraction or seeing things subjectively. With a clean or clear aura all things are seen as they are, and the soul enabled to exercise its power according to the perfection of the instrument (the astral body) it has to operate through.

Question.—Much is said about self study. Kindly inform us what you consider the best mode of procedure.—Ignoramus.

Answer.—The best method of studying self—having oneself reflected as in a mirror—is to get into spirit communion, either by impressional or automatic writing, the latter being the most satisfactory until able to distinguish spirit impression from our own. Automatic writing can be learned by

almost anybody who has the time and patience to devote to it. This phase is developed by holding a pencil as in ordinary writing, withdraw the will from the arm, slightly suspending the same at first, and be passive. Through this method we obtain the results of our bodily attractions and the thoughts of spirits nearest to us, characteristically. Through inspiration we may obtain light from afar or from higher sources, who only tell us that which is soothing and comforting. But if you are willing to hear the other side and know your faults as well, invite your body guard to tell you what holds them to you, why attracted, etc. From the results of this communion you will learn more of yourself in a day than you can by any other method in a year.

Question.—In the opinion of scientific Spiritualists does God hear in the sense that Christian and pagan priests aver? What do wise risen spirits teach in regard to a prayer-hearing and prayer-answering God?—B. F. S.

Answer.—In the opinion of scientific Spiritualists there is no God according to the conception of the afore-named for theirs is a personal one; and as wise spirits constitute the scientific teachers of these Spiritualists they are silent on the subject. But they offer a higher substitute instead, and tell us that nature is intelligent and constitutes a grand condition of consciousness, to which the intelligent mind can appeal. Not by voice, but by thought. Omniscience is not limited to hearing as man is. A loud prayer would most likely have less effect than a silent one, for sound is material and would disturb the harmony that is needed between man and God for desired effect. We must speak to mind with mind, to heart with heart, to soul with soul. God is love as well as mind. Both must be called into requisition to establish the rapport. A selfish prayer is therefore as vain as a noisy one; for selfishness is also material—love reversed, dwarfed, perverted, degraded, misused. An earnest appeal for light or strength is always answered provided it reaches its destiny. Faith, which is love in a sense that a child has in its parent, is an essential to this rapport. Reason, which is intelligence applied, wisely and honestly, is the other. Between the two the supplicant is assured of a hearing even if he is not wise enough to cognize it.

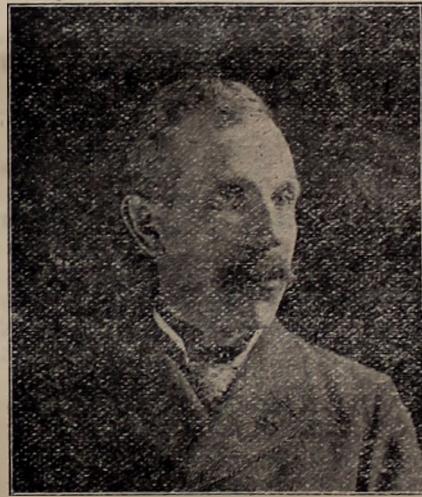
Question.—"Each great race perfects one of the senses," is a quotation occurring in your issue of the 30th ult. What does it mean, and what sense was perfected by a great race of the past?—B. F. S.

Answer.—What we call intuition, material science is recognizing as a sixth sense, but the race does not perfect the sense, nor the sense the race; the two are co-existent—race being synonymous with age or period in this instance, and the latter is long or short according to the progress of the people living it. The last great sense perfected was reason. It existed prior to Paine's age of reason, but not to take positive form or possessed by the majority. Even now there are many who merely exist or dream, and would not make any progress if not pushed along by the stream that leads to higher conditions. So intuition is being developed now, but as yet only possessed by the minority. But like reason, intuition always has existed, but in such isolated degree that their possessors were gods among their kind. Some would denominate this inspiration. So it is, but inspiration is no sense. It is simply reason added to reason—that of a higher added to a lower of its kind. Thought is not reason; nor is the faculty of talking well reason. To reason is to perceive error and rise above it. In the past it was the blind leading the blind. Now it is independent, logical thinking—reasoning in fact. To know that dinner is ready at noon is very primitive reasoning, but

it is a step toward a higher mode. So are all object lessons or those of a disciplinary order, including even habits that are harmless. But to reason that dinner should be dispensed with for cause would be a higher method than the former and have higher results. So we have primitive intuition or manifestations of this so-called sixth sense. But whether a sixth, seventh or eighth sense is the question. Sympathy or love as a sentiment is also a sense in the same light that intuition is. It is a mode of consciousness—a higher degree than the so-called sense of feeling, and it is nothing else, unless we wish to denominate it a higher unfoldment of an animal desire or sense. If so, then reason is also, and intuition a higher degree of reasoning. Perhaps thought is the sixth sense simply brought to perfection, through reason into intuition. But if they are to be denominated separately, then reason is the seventh and intuition the eighth sense. Probably the speaker referred to spoke wiser than he knew—by inspiration or divination through the possession of that higher or so-called sixth sense.

Question.—What is there for me to do to help earth-bound spirits?—J. M. S.

Answer.—Be an exemplar for them. Do nothing that would incur their disrespect, for if you have them around they do just as you do, hate or love, envy or bless, malign or sympathize, think evil or good, feel sensual or spiritual, and turn upon you with what you taught them, robbing you of magnetism or infusing it, according to circumstances. The man who lives only for this world's approval lives in vain. He who strives for that of the higher is an evangel of the angel world and lights up the dark highways of the earth-bound spirit travelers.



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PERSONALS.

-What is Novita?--Ady.
-Don't forget to write three trials letters.
-M.--Mes. written on both sides of the paper can not be used.
L. B. B.--Read answer to your question on page 9 of issue of Feb. 9th.
-Information seekers are requested to enclose self-addressed envelope for reply.
-Will Harlow Davis send his address for the benefit of inquiring friends?
-Mediums desiring to go to Lamar, Colo., may address Miss Florence Neff and state terms.
-F. B.--We have the book you desire in press now. It will probably be ready by the 1st of April.
-The spring session of Dr. J. B. Campbell's Health college (Fairmount, Cincinnati), opened on March 10th.
-F. T.--That item has been variously announced. Everybody knows it by now. Once a month is sufficient to apply for a notice.
-Those of our readers who have anything spiritual that is worth illustrating may send it along when addressing us otherwise.
-Mr. Willard J. Hull has been engaged by the First Spiritual church of Columbus to lecture during March. Miss Maggie Gaule will officiate as test medium.
-Friends sending us local papers should mark them if they contain anything worth noticing. If not marked the chances are that the papers go into the waste basket.
-Dr. C. H. Figuers has our thanks for a whiff of Florida sweetly-laden atmosphere in the form of a box of orange blossoms imbedded in moss and other tropical flora.
-Clara H. Scott of 1351 Lexington Ave., Chicago, has issued a new hymnal entitled "Truth in Song." It is intended for progressive society or Spiritual meetings. Address above for circulars.
-We frequently receive requests for a list of Spiritualists known to us in certain states, presuming that our subscription list would do. If such parties will send a clerk along with the request to copy them their wishes can be granted.
-The First Spiritual church of Columbus had an interesting social at Odd Fellows' hall last Wednesday evening. It being Mr. Peck's farewell appearance a large crowd had assembled to do him honor. A fine musical and declamatory program was carried out. Among the participants on the same were Prof. Peck, Mrs. Thomas, Miss Skinner and Miss Grace Snider.
J. R. B.--Your essay on reincarnation does not fit the case. Your personal grounds for believing in it are good enough, but would not convince anybody else. A logical proof that the soul can not develop its needs or possibilities in one physical existence

might locate attention from non-believers, until the race is far enough advanced to recall their past lives as the absolute proof needed to make it accepted.

Spiritisms.

Discussed from 104 Page.
alive, and the curtain falls on their reconciliation.
Sardon has floated his new piece on the coast of the wave of psychism. The characters are interpreted by Sarah Bernhardt and an able company. The scenic effects are beautifully mounted.
The salons of Paris will be pervaded by discursive discussions on Sardon's "Spiritisms"; on De Rochas's report of Eusapia's phenomena; on the collapse of bogus satanism; on the prophecies of Mlle. Cousson; on the "Filly" apparitions of the virgin which are attributed to the "Gannon" by the Chanoine Breton and defended by Mr. Gannon Nery as being of the same order as others previously admitted by the church as being heretical and on the various other manifestations which are springing up spontaneously in various parts of France. We will no doubt soon see the fashionable lectures at the Bodiniere on the renaissance of the idealistic movement, will include a lecture on the renaissance of psychism.

MIRACLES.

At the Springfield, Ill., jail Luke Leslie is awaiting trial for some alleged offense. He seems to be a mystic of some kind according to the jailer's report. Sheriff Baxter says Leslie's performances are as good as a show.
"That fellow does some remarkable tricks," said the sheriff, in discussing Leslie's proposition to produce his manifestations before the jury. "The other day he took hold of another prisoner's nose and immediately a great lot of tin pans began to drop from it. I do not know where he got the pans, but it looked for all the world like he was pulling them out of the fellow's nose. At another time he produced about a dozen silver dollars in the same way, and where he got them is still a mystery to me. All of the prisoners are carefully searched when they are put in the jail, and we did not know there was a dollar in the place.
"Leslie says he will be able to produce the spirits in court, and if they give him the chance I would not be surprised if he gave the court a great show. So far as I have seen, all of his work has been on the sleight-of-hand order, but it has been good, and I will confess that I have been mystified by his tricks and will not attempt to explain them. The prisoners believe that he can do almost anything and the more superstitious of them are convinced that Leslie is possessed of the devil. They are all afraid of him."

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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J. C. F. Grumbine has the first two Sundays of April, also May and June, 1897, open for societies in the west. Address him 229 Greene Ave., Brooklyn, N. Y., or Station P, Chicago.
E. W. Sprague, missionary of the N. S. A., has open dates and can be engaged to lecture and give platform tests at camp meeting for the season of 1897. Address him at 965 Grove st., Meadville, Pa.

OBITUARIES.

Passed to Spirit life Aug. 31, '96, Mrs. Maggie Sandifer, aged 59 years. Bro. F. Schmidt delivered the funeral address. Mrs. Sandifer was much beloved for her many good qualities.
Passed to the higher life from his late residence at Caro, Mich., Frederick Poole, aged 76 years. He had been a firm believer in the Spiritual faith forty-five years. We shall miss "Uncle Frank."
Passed to Spirit life, Jan. 9, '97, Mary Cosner, wife of David Cosner of Fredericktown, O.

MY MARVELOUS CURE OF RHEUMATISM, NEURALGIA, CATARRH, AND NERVOUSNESS

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Yours very sincerely, J. P. WALLING, Roff, I. T.

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