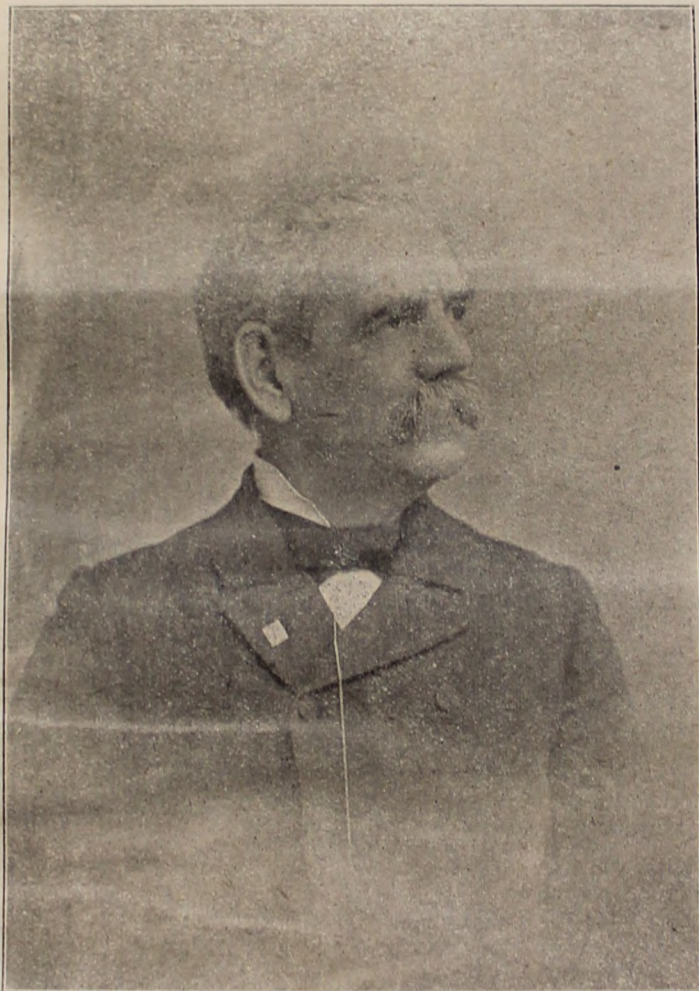


# Light of Truth

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PROF. W. F. PECK.

An Exponent of the  
Philosophy of Life.

HARPER & BROS. CO.



# Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

## THE HAND A CHARACTER MIRROR.

How Man's Destiny May Be Read In Certain Lines.

In writing upon the subject of "Cheiromancy," or as it is commonly designated, Palmistry, for Light of Truth, it is done with a due appreciation of the responsibility which I am assuming. I speak thus for the reason that I am addressing an audience which is intelligent above the ordinary, and one which is better able to be a judge of the subject with which I deal, and therefore more liable to be critical than any which I could choose. I write to them from a desire to forward the interest of the science to which I have devoted years of study and observation, and which I hope some day to see placed in the position which is its due among the exact sciences. I use the term "exact" science advisedly, for nothing is more certain than the fact that the indications given by the hand are fixed and absolute, and are perfectly plain to those who have had patience and sufficient intelligence to learn their meaning. Palmistry has been and is today degraded by a class of pretenders, who prey upon the love of the mysterious so common in our race, to extort money from its practice, and in nine cases out of ten I have found these pretenders entirely ignorant of the first principles of the legitimate science. Thus has much discredit come to Palmistry through fraud, but the "amateur palmist" who appears at socials and the like have done their full share to make the study ridiculous. Not very long ago a young lady appealed to me with the remark, "Won't you lend me a book on Palmistry? I want to learn the lines. I am going to read hands tomorrow night at a tea." Thus with twelve hours' preparation she proposed to put into operation a science which perplexes me almost daily, after a careful study of it covering the last sixteen years. Fraud and ignorance have therefore degraded it, but a few faithful students, in the last few years, are sweeping away these mill stones, and as people come to know more of the true science they believe in it more. It is absolutely useless to try and reason out the "why" of Palmistry. Various theories are advanced with much vigor. "The hand is the first lieutenant of the brain," say some. "One thinks, the other puts the thought into operation," this is another theory.

The wonderful nervous telegraphic system in the human body is the "why" advanced by others. "The thoughts and aptitudes of the brain are rapidly transmitted to the hands through this nervous telegraph," say they, "and thus the hand is the mirror of the brain." Some argue in favor of the astral theory, that destinies are shaped by the planets, and transmitted through the invisible ether surrounding us, entering the body through the tips of the fingers and reflecting their influence in the lines of the palm. Other theories there are, but they are all theories, and confusing, useless and injurious to the subject. We have not yet solved the secret of electricity, but we have seen its magnificent results. Should we throw these all away because we can not tell "why" it all happens? Latter

day palmists are content to say, "We know what is, we do not know why, but we will not discard the subject on that account." I say all this in order to make the simple declaration that I do not know "why" the hands tell the story of life as they do. I have no theory on this subject and I am not going to waste any time with something I can not solve. Neither is it my purpose to make of this department a text book on Palmistry, as there are now many reliable books which may easily be had, and I shall be very much pleased to direct a course of reading for any who may wish to take up the study. I shall however, try to write of and on Palmistry, so that it will be helpful to the subject, and to those who have or wish to study it. It is my desire to offer through this column my services to those who may have any knots they can not untangle, and to afford what I would have given worlds to have during my first years of study, viz: One to write to who could from experience be of service to me in the pursuit of the study. Address all communications to Palmistry Department, Light of Truth, Columbus, O., where all who wish can reach me. I make no charge for what help I can give in these directions, and hope all readers will feel perfectly free to write me and ask any questions they wish, enclosing stamp for reply. I should like to induce many to make a study of Palmistry, and know of no field which will more amply repay your research. Faithfully yours,

CHEIRO, JR.

## PALMISTRY.

The appended character reading of Rev. A. J. Weaver was done by the writer of the above, a resident of Columbus, O., and a total stranger to the subject. In fact we gave no cue of any kind to the palmist. All that he had as a guide was the photographed hand of Mr. Weaver, which we had solicited for that especial purpose. How near the reader of human destiny and character by the hand is correct, we leave those to judge who know Mr. Weaver best.

## THE HAND OF REV. A. J. WEAVER.

This hand is that of a man who has evidently reached over fifty years of age. It is that of one who is able to view life from its sunny side, in that he possesses the capability of enjoying the beautiful and pleasant things which the world is filled. At the same time the sober side is not forgotten, to the extent that he is callow or frivolous, but he has a due appreciation of things serious, without allowing himself to be gloomy or morose. This faculty of seriousness is the balance wheel of any character and is strongly developed in the present case. One thing strikes me at first glance, viz: This man is a wonderfully gifted and fluent talker, and can easily gain a livelihood from this talent. He is very ambitious, fond of nature, pictures and all things beautiful; he is also fond of music, but it is the catchy, popular kind. Strauss waltzes, melodious operas are a delight, but heavy classical music would only be tolerated. He has a warm heart, full of affection for family and friends, and would listen with sympathy to the tale of any unfortunate. However, while generous



HAND OF REV. A. J. WEAVER OF OLD ORCHARD, ME.

to a degree, still he is not one who would be imposed upon by every humbug but will have the faculty of helping generally deserving cases. The strong head will prevent him from sentimentalism. He has good will power and ability to command others, and also has good command of self. In relations with others he will never be guilty of tyranny, but will rather lead through superior strength of character and will have willing followers, not those who are driven. He will never be brutally obstinate, and while he can never be forced he may be led. The mental is very strong. The mind is vigorous, clear and practical; at the same time it is not so inelastic but that it can appreciate the imaginative side of things. It can not be led away by imagination, for he would scout the idea that he is not practical, nor is he so tied down to the practical that he can not see into things that require the exercise of imagination. This strong head, good heart, strength of will, all unite to produce a man who is broad and liberal in his ideas and willing to investigate a subject and give every one his due. At the same time the owner of this hand has very decided views, and will not be led to change them by every puff of wind. There is a curious combination of daring and great prudence and caution in this character. This will produce a man who, as a physician, would dare to do whatever his cautious nature told him stood a reasonable chance of success, and in this direction he would be eminently successful. A daring yet prudent make-up is rarely found, but when one can hold a check on the other it produces a fine character. In this case the subject lacks self-reliance and will often be sure that he is on the right track, yet will not feel enough self-reliance to put all his ideas into operation. He is courageous, cool in moments of danger, equal to an emergency, yet not quarrelsome. He has a sensitive disposition, would have his feelings hurt by the slights of others, yet will always be most careful not to wound any one with whom he comes in contact. He has been subject to many headaches and has nervous energy rather than robust health. In youth he was very fond of the opposite sex, but has now passed the high prime of youthful passions.

In this examination I have only the left hand, therefore what I have given are the natural talents and disposition of the subject. In the absence of the other hand I can not tell what he has made of them. I hope, however, that all that nature has planted in him has been brought to full fruition. I have not attempted to go into the detail of his past life, as that can not be successfully done with the photograph before me. Yours,

CHEIRO, JR.

There are three or four of our good friends whom we have not yet heard from in the matter of crusade. Will they please come to the front?

## BLACK ART ADEPTS.

"The strangest island in the world," said Captain M. J. Healy of the United steamer Bear, in the Occidental Hotel, "is Kings Island, 2,500 miles northwest of here and 120 miles off the coast of Siberia.

"It lies almost in the middle of Bering Strait, almost equidistant from the Asiatic and American shores. It is inhabited by 186 of the queerest people whom I ever set my eyes upon. The inhabitants comprise men, women and children of all ages; and besides these there are numerous dogs of all degrees except high.

"The island is little more than a rock rising out of the storm-tossed waters of the ever-turbulent strait. It is about a mile long and half a mile wide; and its sides are so precipitous that they are like cliffs.

"On the right side of the island above is the village of the Indians. It is a queer town, whose miniature houses are made of walrus skins, stretched on light frames. The ground is so rough that the little skin abodes are arranged one above the other, like houses in a mining camp on a mountain side. In the distance they look small and fragile, but they are full of people and active as beehives.

"From the tossing waves where the bear lay the catacomblike refrigerators and the village presented a novel appearance.

"The island, although a sort of republic in its government, is ruled by a few medicine men, each of different degrees of importance. The medicine men hold their positions by their remarkable feats of legerdemain. Many people have gone to see Hermann and Blitz also in his lifetime and have wondered at the feats which they have seen them do. But I undertake to say that none of these professors of the black art has performed more marvelous feats than I have seen these barbarian medicine men do there.

"For instance, I have seen one of these medicine men take a man and lay him on a table and take a big knife and stick it right into him to the handle. The man would writhe, turn pale, gasp and die. Then the medicine man would withdraw the knife, go through a few incantations, fumble over the victim, and in a moment he would get up and go about, sound as ever.

"I have also seen them pluck out rabbits, birds, and other forms of animal life from impossible places. They would do things before your eyes which were marvelous to us and to all the natives for of course the natives believe implicitly in the supernatural powers of their medicine men.

"But the strangest thing I saw happened on board my ship one day. There were about 100 of these natives aboard. One of the natives, a girl, fell down with a hemorrhage and vomited blood all around. The blood came from her lungs in streams. She was lying there on the deck as pale as death; and I thought that she would die there; so I rushed a man off to get Dr. Yeamans, the Bear's surgeon.

"Before the doctor could get there the chief medicine man rushed out, and, going to the girl, he blew first into one ear and then into the other, and then tapped her on the chin; and she got up and was all right again, and she began dancing around on the ship as healthy and as active as though there had never been the least thing the matter with her. And mark you, this wasn't two minutes from the time she had hemorrhages. I never saw anything so marvelous in my life. There was all the blood before me on the ship too.

"The strange rock in the sea which is the abode of these natives is about thirty miles from Fort Clarence. I relieved them twice when they had through infortuitous circumstances been bordering on starvation."



## The Higher Science.

## SPIRIT PHOTOGRAPHY.

Spectral photography is the latest nomenclature put upon this phase of spirit intercourse. But what are names? A rose would smell as sweet by any other; love would remain the same though different terms be substituted to express it; so spirit photography remains the same—a fact sufficiently proven to give it a place in spiritual science. But how obtained or how procured is the question. Various answers have been given and various theories offered. But how near the truth we are must be inferred. A writer in *Borderland* says of these photographs:

My explanation of these pictures is, that they are simply reflections from the astral; and the being or spirit that directs the astral ray upon the plate is merely an elemental and may know nothing either of photography or chemistry. Astral light penetrates matter, and, of course, must penetrate the wrappings round the plates. But astral rays are actinic. Without pencils of solar light the pictures on the plates would not respond to the chemical re-agents contained in the developer, therefore there must be solar rays getting at the plates, but it need not be the rays of our sun. There are two theories of light put forth by scientists, viz., the corpusculatory and the undulatory, and on either hypothesis I could conceive of actinic rays penetrating to the plates invisibly, at least to so conceive would not require a violent stretch of imagination, even as regards our solar light. Photology is still in its infancy. Some occultists believe in a universal sun, source of all astral light; and by the law of correspondence, everything objective is represented subjectively in that light. I am quite certain any picture, thought or imagination could be got on a plate by an occultist if he were to select and train an elemental for that purpose; but I do not believe anything original can be got. All these pictures I am certain are copies, although I believe a conception in the mind might be obtained. To me an elementary, or elemental, is a devil or demon or intelligence possessing only one kind of life—rational—and lacking animal and spiritual life. Their high intelligence is always one-sided, and to train and use them is to gain knowledge by chaining one's self to them and by becoming obsessed by at least one of them. Of course you don't believe that but I do, and the premium is too high.

I believe all so-called spirit pictures are got as I have got these, though in many cases unconsciously so, as far as the medium is concerned. I mean by that the picture is directed by an elemental who obsesses the medium, even when the latter is not entranced. I do not believe an objective reality ever can or has been presented to the plates.

A. F. Collins, an American writer, calls spirit photography an abnormal development in an otherwise ordinary photograph, but that it has been the means of converting many eminent men to Spiritualism. Among them such men as Professors Wallace and Crookes, the great physicists of England; Professor Varley, the famous electrician, who was associated with Cyrus Field in the laying of the Atlantic cable; Professor Aksakof, the well-known scientist of Russia; Professor Wagner, an associate with Professor Zollner during the latter's remarkable experiments with Mr. Henry Slade, the American medium, and both scientific investigators of renown; Dr. Baraduc, the brilliant French scientist, who, through his experiments in spectral photography, has been able to demonstrate the practicability of photographing thought; W. T. Stead, the well-known newspaper man of London and

editor of the *Review of Reviews* and *Borderland*; the dramatist, Victorien Sardou, who has written the play "Spiritisme" as his indorsement of the belief; and in our own country of Dr. Robert Hare, the eminent Philadelphia chemist; Mme. H. P. Blavatsky, author of "Isis Unveiled," and Colonel Olcott, the founder of the Theosophical Society and co-worker with "H. P. B."

Some of these have been carried over to the Spiritualistic belief, classifying it with spirit power; others have explained it by the existence of a fourth dimension of space, and again, others by animal magnetism; but many ascribe it to the combination of these two. This is probably the correct solution, for all matter so transcendently fine exists in the fourth dimension of space, as well as the co-related forces.

Furthermore he says: We believe it due to that subtle vibration, animal

much to clear away the mystery that has hung like an impenetrable veil over the true facts. It has condemned that which needed condemnation, admitting truth for truth's sake, until at last what was formerly and is sometimes now considered to exceed the laws of nature by the overzealous or superstitious, is shown to be due to perfectly natural laws, though those laws deal with the interjacent medium of the ego and the material body. From a scientific standpoint the sensitives of today are far in advance of those of a century ago. Many of the mediums have made a study of the tests, with the result that instead of producing a fleeting image upon a brightened metal surface, they employ the latest photographic instruments and appliances and obtain lasting silver prints of faces and forms whose etheric molecules are not compact enough to be visible to the naked eye, but sufficient-

has been explained away by the philosophy of hypnotism or the science of suggestion, but the spectral photograph does not affect the mind of the observer directly, but can alone cause an impression upon it by the sense of vision.

The spirit photograph seems to have no practical value, yet investigators continue to experiment in the hopes of making some important discovery. From a scientific standpoint it demonstrates the possibility in the future of wonderful achievements. More is known today, after sixty years of spirit photography, of the force and etheric matter employed than was known of electricity the first hundred years after its discovery by Thales. About twelve years ago Mr. Battie made a number of experiments in electro-photography, using a static current of electricity of very high potential surrounding the camera box, but obtained no result other than some lateral markings on the negative. Mr. Battie's theory at the time was that the force which caused the duplicate or multiple heads or forms to surround the material head of the person whose photograph was to be taken was of a nature analogous to electricity, and he believed he could obtain photographs without the intermedium of a lens. The failure of Mr. Battie's experiment seems to me to be of sufficient evidence that an electrical current is of too coarse a form of etheric vibration to get the fine results we see in spirit photography. Since the introduction of the cathode rays, which is a much finer degree of etheric manifestation, several wonderful photographs have been made, and had it been found possible to photograph through solid substances without a Crookes tube, but with a human radiator or sensitive instead, the photographs would undoubtedly have been known as the sixth visual phase in Spiritualism. The method of procedure in obtaining a multiple or spirit photograph by the cathode rays is being kept a secret by its two discoverers, who have been working on lines entirely different from other experimentalists, so far as the observations of those concerned are known. They believe they have nearly arrived at the final solution of natural color photography, and also a new and quick way of duplicating photographs. If it falls the pictures will probably be known as the cathode spirit photographs; if found successful enough to become of commercial importance, this phase of Spiritualism will be lost in the depths of utility. Some day in the near future spirit photographs will have a practical value.

Ordinarily no apparatus is needed to obtain a spectral picture other than the regular appliances to be found in any studio, although a good medium is required. Where the medium or sensitive is employed the phase produced is termed intentional, but frequently as before stated, the photographs are found with forms outlined upon them, while neither the photographer or his patron was known to be mediumistic. This phase is called involuntary spirit photography.

When the spectral picture is desired the medium takes his position at a distance of four or five feet from the person who wishes photographic proof of spirit life. It has been found that better results are obtained when the light falls upon the sitter directly from the top—due, in all probability, to the etheric lines of force coming in contact with the waves of light.

The accompanying spirit photograph is one given to us by Harry Archer before his demise. He, as well as his controls, will be readily recognized by all who ever attended his seances.

Take advantage of the few nights left that you are compelled to remain indoors to write those crusade letters. Next week you may not have time.



HARRY ARCHER

And his controls, in whom many will recognize familiar faces.

magnetism, and claim these pictures are made by psychic forces that can be controlled by the correctly cultivated faculties incarnated in man. For everyone can not be the medium through which a spectral photograph can be made, but it is possible to develop the power to do so, which is accountable for its growing tendencies. Our object is to reasonably account for these pictures that both Spiritualists and Theosophists explain by methods equally convincing individually, the former by the very doctrine of the existence of the photographs themselves, the latter by the Buddhist tenet of the *linga sharira*, the former empirical, the latter esoteric and indefinite.

The etheric vibrations employed in the night-born names of Spiritualism, hypnotism and Theosophy were the identical latent influences that during the last quarter of the seventeenth century was the witchcraft which stirred the fanatics into a barbarous frenzy. It is true science has done and is doing

ly so to act upon the light waves.

A spectral photograph is not different from an ordinary one, except for the vague images outlined around the material head that had been projected upon the plate in the camera and reproduced on albumen paper by the regular photographic process.

Before taking up the scientific side of the question it will be well to explain the Spiritualistic theory of spectral photography. Briefly it is this: We are constantly surrounded by spirit forms invisible to the eye except under certain conditions, yet at times presumably real enough to change by some unknown chemical property the nature of a sensitized photographic plate, the medium bringing the shadowy visitant before the camera at the proper time. The photographs prove the forms exist, but science says the forms were etheric molecules compacted in human form, but through the agency of actinic light the chemical nature of the plate was changed.

Nearly every phase of Spiritualism



## CORRESPONDENCE

LAFAYETTE, IND.—E. F. Farnot writes that C. E. Winans has been holding a series of seances there with good results. Mrs. Emma Nutt follows.

SPRINGFIELD, MASS.—Mr. and Mrs. E. F. Farrar are holding successful Sunday services here, much to the delight of Spiritualists and investigators.—Corr.

DETROIT, MICH.—Joseph McDonald writes that a splendid reception was accorded Mrs. Marion Carpenter on Wednesday evening, March 10, by the First National Society.

PEORIA, ILL.—All those intending to attend the Illinois camp this season will notify the undersigned, as it will aid in obtaining reduced railroad rates.—Rev. Dr. Benton, 312 Fayette street.

BLISSFIELD, MICH.—Mary Moulton writes that C. E. Riley of Ridgeway and herself have been ministering to the wants of Blissfield people, lecturing and giving tests at the residence of Mr. B. Rodgers.

PHILADELPHIA, PA.—Thos. M. Locke, president of the P. S. S., writes that Mr. E. W. Sprague and wife have been ministering to his society the past month with remarkable success in every way.

PAW PAW, MICH.—The Paw Paw Valley Spiritual Association will hold its annual meeting in Longwell's opera house March 27 and 28, with lectures and tests by Mrs. Marion Carpenter of Detroit.—Mrs. N. P. Raleigh, Secy.

CHARDON, O.—We have had Mr. Cleon B. Nichols of Andover with us for a few days, giving us tests and light from the other side of life. He made many friends in our place and we would recommend him to any society.—E. A. Andrews.

LAKE HELEN, FLA.—The dedication of the auditorium was the special feature at our campmeeting last week. Prof. W. F. Peck delivered the opening address. It was a splendid effort. Excursion trains bring in large delegations on Sundays. Campfires at night add picturesqueness to the scene in general. The meeting will continue through this month.—H. A. B.

LYNN, MASS.—T. H. B. James writes that the Spiritualists of Lynn held interesting services Sunday before last in which the following talent took part: M. K. Hamill, Mrs. C. A. Sherwin, Dr. Furbush, Dr. Pierce, Dr. Murray, Messrs. Rounseville, Warren, Newton, Sheppard and Balcom, Mrs. Lefavour, Herrich, and Miss Hancox. Lena and Elsie Burns, Mrs. Dr. Dowland and Prof. L. Walker.

DENVER, COLO.—Dr. S. L. Hard writes that a series of massmeetings have been recently held there to arouse the Spiritualists to the fact that this is the closing month of the 49th year of Modern Spiritualism, and to prepare them for a crowning celebration at its termination. Arrangements are being made by the First Spiritual church to celebrate the anniversary on the 28th, 29th and 30th of March.

NEW ORLEANS, LA.—The mass-meeting here has been a great success. President H. D. Barrett of the N. S. A. did a lasting work, and will reap the benefits thereof for himself and the cause ere long. Mrs. Loe F. Prior, a missionary of the N. S. A., was also here during this time and added to the interest of the occasion. Mrs. Dr. Hilligos of Anderson, Ind., has also been here doing effective service in other ways.

RICHMOND, IND.—Spiritualism has been having such a revival here the past two months that preachers have been shaping their sermons towards warning their congregations from taking part. This is a healthy sign for

Spiritualism and indicates that some reasons exist therefor. But facts are stronger than arguments, and the man who has received the slightest test that spirit communion is a possibility has no more hearing for his church pastor unless he can offer something better than this.—Corr.

GRAND LEDGE, MICH.—The Grand Ledge Spiritualists' camp will open its session for 1897 Thursday, July 22. First formal exercises Sunday, July 26, to Sunday, Aug. 22, inclusive, with the following program of speakers: Dr. J. C. Batdorf, Mrs. Marian Carpenter, Anna L. Robinson, Mrs. Martha E. Root, Dr. A. B. Spinney, Moses Hull, Dr. F. Schermerhorn, Hon. L. V. Moulton, Mrs. A. E. Sheets and others. Full programs will be issued about May 1. All inquiries addressed to J. P. Russell, Secretary, Box 805, Grand Ledge, Mich.

LANSING, MICH.—At a regular meeting of the Michigan State Temple No. 1 of the Order of the Magi, held at Lansing, Mich., Feb. 1, 1897, the following resolutions were passed: "Whereas, Death has suddenly called to a higher life our highly esteemed Brother, Dr. John D. Rutherford of Detroit, Mich., a high degree mystic, be it resolved, That we extend our sincere sympathy to his beloved wife and our sister, a mystic of the seventh degree; his sister, Mrs. David Hewitt of Dearborn; Dr. Hugh Rutherford of Wayne, and Mrs. J. T. Bell and family of Lansing, Dr. Hugh and Mrs. Bell being high mystics of the order; and be it resolved, That a copy of these resolutions be presented to the bereaved wife, and also a copy be sent to each of the Spiritual papers. A. J. Champion, G. M.; May F. Ayres, G. H. P.; Chas. M. Schooley, G. C., Committee on Resolutions.

## TO THE SPIRITUALISTS OF OHIO.

As a demonstration of the practicality and usefulness of a state organization, and as a means of increasing enthusiasm to that end, as well as to render substantial aid to the cause of Spiritualism in general, arrangements have been made whereby speakers will be supplied to the local societies, whether chartered or not, at the nominal figure of traveling expenses and entertainment.

Societies and communities desiring to avail themselves of this opportunity will please forward their applications at once, so that dates can be arranged in a manner that will eliminate long railroad trips, etc.

This plan of campaign will only last until organization is effected. In the foregoing offer an opportunity is afforded communities where there is no society to procure speakers and create a local organization. A little enthusiasm now means a good deal; let us entreat. Several cities are preparing for massmeetings and anniversary exercises. The benefits to be derived from such meetings can not be overestimated. The seed sown in the fields of organization now will bring forth a harvest a little later on.

Organization is the watchword. Mail your contributions and kind words to

C. W. TAYLOR,  
Special Agent N. S. A. for Ohio, 315  
N. Front St., Columbus, O.

## 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 antidote chewing gum rights the wrong. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

## WANTED.

Frank Walker, agent N. S. A., Hamburg, N. Y., wants the name and address of every Spiritualist in New York state. Reader, kindly send him all those you know of in your vicinity.

## ANNIVERSARY AT ROCHESTER, NEW YORK.

The 49th anniversary of Modern Spiritualism will be celebrated in Rochester as never before has this historical date been observed in this city of the first rays that ushered in the new Spiritual dispensation. It is desired that this year shall be a fitting prelude to the semi-centennial jubilee when it is hoped that the State of New York and the nation will mutually join to pay tribute to the cause we love, and that Rochester will be the place selected for their combined effort.

The following talent has been engaged for the celebration March 28, 29 and 30, this year: Mrs. Zaida Brown Kates, Mrs. Dr. S. Augusta Armstrong, Mrs. M. E. Williams, Lyman C. Howe, Rabbi S. Weil, G. W. Kates, R. D. Jones, a first investigator of the raps; Dr. W. B. Mills, Mrs. A. Atcheson and Mrs. Kates, test mediums.

The large and elegant Fitzhugh hall, seating 2,000 persons, has been secured for the occasion. The new Osborn House will give special rates. An excursion to Hydesville will be made March 31 if the weather permits.

G. W. KATES.

## LAKE PLEASANT, MASS.

The winter meeting of the directors of the New England Spiritualists' Campmeeting association was convened at the American House on Saturday, Feb. 20th. In the forenoon a committee called upon the Fitchburg railroad officials, who are cordially co-operating in making Lake Pleasant the favorite resort of Spiritualists in the future as it has been in the past. The grounds will be cleaned up and put in good condition by June 1st.

All the speakers and mediums have been engaged. Colonel Ingersoll will lecture Aug. 15th on the subject "How to Reform Mankind," and on Aug. 22 on either "Why I am an Agnostic" or "The Truth."

Circulars will be out by April 15th. Apply for same to Albert P. Blinn, Clerk, 603 Tremont St., Boston.

## NEW YORK CONVENTION.

Spiritualists of New York State, remember the State convention to be held at Syracuse April 13, 14, 15. If you have no society call a meeting of Spiritualists in your vicinity and elect delegates to attend. Try to secure Mr. E. W. Sprague to speak for one meeting before the convention, as he is to travel over the state. Write Frank Walker, Hamburg, N. Y., regarding above; send him your name and that of all other Spiritualists in your vicinity, and he will send them circulars relating thereto. He is desirous of obtaining the name and address of all Spiritualists in that state.

## ENTHUSIASTIC POINTS IN OHIO.

Massmeetings under the auspices of the National Spiritualists' association will be held in Columbus, March 17; Dayton, probably March 18. Will unite in the anniversary exercises at Cleveland March 28, Geneva, March 31. In Cincinnati, April 3 and 4, a massmeeting of the old type will be held. The contagion—enthusiasm—is spreading fast, other cities are developing symptoms that indicate the same grand plague.

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

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



CHARLES JOHNSTON.

Mr. Johnston is one of the leading Theosophists in the country. He was born in Ireland and is the son of an M. P. from Belfast. He was educated at an English public school; entered Dublin university, where he passed examination; studied Sanscrit, modern Indian languages; studied Indian history; married Madam Blavatsky's niece; and is now an author, editor and speaker on Theosophy.

## THEOSOPHICAL NOTES.

The American crusaders are marching toward the rising sun, sowing the seed of Theosophy along the route.

Countess Wachtmeister, a missionary-at-large of the Theosophical society, is delivering nightly lectures in northern Ohio.

The Theosophical crusaders now on the march comprise Mrs. Katherine A. Tingley, successor of Madame Blavatsky; E. T. Hargrove, president of the Theosophical societies of America; Europe and Australia; Claude Falls Wright, author of Modern Theosophy; Mrs. C. F. Wright, W. T. Patterson, president of the Brooklyn branch; F. M. Pierce, representing the School for the Revival of the Lost Mysteries of Antiquity; Mrs. Cleather and Rev. W. Williams of England. In their journey 'Australia, Ceylon, India, Egypt, Greece and Continental Europe have been traversed.

The "Marriage Supper of the Lamb" is an up-to-date work. It shows that the two angels of Rev. xiv, 14 to 20, who reap the vine and the earth, are natural agencies in the evolution of social and political affairs of men. This reaping is the next event to be looked for according to John's prophetic panorama. Read advertisement on another page.

Investigation makes converts to Spiritualism. Our Quarterly induces investigation.

Send your neighbor an O. S. Quarterly. Only 10 cents.

## Woman's Writes

Believe in Woman's Writes? Of course we do. Who could help it when women write such convincing words as these: "For seven years I suffered with scrofula. I had a good physician. Every means of cure was tried in vain. At last I was told to try Ayer's Sarsaparilla, which entirely cured me after using seven bottles."—MRS. JOHN A. GENTLE, Fort Fairfield, Me., Jan. 26, 1896.

Ayer's Sarsaparilla  
..cures..

## Picture

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Life and warmth are as a physical sense in syn minds it is a tion of her thoughts.

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## THE LIGHT OF TRUTH.

### Pictures in the Fire.

Who has not sat before an open fireplace in mid-winter and delighted in the ever-changing panorama presented by the flickering flames? Visionaries though they be, fire-dreamers have had worthy predecessors. It was in a burning bush that Moses saw and heard the angel of the Lord.

Life and calorific comfort and warmth are kindred associations, and as a physical condition exerts an influence in sympathy with it upon our minds it is but natural that the sensation of heat should arouse pleasant thoughts.

Not long ago I had an unusual experience, which, contrary to the above argument, was both agreeable and disagreeable. It was a rainy night and a brisk fire blazed merrily in the grate. Suddenly an invisible power swept the hearth of dead embers. Simultaneously a weak, piping voice shouted, "Behold, all loyal subjects, the show given for the enlightenment of his beloved people by Alonzo, Fourth King of Flame!"

With these words the fireplace magically widened, the grate and glowing coals vanished. Instead, a miniature stage, with curtain and footlights, appeared.

Again the voice spoke, "The first scene represents 'The Age of Carbon.'"

The vari-colored curtain rolled up, revealing a beautiful forest scene. A vision of lovely flowers, colossal ferns and magnificent trees beneath which strange, uncanny monsters crawled in awful grandeur. The sunlight struggled through the dense foliage, falling alike on shining scale and iridescent blossom.

A bell tinkled. The curtain fell, and hidden musicians played a lively tune. "The confusion of tongues," said the voice.

This scene was most terrifying. Upon a wide sunny plain there stood a tower of remarkable proportions. It was pyramidal in construction and the apex was built in the clouds. A furious fire blazed in its interior and a dense smoke was pouring through the unfinished portions.

Around the base of the tower was a vast crowd of people. They were greatly excited. Some were on their knees as if in prayer, others gesticulating wildly, and others, again, were standing with crossed arms and bowed heads. Their attire and features indicated that they were Orientals. The noise made by their voices sounded as if all the beasts of the earth had been turned into one den and were battling for life.

It was a curious spectacle—the burning tower and the great crowd of crazy-like human beings around it.

The curtain again fell.

"The building of the temple," announced the voice.

This scene, like the former, was Oriental. Upon a gentle elevation stood a long, low-roofed building. The roof was of a bright material—copper, I suppose, and it glistened in the sunlight like a burnished shield, contrasting strongly with the pure white color of the edifice it covered.

Huge derricks, masses of marble and great piles of timber littered the earth. An army of dark-skinned, half-naked laborers were hurrying about. Their masters were clad in long loose robes and were a lighter complexioned people. An unbroken silence pervaded the place. The building seemed to grow, so silently did the workmen pursue their task.

Another change.

A crowd of people were standing around a great door, upon which a man was silently nailing a sheet of paper. He was a low, heavy set individual with a determined look. His attire pronounced him monk. He nailed on another sheet of paper, wrote something on it, shrugged his

shoulders dubiously and wended his way through the crowd.

"Luther," announced the voice.

Just at this moment some one entered the room.

Presto! what a change!

The little stage disappeared instantly. Things resumed their former appearance.

I told what I had seen.

"It was a dream, Emily," said mother. But I have always entertained an opposite opinion.

EMILY R. WHEELER.

Galveston, Tex.

### A DREAM REVEALS HIDDEN WEALTH.

A few nights ago Miss Gertie Trusler, who lives in East Main street, Knoxville, la., dreamed that her uncle, Samuel Trusler, who died last summer, leaving his property to her and another sister, appeared to her and told her where his money was hidden in the barn. Yesterday she dug in the place and just under the surface found a tin can containing about \$600 in gold coin. Trusler's nieces were living at Mount Air at the time of his sudden death. He was thought to have considerable money but none has been found until now.

### Sees With Her Fingertips.

Recently there died at Palouse, Wash., Ethel Gilliam, aged 12. But she was never buried. Before the last funeral rites were observed she revived, came to life again, but totally blind. Since then she has been developing clairvoyance, and sees even more than with material sight. To prove its potency and claim she sees in the dark as well as light; described objects out of sight as well as those within; reads a closed book as well as an open one, and even enjoys the beauty of pictures—the latter through her fingertips. When weary of reading she lies back among her pillows and watches the games of her playmates at school, though far removed from sight. She often gives descriptions of scenes occurring miles away, which are proved upon investigation as to time and place. She also describes heavenly scenes, which she visits in her nightly flights.

Doctors and ministers are alike nonplussed. Both are having their theories of life and death overthrown by facts that can not be disputed. Among the experiments made are to hand her objects for description. She passes her fingertips over them and describes the

### SPIRIT OR DREAM.

The following tale, which comes from Lawrence, Mass., will be of interest to students of psychology, and is vouched for by several of the Mill City's "best families," as it was in one of the latter that the incident took place.

The mistress of the household in question was a lady somewhat advanced in years, and was in failing health. It was hoped that a season in California's sunny clime would restore her strength, and thither she was accordingly sent in search of a fresh lease of life. All went well for some months, and the hopes of the family concerning their loved one seemed about to be realized, for her health was daily improving.

On a certain day recently the husband sat in his favorite corner in the family sitting room, paper in hand, alternately reading and dozing. A daughter-in-law, who was visiting at the house, was also in the room, reclining on a couch. The door opened quietly, and the form of the absent wife and mother entered. She was clad in a familiar house-dress, and with her usual step and manner she crossed the room to her sleeping husband, put her hand on his shoulder, and, leaning over him, seemed about to address him. The daughter-in-law, too frightened to move or speak, watched the scene in horror and astonishment. At this moment the daughter, who had been engaged in household duties in another room, suddenly opened the door and was about to enter, when she stopped, as if paralyzed, on the threshold. There before her eyes, in broad daylight, stood the form of her mother, whom she knew to be thousands of miles away. She gave a horrified exclamation, and, as if disturbed at the sound, the figure turned toward her: it was her mother's face and she smiled somewhat sadly at her daughter, seemed to try to speak, and then vanished. Almost simultaneously the sleeping husband started to his feet, with the name of his wife upon his lips, and, looking around the room in a dazed and surprised manner, said: "Why, I thought she was here."

All this took place at about 3 o'clock in the afternoon in a bright, sunny room. Neighbors and friends who happened to call that afternoon and evening were told of the strange occurrence, and it was much discussed and commented upon.

Early the following day a telegram arrived from the Pacific slope, to the anxious household, informing them of the death of the wife and mother, which took place the day before, at 3 o'clock in the afternoon.

### \$300 REWARD.

I will give three hundred dollars in cash to any person who will place me in the mesmeric state and bring to a full development the gift of clairvoyance. I am very sensitive to spirit influence and can see partially clairvoyantly at all times and under all circumstances. Is there a mesmerist in the country who will accept this offer?

DE LOSS WOOD.

Box 199, Danielson, Conn.

For light upon the subject, Who are the saints of the Most High? referred to by the angel in Daniel vii, 18-22-27, read "Marriage Supper of the Lamb," by B. F. French and guides. You will see that the Spiritualists have a mighty work to perform in the affairs of men, as told by exalted spirits to seers and prophets of old. See advertisement in another column.

Now you have a chance to let your light shine. Send forth the Occult Science Quarterly on its mission of the world's reformation.



ETHEL GILLIAM READING WITH HER FINGERTIPS  
COULDN'T PLEASE HIM.

An American editor was asked why he did not support a certain foreign missionary in a certain work, which work was also his own in principle. The editor's reply was that he wouldn't support a foreigner. Finally an American was appointed to the same office, but neither was he supported. Again being asked why this was so, the editor replied that the missionary did not belong to his state, and thus he felt no interest in him. In the course of a few years the lot fell to the editor's state for a missionary. Still there was no sign of consent. Again being asked to give a reason therefor, he concluded that it needed a man from his native town to receive his sanction. Now it so happened that the last missionary died shortly after being elected and the same state had a right to select one, and found their man in the editor's own town. Readers looked for a grand welcome this time. But, alas! no sign. Again being asked why he did not support the present incumbent, he said they hadn't selected the right man. He meant himself, and had been simply jealous all along.

AESOP, JR.

object accurately, telling the time of watches to the half minute. In like manner she tells the dates on coins. On one occasion, after dark, two gentlemen handed her a magazine. None knew of its contents. She slipped her hand between the leaves and described a picture. Placing their hands on the same leaf and taking it to the light these gentlemen convinced themselves of the fact of her power. She also reads or writes in the dark. She eats and drinks very little and is a psychological wonder.

It is easier to beat morality than intellectuality into children. Thus it is time to legislate against corporeal punishment for dereliction in school studies. All are not incapacitated alike. A good mathematician often makes a bad grammarian, and vice versa. Nor is this caused by the lack of brain, but by its conformity—a thing science has not even the power to alter, still less a brutal schoolmaster with a rod.

Do not let such an opportunity as now offered, escape to boom your cause. Those tree chain letters and the Occult Science Quarterly do the business.



## THE OGGULT.

### THOUGHT TRANSFERENCE.

PROF. CROOKES' REMARKABLE THEORY.

#### ITS PHILOSOPHY.

Prof. William Crookes of Crookes tube fame, the most prominent chemist in England, has just announced to the world that he believes in the possibility of thought transference. He not only believes in it, but claims that it is established by scientific evidence.

He made this announcement in an address to the Society for Psychical Research, of which he was recently

stances of messages being conveyed by thought transference. For instance, a young lady came to London from Scotland and left her dancing shoes behind. After her arrival at the metropolis she by thought transference impressed her sister in Scotland with her wish, and the latter sent on the shoes by the next train.

"That might have been coincidence," suggested the correspondent. "It would be natural if the sister had seen the shoes, and knowing them to have been left behind, sent them on."

"Yes," admitted the professor, "that one case alone would prove nothing, but it is only one out of hundreds. These sisters had been impressing each other in this manner for years, and I could quote dozens of cases in which they conveyed messages from one to the other by mental effort when they

senses of the second, even, it is said, to his touch.

Such a theory admits the possibility of ghosts. It is, according to Prof. Crookes, proved beyond reasonable doubt that a living person can induce in another an hallucination or ghost of himself. If one believes in the immortality of the soul, why should not a disembodied spirit produce a like hallucination. In any case, the probability of the story of the Corsican brothers is maintained by the evidence of the Psychical Research society.

The mediaeval stories of witchcraft and supernatural apparitions are now believed to be based on the same phenomena as those observed by the Psychical Research society. Thus modern science finds an element of truthfulness in what the world has long regarded as childish superstition.

ence is effected by inconceivably minute and rapid ether waves.

After pointing out that vibrations of ether of a certain rapidity produce light, he says that there are higher rates of vibrations which are utterly imperceptible to our senses.

"Is it inconceivable," he asks, "that intense thought, concentrated toward a sensitive being with whom the thinker is in close sympathy, may induce a telepathic chain along which brain waves can go straight to their goal without loss of energy due to distance?"

The British Psychical Research society has affiliations in this country. The vice president and head of the New York branch is Prof. J. H. Hyslop, who occupies the chair of logic and ethics in Columbia college. Prof. Hyslop, discussing the subject, says:

"In my opinion there is no doubt that the possibility of thought transference or telepathy is proved. I have made a few experiments myself. Some years ago I visited a Spiritualist whose claims I wished to investigate. I expressed the opinion that I could repeat some of his experiments and asked a young man present whom I had never seen before to assist me.

"He turned his back and I took a pad of paper and drew on it a triangle with a circle in it. Several persons saw this. I then asked him what he saw, and after a few minutes he said: 'A triangle with a circle in it.' Afterward he explained that he had an hallucination of triangles and circles and that the circles were more persistent.

"Next I drew two sides of a triangle with a plus sign. He had an impression of the two sides of the triangle but not the plus sign.

"I also drew a pig, and he said: 'I see a pig or a goat.'

"In its present stage telepathy leaves many problems which seem only explainable by Spiritualism. For instance, a medium tells you four facts about yourself, each one of which is known only to one of four friends living in widely separated places, but all were known to a friend now dead. Such a case you will find in the experiments on Mrs. Piper. Is it more reasonable to suppose that she gained her knowledge by thought transference from the four living persons or the one dead person?"

"When the fact of telepathic communication between living persons is proved it becomes difficult to argue that a disembodied soul can not communicate with a living person."

Professor Hyslop stated that an excellent summary of the great body of evidence gathered by the Psychical Research society would be found in "Thought Transference and Apparitions," by Frederick Podmore. From it the cases quoted hereafter are taken.

Experiments in thought transference have been carried on with proper scientific precautions for a number of years. The work began systematically in England in 1882, when the Psychical Research society was founded under the presidency of Prof. Henry Sidgwick of Cambridge.

The essence of an experiment is that one mind shall endeavor to communicate with another mind without using any of the known channels of the senses. The person whose mind is to initiate this process is known as the agent and the other as the percipient. Thus the agent draws a geometrical figure on a card and the percipient, who can neither see, hear, taste, touch nor smell what is being done reproduces the figure. This is a common form of experiment.

Mr. Malcolm Guthrie of Liverpool carried out 457 experiments, 237 of which were completely successful, 79 gave no results, 82 were partially successful and 63 resulted in misdescriptions.

A very instructive series of experiments was carried on by Herr Schmoell



PROF. CROOKES AND PICTURES TRANSFERRED BY THOUGHT.

elected president. He declared that the truth of thought transference or telepathy was proved by the evidence in the published proceedings of the society and in the work "Phantasms of the Living."

The London correspondent of the Journal called on Prof. Crookes and had an interview with him.

"Do you consider that the possibility of thought transference has been scientifically proved?" asked the correspondent.

"Undoubtedly," he replied. "It is as real as the electric telegraph."

"But is there any other evidence than that which is published in the proceedings of the Psychical Research society, such for instance as blackboard drawings, which were imitated with more or less accuracy by a third party to whom the idea was transferred by mental effort?"

"Yes," the professor replied, "those, of course, we regard as valuable evidences, but we have hundreds of in-

were long distances apart."

"It was evident," says the correspondent, "that while the professor was a sincere enthusiast, he was slightly afraid to be reckoned over credulous. Still, his very name carries weight in this country, and I fancy his opinions and those of his fellow believers are rapidly spreading."

Prof. Crookes and those who agree with him maintain that mind can communicate with mind otherwise than through the known channels of the senses.

Distance and all other material considerations are in certain cases no obstacle to such communications. One mind may without physical action of any kind communicate to another not only its thoughts but induce in it sensations of hearing, taste, smell, sight and touch. One person may by purely mental operation bring before another's eyes a sensory hallucination of the first, which will be real to all the

No man of science could give greater weight to a statement of his convictions than Prof. Crookes. He is now 65 years of age, and since the age of 17, when he gained the Ashburton scholarship in the Royal College of Chemistry, his career has been one long success. In 1834 he was appointed superintendent of the Radcliffe Observatory at Oxford. In 1861 he discovered the metal thallium by means of spectrum observations. In 1865 he discovered the sodium amalgamation process for separating gold and silver from their ores.

He designed the radiometer and the theoscope, for which he was honored by the French Academie de Sciences.

His methods of producing extreme vacua made possible the Crookes tube, the Roentgen rays and the incandescent electric lamp. He is president of the Chemical society and a Fellow of the Royal society.

Prof. Crookes has outlined a theory according to which thought transfer-



and M. Mabire in Paris. At first the percipient sat blindfolded in the room with his or her back turned to the agents and eight or ten feet away from them. Afterward the percipient went into another room while the agents were selecting an object.

M. Mabire put his eyeglasses noiselessly on the table in sight of two other persons. Mlle. Louise, who was blindfolded and whose back was turned, said after five minutes: "I see two curves open above that do not touch each other."

One of the party drew a cat. Six witnesses saw it. Mlle. Jane, who had been out of the room returned, and without seeing the drawing, after five minutes, said: "I see a cat's head." She drew it. Many similar successes were obtained.

When a percipient is put into a hypnotic state he becomes far more sensitive to thought waves. Among many other cases Dr. A. A. Liebaud of Paris states that he put a young woman into a hypnotic sleep. Then he wrote on a piece of paper: "On awakening mademoiselle will see her black hat transformed into a red one." This he showed to six persons, but the subject could not see it. She was awakened and immediately exclaimed that her hat had been exchanged for a red one.

Dr. A. Gibotteau records the following experiment:

"Mme. P. complained of headache. I placed my hand upon her forehead and in a few minutes she was in a light hypnotic sleep. Without deepening the trance I endeavored to give her a sensation of calm and well-being, and to procure this sensation for myself in the first place, called up a picture of the sea, in which air and water were full of sunlight. 'I feel a little better,' she said; 'how fresh the air is!' I then proceeded to imagine myself walking along the Boulevard St. Michel in a slight rain. I saw the hurrying people and the umbrellas. 'How strange it is,' said Mme. P.; 'I seem to be at the corner of the Boulevard St. Michel and the Rue des Ecoles, in front of the Cafe Vachette (the exact spot I pictured); it is raining; there are a great many people, a hurrying crowd. They are all going up the street, and I with them. The air is very fresh. It gives me a pleasant, restful feeling.' With this she opened her eyes and gave me a further confirmation of her impressions.

"I should add that this scene took place in the provinces. I had not been in Paris for some months, nor Mme. P. for several years.

"There had been no mention of the subject in the course of our conversation that day."

Dr. Blair Thaw of New York has made some remarkable successful experiments in thought transference.

In one experiment, which occurred on April 28, 1892, Dr. Thaw and a Mr. Wyatt called up in their minds a picture of the first flying machine going over the Madison Square tower and the crowd of people witnessing it. Mrs. Thaw was to endeavor to see the picture which they were creating in their minds. She was in a passive state, a condition not easy to distinguish from the lighter stages of sleep walking.

Mrs. Thaw began to speak:

"I see lots of people. Crowds are going to war. They are so excited. Are they throwing water? Or sailors pulling at ropes?"

Dr. Thaw here asked: "What are they doing?"

"They are all looking up," the percipient answered.

"I thought of a possible scene in the future," said Dr. Thaw.

"Oh," exclaimed Mrs. Thaw, "it's first man flying. That's what he's doing up there."

One person may silently will another to perform a certain action without contact between the two. This has been demonstrated by many reliable experiments. In one series Dr. Blair

Thaw and Mr. M. H. Wyatt were agents and Mrs. Thaw percipient. The agents went into a room alone and selected a wooden cupid from a corner piece in the room having eight other objects on it. The percipient was sent for. She first brought a photograph from the cornerpiece and then said: "It's the wooden cupid." Many other successful experiments of the same character were made.

It has been pointed out that there is a connection between thought transference and Spiritualism, for the evidence that supports the former is also to some extent valuable to the latter.

## MATERIALIZATION.

### AFTER MANY YEARS A WOULD-BE MURDERER APOLOGIZES IN SPIRIT.

#### A STARTLING EPISODE.

It is a matter of regret that there is not a fuller record of Spiritualistic phenomena, such as would reach the masses, to whom the claims and teachings of the cult are as caviare. This is mostly due to the fact that the newspapers—the only channel through which to reach the mind of the general public—are so recalcitrant to their self-imposed obligations as moulders(?) of public opinion that they have neither time, space nor inclination to chronicle the well-authenticated facts in this divinest of problems, lest the unthinking public might acquire an unseemly taste for knowledge instead of sensationalism. While today these newspapers do occasionally condescend to devote a few columns to the most astounding facts of the simple table-moving of a Eusapia Palladino or to the inane pronouncements of the Paris instrument for the angel Gabriel—a trance medium in embryo—they quietly ignore or hold up to ridicule the ripper development of mediumship right here in our own midst. But in the one instance the savants of Europe have deigned to be interested—as a child with a new toy—while with ourselves the alphabet has long since been conned, and I suppose the ripper attainment is of too startling and comprehensive a character to appeal to the restricted senses of the average reportorial mind. The quiet investigator is witnessing every day such marvels of spiritual, philosophical and scientific manifestations that the public press might well become a truthful recorder without relinquishing a tithe of its fondness for amazing statement.

Only a few evenings since it was my privilege to witness at a materializing seance in this city one of those remarkable occurrences in the phenomena which was so convincing in character that one can but lament the reprehensible antagonism manifested by the public press in regard to these essential truths, which belong by divine right to every mortal being, but of which he is persistently kept in ignorance, or at least misinformed through the rallery of the so-called humor of these penny-a-liners. But as the newspaper press has never yet moulded public opinion, its assertions to the contrary notwithstanding, it but remains for public opinion to mould the newspaper press.

The circumstances referred to occurred at a seance given by that sterling medium, Mrs. M. E. Williams, and though wonderful in its character, I can not but say it is only one of many which are repeatedly occurring through her instrumentality.

There was present an old gentleman, an utter stranger both to the medium and to the others assembled. He did not enter into conversation with any of the friends present previous to the seance, but devoted most of his time to a contemplation of the paintings about the room, in which he seemed particularly interested. After the cir-

cle had been seated and the medium entranced, Mr. Cushman, one of the cabinet guides, announced and described a spirit who said he came for a gentleman present by the name of Suydam, an artist, who was then from Geneva, N. Y. To this the old gentleman promptly responded, acknowledging the name and residence as his. Continuing, Mr. Cushman said the spirit gave his name as Butterfield, and also that he was much perturbed and anxious to reach the mortal whom he had once known, as at one time he had attempted his life. Mr. Suydam corroborated this statement, saying that Butterfield had tried to shoot him 34 years ago for the purpose of robbery. The spirit then gave to Mr. Cushman, who repeated it, a few of the details of how he had entered the room through the window in the night and that he had been accompanied by a confederate. In a few minutes the spirit Butterfield appeared at the aperture of the curtains and called Mr. Suydam to him. "I am a different man now from what I was that night," he reiterated over and over again. In explanation of his attempted crime he had devoted most of his time since passing over in ministering to the temporal welfare of the gentleman whose life he had tried to take and whose forgiveness he now implored. Mr. Suydam, very much overcome and with a quaking voice, freely granted pardon. "I forgive you, Charlie," he said as he tottered back to his seat. I learn that Mr. Suydam, since his return to Geneva, has written to Mrs. Williams concerning what was to him a most remarkable manifestation and giving in detail an account of the incident on which it bore, stating that the incentive which prompted the attempted murder and robbery was a sum of \$35,000 which he had in his possession at the time.

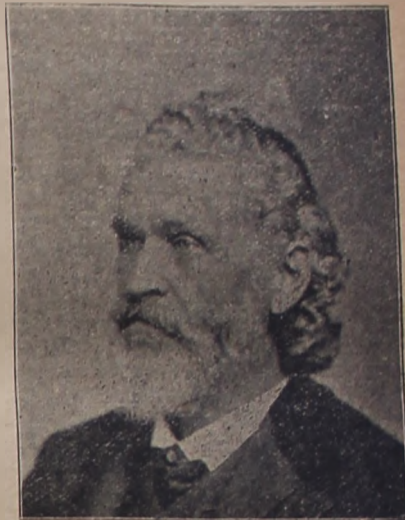
Was this mind-reading—this recurrence to an incident which had happened in the individual's life 34 years before? Can the journalistic deriders postulate subliminal consciousness, or any theory of etheric vibration through which this affair of a third of a century ago came playfully waltzing adown the threads of time to startle one of its principal actors while seated passively in the midst of a crowd of strangers in a strange city, his mind as far from the event as the years which intervened?

This is one of the facts in corroboration of the claims of modern Spiritualism which do not reach the ears of the general public simply because this public press to which I refer, while dismissing the subject of the proof of immortality and of spirit return with a back-stab of contemptuous ridicule, majestically condescends to educate the public mind with the full details of the latest social scandal, with perhaps an occasional account of the consequential dyspepsia of his infallible highness. There are Don Quixotes in Journalism as well as in other walks of life who go out to fight windmills in the shape of boodle aldermen and whisky combines, but let the majestic form of truth rise in their front and they either evade it or choose to contemplate it through the smaller end of their glass. In the meantime the larger end is turned on the latest lynching bee or the current fistic car-

nival—and all in the interest of the public's education. "To what base uses, etc."

JOHN HAZELRIGG.

New York.



PROF. J. MADISON ALLEN.

Mr. Allen is an inspirational speaker, musical composer, test medium, and secretary of the Missouri State Association of Spiritualists.

## FOLK LORE SUPERSTITIONS.

In Ireland a belt of a woman's hair is placed about a child to keep harm away, and garlic, salt, bread and steak are put into the cradle of a new born baby in Holland. Roumanian mothers tie red ribbons around the ankles of their children to preserve them from harm, while Esthonian mothers attach bits of asafetida to the necks of their offsprings.

Welsh mothers put a pair of tongs or a knife in the cradle to insure the safety of their children. The knife is also used for the same purpose in some parts of England. Among Vosges peasants children born at the new moon are supposed to have tongues better hung than others, while those born at the last quarter better reasoning powers. A daughter born during the waxing moon is always precocious. Investigation into the folk lore of any country reveals the oddest superstitions regarding babies, and go into any English family today and you will find many unexplained ones still rigorously observed.

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Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt. Obituary notices of free lines inserted free. Ten cents per line over that number.

### PHOTOGRAPHY AND THE ASTRAL BODY.

Dr. Baraduc, the eminent French scientist, whose investigations led him to experiment on thought photography, now comes forward with the declaration that he has made a series of photographs of the psychical aura, which is maintained by Spiritualists to be inseparable from the physical body, and sums up his observations as follows:

"I insist upon the value of my discoveries from two points of view. First, by reason of the images on the plates resulting from a force emanating from us or relative to our proper vitality. That is to say, they are pictures of that invisible light which is intimately connected with the movements of our living souls. \* \* \* Neither heat nor electricity (which has a photographic imprint of its own) produces the same effect upon such sensitized plates as I have employed. \* \* \*

"We therefore find ourselves in the presence of forces supra-mechanical, spontaneous, entirely outside of and beyond all known modes of the exhibition of motion and energy. I am therefore fully justified in stating as a logical consequence that I have discovered a human, invisible light, differing altogether from all the different forms of physical energy, and also differing from the cathode rays. \* \* \*

"In the second place I wish to draw attention to my explanation of the peculiar appearances of these photographs. When we float in the depths and shallows of our being we suck in from about us, attract, breathe in certain ellipse-shaped bits of the cosmos which are in power and fineness en rapport with that which we call our condition of soul, thick and opaque or transparent and gauzy, and we expel from us into this same cosmos emanations more or less gross or subtle, corresponding with or following an analogous vibratory condition of soul. \* \* \*

"My theory, founded on my facts, therefore, leads me to suggest a trinity in man—the body, the soul (light of life) and the spirit."

Gradually the searching mind is reaching the last analysis of consciousness of being, the what is it, that thinks, plans, wills, aspires, and controls. Experiments such as those now employed by Dr. Baraduc are of incalculable value in lifting the heretofore prejudiced and scoffing minds of the world into a realization of the essential philosophy of Spiritualism. There is nothing new in Dr. Baraduc's discovery except the appliances he has used in his investigations. The literature of Spiritualism is filled with the main propositions he sets forth, and the declaration has been made time out of number that those astral emanations which form the cover of the soul of man would yet be brought within the sphere of visibility and analysis. Spiritualism waits upon the world's plodding movement. The scientific demonstration of man's personal conscious immortality is the next grand denouement of plodding, painstaking scientific research.

### BE SURE YOU ARE RIGHT BEFORE CONDEMNING ASTROLOGY.

Not long since a gentleman applied to an astrologer for a horoscope of a child born in the month of February, at a certain hour and minute of time. A few days later the horoscope was returned to him and written upon it were these words: "The child will not survive March." The gentleman wrote a very angry letter to the astrologer, saying that the baby was a healthy child, and that the horoscope was a swindle. A short time after the gentleman again wrote the astrologer, saying that on the 28th of March the child was taken with convulsions and died the same day. He apologized, and asked for his own horoscope.

Another case worthy of mention is that of a young lady who wrote to an astrologer saying that she was to be married in a short time and wished to know something as to her future lot with her prospective husband, whose exact moment of birth she inclosed. She was told by the astrologer that there was no appearance of marriage for her. She wrote a letter denouncing the astrologer as a fraud. A short time after the astrologer received a note from the young lady saying that her lover had met with an accident and was not likely to live. A few days later he died.—Rights of Man.

### ORGANIZE, ORGANIZE.

From all parts of the state come the most encouraging responses to the proposed plan for a state organization of Spiritualists. Nothing so universal in sentiment has ever before marked a movement connected with Spiritualism or in its interests in this state. Arrangements are being made for massmeetings in Canton, Cleveland, Geneva and Cincinnati, in addition to the initial massmeeting to be held in this city on the 17th inst.

At this writing appearances indicate a very large and enthusiastic gathering at Odd Fellows' temple next Wednesday.

The time is ripe for concerted action among the Spiritualists of the state, for they have witnessed in their isolated and disintegrated position a great many flagrant wrongs perpetrated in the name of liberty. The power of combination has taught us a lesson, and if those inalienable rights which are supposed to inhere in every freeman's soul are in reality a part of our lives as Spiritualists, it is time that they were asserted. There are Spiritualists enough in the state of Ohio to command the respect, if not the homage, of the lawmaking departments of society, if they become organized, unite their forces, and demand their rights.

### LIGHT OF TRUTH, COLUMBUS, O.

The above is our present address, to which may be added the street number—313 and 315 N. Front St. Whether from habit or lack of information that we have moved to the state capital, many are still directing their letters to Cincinnati, and often in care of persons not connected with this establishment. This causes delay, frequently followed by a demand for an explanation of the delay when it contains anything that needs immediate attention. Please direct all letters as above and make P. O. money orders payable to the Light of Truth Publishing Co.

### TO BE INTERDICTED.

Sardou's "Spiritisme" has evoked antagonism among French Catholic playgoers in New York. The probability is that the drama will be catalogued on the vatican's index of prohibited publications, a fate which ought to be welcomed by the playwright and theatrical managers if for no other reason than the free advertising they will get.

### F. W. PECK.

Professor Peck, whom we introduce to our many readers this week, is one of our best speakers, and deserves a place in the front rank of our cause. Those who have heard him and know how to appreciate him will always recall his discourses with pleasure, for they never vary in interest whatever his theme. Mr. Peck will take the driest subject imaginable and weave the most interesting lecture out of it, making good his text, holding to it throughout and bringing it to a needle's point at the close. He not only consistently knows what he is talking about, but so do his hearers, and that is the most gratifying part of the whole, as it pleases both lecturer and audiences. Furthermore, this gentleman has a large fount of valuable information to draw from that presents itself in harmonious rhythm with his inspirations and makes him an easy instrument to handle by the spirit world for all occasions. Besides that, it enables the spiritual man to gather new inspirations while the material is descanting on its own knowledge, and results in an eloquence that is cheering and inspiring to the hearer as well as the speaker. Mr. Peck is also very spiritual in his talks, and interblends the material with it in a manner that invites the interest of all classes of thinkers or reasoners.

Dr. Cassius Macdonald, who has spent some years among the hypnotists, psychologists, metaphysicians and mesmerists of Europe and India, is now laboring in Brooklyn, N. Y. His lecture on the new psychology is specially valuable. Among other things Dr. Macdonald told of seeing the mango tree trick, and of how at a movement of the fakir's hand the fifteen-foot tree disappeared, and in place of it the fakir threw up a rope which seemed to attach itself to something intangible in the air, and a small camel boy began to climb up the rope and went on and on into the clouds. "And for all I know he might be climbing yet," said Mr. Macdonald; "he never came down before me."

"You can induce an atmosphere and you can live in it," he continued—"a mental, a physical, a spiritual atmosphere. I don't know that I saw a tree there, I don't know whether I was hypnotized, I don't know whether it was an impression, an illusion—I don't care. I think I saw a tree there; I think I saw a boy go up a rope. And I think it so hard that it's so!"

"I submit to you that we do not one of us know one single truth about ourselves—what we are, why we live, what becomes of us when we die or think we die."

"I believe when a thought goes from you it has dynamic force, that it travels along the line of least resistance, that sometimes it strikes an insurmountable resistance, and sometimes goes straight to its destination. I believe thoroughly that before the new century is twelve years old you will be communicating directly with each other, without regard to physical contact. And I believe it will be a good thing, for we will quit telling lies then. When we can't lie we'll stop trying to—when we know what thought really is. I believe we can lessen many of our pains and ills and broaden the field of our enjoyments."

Jennie B. Purviance of Perryville, Ark., writes that a brother and sister, respectively 13 and 16 years old, are developing strange medial powers, which promise great results. At one of the circles recently held a rock weighing eighteen pounds was laid on the table. At another five quarters were dropped, which was repeated on two other occasions. The family of these children are poor and are very much puzzled concerning these phenomena.

### HE CAME AND THEY KNEW HIM NOT.

"And it shall come to pass in the last days, saith God, I will pour my spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams."—Acts 2-17.

No doubt all who read this passage in the Bible will apply it to present-day revelations, mediumship, spiritual phenomena, etc. But if they do they must also account for the "last days" therein mentioned. It can not be that we are in the last days at present or within near approach. It seems from the many wonderful inventions that we are just beginning to live. But perhaps those last days are yet to come. To judge by the slow process of mental and moral culture of the human race as a whole, we are as far away from them as Noah was, and even farther, if the uncultured African or Australian bushman is to be brought up to the standard attained by the average cultured American. Even in our own ranks we have incarnate souls who are still steeped in mental and moral darkness, despite their rearing amidst civilization. Yea, even among the cultured there are minds bedimmed with savage instinct, manifested as lust, hatred, revenge—impulses leading them to the gallows and creating laws that make murder a legal act; for a man who sustains or advocates capital punishment is as much of a savage as the one who takes life for plunder or revenge. How can we anyway approximately near the last days under these circumstances? No, the last days are not yet upon us, but the signs of such an event are. Either the prophet of these words made a mistake or he meant something unrelated to the generally accepted belief of the world's end. Perhaps he had reference to the last days of an era, a period, a dispensation, an age. History records no time when mediumship was so general as it is now, or has been since 1848, when it first began to spread. Since then thousands have felt the downpour of this spirit directly, millions indirectly; and we must be in the "last days yet, for this spirit is still being poured down upon humanity, and all in accordance with the rest of the sentence. The Bible is as much of a revelation to Spiritualists as it is to Christians, and more so, in that the former are enjoying the benefits of these revelations while the latter are dreaming their time away expectantly. And later it may be revealed that the only true Christians are the Spiritualists, for it is they who first recognized the pouring down of God's spirit upon all flesh, and received it as it was ordained.

### ASTROLOGY.

It is claimed by believers in astrology that a correct horoscope is a guide in the essential affairs of life. It is possible to see how benefits may accrue to one in these respects. For instance, the placing of a boy at a trade unpromising of success or the continuance of a man in business that must eventually fail would be nonsense, provided a true delineation of character and ability—by whatever means it might be obtained, was within the reach of the person most interested. This delineation and prophecy is claimed by astrologists to be possible, and many times true and accurate.

### TELEPHONE 1387.

Friends in the city and elsewhere may now ring us up when business necessitates or there is important information to be conveyed. Our phone number is 1387. Put it down and do not fail to keep in mind that the Light of Truth is an up-to-date concern.



## ANENT THE CRUSADE.

It would be generally supposed that every individual Spiritualist, as well as organized bodies of Spiritualists, would hail with delight such an enterprise as the Occult Science Quarterly and its attending crusade, but while we have no reasons to complain, there is also an indifference manifest by many that causes surprise. Never was there a better scheme presented to induce investigation, and it should be furthered for all it is worth. Not only by those who are interested, but by the Spiritual press. It will prove of benefit to them as well as to societies, and spiritual circles or seances. So far the enthusiasm has been confined to individuals, and notably readers of the Light of Truth. Of course this is gratifying to us in a measure, but it is not satisfactory as a general result. We want all to join in the crusade. It is for the public good—for the whole cause—press, societies and mediums included. Now, let us hear from other quarters as well, but to begin, let those who have not yet responded to our first invitation do as requested without further delay, that the good work may become more general.

The following are additional names belonging to the roll of honor for taking part in the crusade of converting Materialism into Spiritualism:

Mrs H Boyer, Mrs Geo Golden, Mrs D A Lacey, Geo Wagner, Mrs Joshua Sears, Mattie Miller, Mr R Rea, Emma S Warner, Mrs C M Wells, G W Harper, Mrs D A Mount, Mrs L W Kriegner, J B Craddock, Mrs L L Sovereign, J L Reed, Mrs B V Wilson, Lottie Estell, Mrs F E Odell, Mrs F Wood Mary R Hutcheson, Mrs H R Brush, Ella W Marchant, T C Burns, Mrs J Weaver, Mrs W A Reed, C E Tobey, Mrs N A Napier, Elizabeth Tucker, Geo Scott, Mrs E C Gates, J L Landers, M Adeline Wilkinson, J W Dunlap, Alfred Straub, Mrs W Knapp, B G Somers, Mrs Lucina Roberts, Mrs R M Millard, Mrs B T Hull, Mrs Jno Wright, J A Unthank, T E Clark, A G Stearns, F C Lilly, Frank E Brockway, A Burns, Samuel Leshner, Albion Moody, E B George, Peter Miller, Mrs Lucie Hoben, Mrs W W Rhodes, H M Bassett, Mrs Ellen F Brown, Mrs I L Blake, Mrs Anna Swenson, R Herrington, Katie E Morris, Mrs Edward Turner, S D Diltz, H C Brood, Mrs I C Pratt, Mrs P Engle, Ira Biddle, Dr J H Hartwell, Ellen A Glines, A E Stanley, Mrs A Murray, Mrs A W Whitcomb, M E Calhoun, C Yates, Mrs J G Fox, T Austin, G S Metcalf, Mrs Josephine Davis, G F Rumville, Howard A Streight, J F Mason, H H Greene, E G Kemper, Mrs A A Hilles, Mrs A Derby, Mrs Harriet Kellenberger, L M Scofield, Jos W Ruminer, Mrs Kate Baughman, Mrs A W Buffum, A E Peaslee, Mrs M S Corsetius, Mrs W M Baker, J L Deneg, Mrs F L Dungan, Mrs M Woodruff, A B S Turner, Mrs Lizzie Brown, A H Brown, Ida Wright, Jacob Christian, Mrs I R Jannell, John Tier, Mrs L E Snead, S P Bentley, Adelbert Eddy, Carrie Rooney, Mrs Bateman, C N Teeter.

Mrs E E Woodmansee, Mrs G H Bobier, Mrs E A Hammitt, N M Purviance, Mrs L Lang, Mrs S King, Mrs B M Kindle, Mrs R C Morris, Carrie Dunn, Jennie B Purviance, Nettie Tarbel, J K Chandler, D Winegarden, D E Griffin, C Rivers, Julia A Cotton, J B Everett, Mrs J N Sweeney, Chas Kothe, J T Amos, Mrs Georgiana Davis, W D Young, Mrs Geo Vines, E F Avery, D W Callis, Mrs A E McCausland, S E Kindig, Mrs E J Bowen, J W Harris, Fred Swanwell, John I. Willis, M Boulware, Mrs M J Chapman, Chas A Eichler, Mrs D Dickey.

Truth pleads in vain before ignorance and bigotry; that which a man does not understand or that against which he is prejudiced he will not accept as true.

## AN INTERVIEW WITH PROFESSOR PIERRE JANET, PARIS.

By Questor Vitae.

Asked what distinction there really exists between hypnotism and mesmerism, Professor Janet, the successor of Chancot at the Salpetriere, replied that there is no difference; hypnotism is the reproduction of somnambulism; sleep is produced by passes today as of old. Indeed very little advance has been made on the experiments of Delenze of 1820, whose work was more important than was generally acknowledged. The same phenomena have been produced and forgotten again time after time. After Delenze they were lost sight of till Despine of Aix renewed them in 1840, when they were again neglected till Charcot recommenced their study in 1875 in a more systematic manner, and called attention to the effect of "suggestion." The study was continued by Richet, Bernheim, Lurney and Myers, Delboenf of Belgium and Paulhan have more recently made useful contributions. But the sensational notoriety which has been raised around these studies by the introduction of suggestion and lucidity is a misfortune which tends to spoil their scientific value.

These phenomena are really patric logical facts and depended on the state of the subject, which constitutes the main factor in their production. This pathological state is spontaneous where it exists, but it may be developed and forced artificially.

Professor Janet does not recognize that there is sufficient evidence to admit that there is any transference beyond the verbal suggestion, from the operator to the subject, but different subjects react in different ways. He has never observed any cases of silent suggestion or thought transference. His efforts to discover cases of lucidity have led to purely negative results. When subjects who were supposed to present this phenomenon and who may exist in the proportion of one or two out of five hundred patients, are subjected to rigorous conditions of examination, no "exact" definitely conclusive results are obtained.

He has never been able to repeat the phenomenon of suggestion at a distance, obtained at Havre some years ago, and he would now be more rigorous and exacting in the conditions than he was then.

He only admits the validity of phenomena which can be reproduced in the same conditions, and it can scarcely be said that any of these phenomena can be reproduced at all times in the same manner as is exacted in other scientific fields. Yet the study of somnambulism is most important for psychology, revealing as it does most interesting facts pertaining to abnormal domains in the personality. It is also valuable with regard to medical treatment.

But physiologists are devoting less attention to this study since it has been dragged down into contributing to the public craving for the marvelous.

Dr. Janet is now giving a course of lectures on this subject at the Sorbonne university. He published a resume of his work some time ago at Carre, Paris, under the title "L'Automatisme Psychique." His more recent researches have appeared in "L'Etat Mentale Hysterique" at Rueff, Paris. These works, of course, rank as leading standard authorities.

## NOTICE.

Mary T. Longley, M. D., gives advice and magnetic treatments for the cure of disease and obsession, and for the development of mediumship, by mail or at her office; also psychometric readings, including business advice. Terms by mail \$1 and stamp. Address 517 S. Olive street, Los Angeles, Cal.



MRS. ALICE SOMERS.

Is a medium for full form materializations trumpet and independent voices. Her address is 3 West North street, Springfield, O. She may be classed as a born medium, for at the age of 6 years she was already clairvoyant. Mrs. Somers is open for engagements for the camping season.

## THE DESTINY THAT SHAPES OUR ENDS.

Arthur Mursell relates a startling instance of precognition partly verified in the Temple Magazine.

In a good house in a Northwest suburb a few years ago sat a handsome man, about midnight, writing at a MSS., which, to judge by the drift of torn paper all around, had not been an easy task, and he leaned back in his chair waiting for the ink to dry and to rest his cramped fingers and heavy eyes. The room was fitted as a library, with many books on many shelves.

As he paused in his work the door opened and a stranger appeared—a gentleman, young, distinguished and imperious in form and movement. He beckoned to the writer, and being disregarded, repeated the summons with a decision which compelled obedience. Rising his visitor lead him down stairs, out at the door, through street after street, and opening with a latchkey the door of a substantial house, passed up stairs into an elegant apartment and, turning to a couch, showed, reclining upon it, a beautiful girl of about nineteen or twenty summers. Her golden hair had fallen in a rich mass about her and one arm was left bare by a falling sleeve and the other dainty hand was nestling under her cheek.

For a few seconds the stranger surveyed the sleeping form and then sheathed to the hilt a glittering dagger in the snowy breast. The deed done he beckoned as before and again the journalist was forced to follow. By the same ways he was led back to his own door, to his own room, where the visitor vanished as suddenly as he had come, without sound or signal.

Looking at his manuscript the journalist was amazed to find the ink still wet, and that this had all been a horrible dream of a few seconds. Can it be possible? So vivid, so real, so tragic had it been, that he turned even still to greet the stranger at the door. Shortly after he went to a ball at a friend's house, where amid the dancers he saw a face whose loveliness seemed familiar to him. It was the face of his dream.

Soon a gentleman approached the lady, who seemed also familiar to him. It was the other figure of his dream—the murderer of the fair heroine. He gained an interview with both, and shortly afterward he learned that they "engaged." They had never met until that evening and it was an instance of love at first sight, and it was thought it would be an early marriage.

The journalist has a lively interest in the couple and watches with eager hope that the dagger denouement of his dream may not be enacted.

## I CURE FITS

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

Prof. W.H.PEEKE, F.D., 4 Cedar St., N.Y.

→OUR←

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## A LIVE MISSING LINK.

Some time ago skeletons of a tailed race of genus homo were found in Mexico. Recently one of flesh has been discovered in South Carolina, the state of unique happenings and offerings. Frank A. Nelson of Charleston writes to the Truth Seeker of a young man of Edgefield county who has a caudal appendage 18 inches long, a fact only known to his immediate family until recently. He says the young man is about 21 years of age, weighs 130 pounds, is intelligent, and looks as natural as an ordinary human being.

Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him duly realize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms part of this agency—is a unit of force, constituting, with other such units, the general power which works out social changes, and he will perceive that he may properly give full utterance to his innermost conviction, leaving it to produce what it may.—Herbert Spencer.



# The Psychic World;

OR,

## Experiences After Death of the Human Body.

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

### CHAPTER XIII.

#### A Living Picture Gallery.

Instead of taking me to Robert, as I thought he would on account of my anxiety concerning him, George said:

"I noted your uneasiness and have given your charge a mental glance. He is all right, and we can visit the spirit art gallery of this concern. You will be surprised at what is to be seen there."

Again my guide took me by the hand and, as if by magic, I was transported into a palace of wondrous beauty. It proved to be the inner court of the conservatory—its fourth dimension—where all the original paintings were stored and arranged as by law. Every production born in that institution, whether carried off in the material or destroyed, was intact here, and sparkled in beauty and expressiveness compatible with the genius of its creator. Everyone had a naturalness about it that made me wonder.

I was looking at veritable living pictures. I then learned that a painting assumes all the naturalness that was in the mind's eye of the artist at the time of putting it on canvass—this varying or losing according to the degree or lack of genius in the worker. It was a delight looking at them for this effect alone, and made the interest in them unending and untiring.

How long we tarried there I did not note. It may have been days or weeks, as there were thousands of scenes to view, and every picture had a history which was as interesting, in many instances, as the painting itself—each one revealing a tale concerning the view depicted, and a philosophic psychometrization of the artist. And when closely followed we could note the very thoughts of the latter at the time of painting—these telling their heart's secrets, tales of woe, love stories, hopeful ambitions, good and bad conclusions—all of which fascinated me beyond anything I had yet seen, and made me forget all about Robert, the time and circumstances of my being there. I was lost in admiration, for before me was a little universe of itself—miles of landscape to view; a world of histories to read from, and a philosophy whose inferences carried me to the outermost confines of our starry firmament. It was multum in parvo in its strictest sense, and made me a lover of art galleries forever after—especially now that I understood how to appreciate them.

In like manner we can study all facts, even to sounds and colors. The human voice to the sensitive ear reveals a volume of thought; the color of their clothing specific traits of character. So the sounds and colors of nature speak to the soul, and proves the intelligence underlying all effects. Not necessarily personal, but universal—law being intelligence, per se. Intelligence or consciousness is the absolute condition of the universe or of nature as a whole. Force made absolute becomes consciousness, as the mind-force of man, for example; and in ratio to the increase of this mind-

force man becomes conscious of his surroundings, understands more, because every increase enables him to penetrate deeper into nature—come into closer relationship or rapport with the original, the law of existence—causation. Love is the agency through which to develop it, because love is inimical of nature in constantly giving out. Nature does not take. It only gives; and to become one with her man must do likewise. Love constitutes the



morale of nature, and is the religion of the universe. Faith is nothing without doing. It is simply a negative quality that has no foundation—comforting for a time, but ever ending in despair unless one knows what he is confiding in. One may have faith in a spirit friend if he has the experience to back him. Then faith becomes of practical value. But spirit attractions are like oneself. The man who is unreliable himself will find faith a forlorn hope—a deception. But if he is good to his word he enjoys the confidence of his friends and can rely on his spirit friends in the same ratio—like attracting like. But he who has love needs no faith, because nature is his friend and will guide him accordingly.

After getting our fill of the spirit art gallery George gently led me out of the cause realm or interior of the conservatory, back to the material or exterior of the same. It seemed like coming out of a spiral, but with ever varying scenery in the passage—all pertaining to the institution we were in. It was a historic panorama from its inception. Among the scenes passed through was a fire, in which the institute was partially destroyed. It showed up all the phenomena attending such an episode, and gave a splendid illustration of the recording of even passing events on nature's tablets. I now began to obtain an idea how everything fashioned by the hand of man remained intact in spirit without interfering with successive improvements and other things following. I now had hopes of one day seeing Babylon and

Ninevah and getting at the truth of things obscured by time and perverted by tradition, and promised myself that I would make it a duty of my existence to some day go over the field of the world's recorded history, both religious and secular, and report the truth through some medium as it exists in the cause. I already felt happy in the contemplation of such a journey, and the delight it would afford me to write another book concerning the psychic world. But every road has a terminus, and ours, in this instance, was where I left Robert some weeks ago interested in his work of cultivating his talent for sketching.

When we reached Robert's environments, of course, we found ourselves in a comparatively materialistic atmosphere, where things assume a more opaque hue, and where one can not enjoy as much at a glance as in the higher or more ethereal realms of existence. Our consciousness is not as active—not as alive or awake to our surroundings as in the interior dimensions, if such it can be called according to material science. Dimension is supposed to have length, breadth and thickness. The center of a dimension in matter occupies no space. Yet in spirit it is everything. Every atom has a center of gravity. So has every structure made by man. But in that center is stored the whole structure, even after the dimensional or material portion has been destroyed. When rebuilt this nucleus occupies the center of the new center formed of the new structure, and thus we must go into the interior of nature to enjoy its causal condition. Still it is spacious to the spirit or soul entering it. And we may continue this interior motion until we touch the origin or first cause of its existence, which is often but a thought, in connection with which (if occupying the building and not psychometrizing it from a distance) we find ourselves on the virgin soil of the same. A psychometrization, however, at a distance, gives us a passing vision or review of it from effect to cause. And we may penetrate the virgin soil and finally touch a place where only space is to be found—a magnetic condition of existence and similar to the atmosphere of the spirit world—giving reasons to believe that opaque matter is only a condition and a temporary cover for spirit. Magnetism seems to be the medium element between spirit and matter and is that which gives matter sense-consciousness. All matter feels, but in degree. Blood and nerves are necessary to sensitize matter sufficiently to produce suffering or enjoy pleasurable sensations. Man is the most sensitive to all sensations or emotions that the flesh is capable of developing.

Next to the body of flesh is one of magnetism entirely—a very radical difference between the two—more so than between the highest plant life and the lowest animal life. Man is still on a very low plane comparatively. He should be, at least in instances, etherealized enough to show the nearness of the spirit world without the aid of spiritual phenomena. Many are becoming sensitive enough to prove it to themselves, but the flesh is still very gross—largely due to the gross habits of psychical life. More grain and less meat would awaken man to a wonderful understanding of law and causations in a few generations. On one of the outermost planets men and women are ethereal enough to walk on the water with ease. Their bodies are almost purely magnetic, as that of spirits. But in accordance with the human body we find the atmosphere. Man can do much to purify his surroundings. Whatever he touches becomes charged with his magnetism or aura. This in turn charges the atmosphere adherent to his dwelling center. The atmosphere of the conservatory was naturally gross compared to the



purely magnetic—from which we had just come—and hampered our view and sensibility accordingly. This is especially the case at first. Like the darkness, we must become accustomed to it before we can note our surroundings clearly. So when we reached Robert we were momentarily dazed. But by degrees we knew our way and place.

What first puzzled me was to see my charge almost covered by an old man. That it was a spirit was apparent from the fact that he was partially locked or interlocked with the mortal. The old man seemed motionless, though Robert was intently sketching a landscape from a low window fashioned for that kind of work. We drew nearer and watched from a distance. Suddenly Robert made a motion as if in pain. The old man did likewise. As Robert regained his equilibrium the old man became calm, when I noticed that he too was sketching. He had obsessed Robert for this effect. It was the old man whom we had left in his attic room looking at the sunset. His sun had set during our absence and he was now on earth again as a spirit guide. Robert had found his match; or rather, his superior counterpart—one who could better guide him through life than I, and one who could teach him the mastery of the art he was engaged in.

This we learned in the flash of the moment while centering our mentality on the object; and I, for an instant, did not know whether to deplore the fact or rejoice over it. But George came to my relief by saying:

"Be glad, my boy, that you are rid of your burden. You've done your duty. You may go."

"But what about my identity in connection with the control? Will he still believe it is Uriel?" I asked somewhat concerned.

"Oh, the old man can take that name. He will find it enrolled in Robert's aura, and it will inscribe itself when he goes to write his own name. Intuition will reveal the whole truth to him, and he will act on it accordingly. Names are nothing, except as tests to convince new investigators. After that comes the deed, or the thought that the spirit has in store for mortal man. Whether you or the professor controls Robert makes no difference. He did not know you in life, nor had yet met the old professor, so one name will do for both. When the old gentleman's work is done he may substitute someone else, or it may occur, as on this occasion, and the same name will do for a score perhaps, until some departed friend or relative whom he knew in earth life should wish to be identified, when the name may be changed. That higher control, which acts only on the interior or soul man, never changes. He or she leads by intuition

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or inspiration alone and holds the connection—even after death—till the spirit is far enough advanced to continue journeying without aid."

"Have you still an intuitive or soul guide?" I then asked George by way of comparison with myself.

"Certainly; do you suppose I am far enough advanced to leave this earth alone?"

"What—do we need guiding that long?" I asked in surprise.

"Yes, my boy," replied George with a certain delight. "Some never give up their charges till they have brought them into their very hearts—their charges being their true soul mates, their affinities. Many souls never find their exact counterparts till they have been in spirit for centuries, and then find them in the mortal. But wherever they are found they are aided to come up higher, true love being the motive power that underlies the whole. And as your work is finished here we can travel independently of your little artist, and either go to your home or elsewhere, as you desire."

"Shall I take a formal departure or what?" I asked.

"Do nothing. I've already infused the old man with all that is needed to say or do. If you like we can go to Robert's home and bring the news in advance of his coming, thus giving them a few tests with which mortals are always pleased."

"Agreed," said I, "that will be interesting."

"Then come along," continued George. "Ho, for America."

(To be Continued.)

#### SOME AFTER EFFECTS OF SPIRIT CONTROL.

As mutable personalities we are modified by everything we are brought in contact with. If the impression is very active or intense, or if it be a weaker one often repeated, it leaves in some manner an indelible record within the individual that he ever after carries as a part of himself. The pupil will unconsciously mimic the characteristics and ways of the teacher, a degrading example will deprecate and lower the conduct of those subject to its influence. Those that we associate with will reflect to some extent ourselves and in turn we will throw back upon them what they give to us. This is a general law and is as much involved in holding communication with decarnated souls as it is with those personalities that we encounter on the earth plane. In fact the influence of a decarnated spirit upon a medium is far more intimate and enduring than the effect of a transcendent person in the flesh; for the spirit to a greater extent comes into very contact with the organization of the body—clothed denizen of earth life.

With this introduction I wish to give some personal experience of my own to verify the above declarations. Forty years ago I was the youngest person of eight or nine that were organized to find out what there was in spirit manifestations. I soon experienced partial development and was controlled by several different individuals, one of whom was a very powerful Indian chief who, like nearly all Indian controls, appeared to derive great satisfaction from again coming into contact with a physical organism. There was nothing especially bad about his character, nor, I might add, very elevating. He was full of virile strength and so saturated my muscles with energy at times that I was endowed with a power many times superior to that of my normal self. When he was most in possession I was in that odd state that can not well be interpreted to those that have had no similar knowledge of spirit influence, and which is properly designated as double consciousness. I then recognized that I was for the time

two persons instead of one. My own individuality, of which I was perfectly conscious, was held in abeyance and seemed to move to one side to admit of another personality occupying the premises or domain of my physical organism, and freely using its mechanism to produce sensation that was foreign to my own will, but always recognizable to myself. This Indian liked to revive and reproduce some of his earthly experiences, and on one occasion he went through a most realistic pantomimic hunt or scout in the forest. While this was going forward I was as much interested in what would come next as any of the spectators were. Suddenly I received an overwhelming shock that nearly caused me to faint, which was the result of an arrow striking me in the right arm a little below the shoulder. With my left hand I pulled it out, tearing the flesh and causing extreme pain that lasted the rest of the night. And often since then that place in my arm has pained me, with no obvious reason, but from the wound received on that night, which was so severe as to have a permanent effect. The influence on the nerves from that spirit arrow was as palpable as if it had been a real material weapon.

Many years afterward I temporarily joined two other persons to hold sittings on Sunday afternoons. The sittings were kept up about four months and toward the close of them I was summarily thrown under strong control, and a state of double consciousness ensued. I recognized that the alter ego was in a room on a low bed sick. I saw every article of furniture in that room and realized that two persons were present attending on me, but these were not so clearly discerned as the furniture and other surroundings. I was suddenly seized with a bleeding of the lungs and the blood run most freely as I leaned over the side of the bed and half filled a large white washbowl with the discharge. I felt myself rapidly weakening and sinking to a condition of extreme faint. Presently when the control left me I was so exhausted that I doubted if I should survive, and my friends present became very much alarmed at my palid and wretched state. I could scarcely get my breath or speak, and I felt as if the world were slipping away from me. One of my friends was at times controlled by a very strong character and I beseeched him to summon that spirit for aid. He did so, and the effect was immediately marvelous. I could feel a vital current flowing from him as water under a strong pressure escapes from a pipe. In five minutes I was thoroughly resuscitated and completely restored. This was about 4 o'clock p. m. Now for the marvelous part. Hardly any one but is acquainted with the strong and disgusting taste left in the mouth by fresh blood. If you have had teeth pulled, or if your nose has been bleeding over night, there is next morning a most characteristic and disagreeable flavor in the mouth. Well the next morning after this odd seance, what was my amazement to have this decayed blood taste so strong in my mouth that I had to remove it by cleansing with salt. The psychological effect had been so great as to change the nerve perception from a normal to a diseased, or at least disordered condition. For those who are curious about this case I should add that the invalid mentioned was never located or recognized. In these two cases there is much to ponder over, and they will furnish a lesson for those that are discerning, and the wise will see that good influences are as permanent as ill are.

SALVATOR.

Start a crusade in your town.

#### X-RAYS.

Pain is the natural result of unnatural pleasure.

The big thief goes free because he manages to steal enough to build a penitentiary for the little thief.

I take him to be the only rich man, who lives upon what he has, owes nothing and is contented.—Howe.

#### DOMESTIC MARTYRS.

Lots of women suffer constantly, and seldom utter complaint.

Good men rarely know the pain endured by the women of their own household, or the efforts they make to appear cheerful and happy when they ought to be in bed, their suffering is really so great.

Our habits of life and dress tell sadly upon women's delicate organizations.

They ought to be told just where the danger lies, for their whole future may depend upon that knowledge, and how to overcome it.

There is no need of our describing the experiences of such women here, they are too well known by those who have suffered, but we will impress upon every one that these are the never-failing symptoms of serious womb trouble, and unless relieved at once, a life will be forfeited.

Lydia E. Pinkham's Vegetable Compound never fails to relieve the distressing troubles above referred to; it has held the faith of the women of America for twenty years.

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Mrs. Fales is the general secretary of the American Co-Operative Union, her headquarters being at Bensonhurst, N. Y. She is also an able speaker on ethical subjects, and may be heard at New Century hall, 509 Fifth avenue, every Sunday afternoon at 3 o'clock.

### The World of Psychics and Liberal Thought.

Ex-Gov. Waite of Colorado has no faith in unrestricted woman suffrage as the following from his letter to the New York World on the subject of woman suffrage in his state will show. Theoretically, he says, women may have a right to vote, but in his opinion there are dangers attached to the practical outworking of the theory. He says: "But great as are the confessed evils of manhood suffrage, the evils of unrestricted woman suffrage are more than double all the evils of manhood suffrage. As to ignorance, the wife and daughters of the ignorant and degraded poor know far less than the husband and sons, who, without school education, learn something from intercourse with the world, which avenue of information is practically denied the wife and daughters. It is well known that the bulk of church membership is composed of women, and that women are susceptible to ecclesiastical influence in far greater degree than men." The governor details instances in which the woman vote has been controlled by the church, and, remarking that some see in unrestricted manhood suffrage a possible cause of revolution, he concludes: "From war, pestilence and famine and from unrestricted woman suffrage, good Lord, deliver us!"

A New York writer has found a scientific title for that class of fiction known as the "dime novel." He calls it "submerged literature."

The congress of mothers which gathered in Washington a fortnight ago was a significant event.

For the first time in the history of Judaism a woman has acted as a rabbi. Sinai temple in Chicago, which, under Dr. Hirsch, has led the way in the liberal Jewish movement, was the scene, and Mrs. Hannah G. Solomon was the woman. Mrs. Solomon is a prominent figure in Jewish circles.

Countess Wachtmeister got mad at Mrs. Eliza Burt Gamble in Detroit the other day and a scene was narrowly averted. "Blessed are the meek."

The South Carolina house of representatives has passed a graduated income tax bill, and also a bill requiring all business or professional men to pay a license, including ministers of the gospel. This is an admission that preaching is a means of earning a livelihood. Can a state in the face of this make a Sunday law without being accused of class legislation?

An exhibition of hypnotism was given at the home of Police Inspector McCullagh of New York. Dr. Carleton Simon and Dr. James R. Cocke being the operators. Police Inspector McCullagh takes great interest in all occult experiments.

Miss E. A. Hinman of Hartford, Conn., made an address in reply to a paper read at a previous meeting by Miss Burr on "Theosophy and Spiritualism."

James Bergman, a botanist, of St. Louis, dreamed that he would die on the third day succeeding his dream. Promptly on the day named he departed this life.

The various societies of the Grand Rapids, Mich., Spiritualists will hold a union meeting on March 27 and 28 in commemoration of the forty-ninth anniversary.

Miss Gertie Tressler of Knoxville, Iowa, had a dream that so impressed itself upon her mind that she followed the instructions the next day, and in the rear of the yard found buried under a tree a tin can containing \$600. She says she had dreamed of the money before, but her visions were not clear enough to enable her to locate it. The family is at a loss to know how the money came in the yard, and the only explanation the young woman will hazard on the subject is that it was placed there by an uncle now dead.

Shakespeare says: "There is a destiny that shapes our ends, rough hew them how we may." Intentions or motives therefore ought to count somewhat in the judgment we place on conduct, but this is rarely the case. Men are judged by their actions rather than by their intentions. This is pure sophistry.

It is reported that many Spiritualist seances are being held at Findlay, O., many of the leading people of the city being among the believers.

Rev. William Loyd, D. D., pastor of the Central Congregational church in New York city, told his congregation that he did not believe that Balaam's ass spoke to the prophet. Good bye, William.

"Rights of Man," Vol. 1, No. 1, published weekly at Minneapolis, Minn., by C. St. John Cole, is the latest contribution to the field of socialistic and occult literature. Mr. Cole is well equipped for his new field of labor.

Mr. Frank Walker, state agent for the National Spiritualists' association for New York, has issued a call for a state convention to be held in Syracuse April 13, 14 and 15, at which time the proposed organization of the forces of New York state will be effected.

There will be a grand massmeeting of the N. S. A. on March 19 and 20 in the Spiritualists' Temple, Prospect avenue and Jersey street, Buffalo, N. Y. Prominent speakers and mediums are to be present.

The 50th anniversary of Modern Spiritualism, which is to be held in Rochester, N. Y., in 1898, will be of international interest and character.

"Messiah" Teed of "Koreshanity" fame is involved in a tangle of lawsuits.

A woman named Kate Sullivan, residing at 792 Washington street, New York city, was incarcerated at Bellevue insane hospital the other day because she persisted in saying that she saw the spirit of her dead mother.

Send for the Occult Science Quarterly as a crusading agent.

Dr. Osgood Mason, a New York hypnotist, is also a believer in automatic writing or drawing. Among instances he gives the case of Mrs. Juliette T. Burton, the wife of a physician from the south, who came to New York to be under his treatment. Mrs. Burton, he says, was a woman of refinement, education and excellent literary ability. Dr. Mason knew her well, and her "honesty, good faith and strong common sense were conspicuous." Many of the best articles, he tells us, were "prepared without conscious effort of her own, either physical or mental; she simply prepared pencils and paper, became passive and her hand wrote. She knew that she was writing, but of what was written she had no knowledge until she read her own manuscript." Mrs. Burton had no talent for drawing or painting, but given a brush and a canvas and she could beat Madam Dis de Bar on her own ground. Dr. Mason insists upon it that her drawings were not crude, "but were strongly characteristic." He remembers one drawing in particular—a man's head, about half size, with full flowing beard. Under close examination through a reading glass the beard was seen to be made up of exceedingly minute faces of sheep! Although she had never painted in oil and had no idea how to mix colors, yet at a single sitting in a darkened room she "produced a head of singular strength and character and possessing at least some artistic merit."

A wave of Theosophy has struck Los Angeles, Cal.

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### RIPANS TABULES

Mr. Harry French, who is in the employ of the Grand Rapids Mortgage Loan Company of Grand Rapids, Michigan, obtained his first supply of Ripans Tabules from Messrs. White & White, druggists, at 99 Monroe street. Mr. French writes: "For three years I was bothered so with dyspepsia that at times I was most miserable. I consulted three different doctors about it, but none could do more than give temporary relief. I purchased a lot of different stuffs, all of which was warranted to cure, etc., but none helped me. I thought my case was different than any other person's, and thought that the rest of my life would be spent in misery. I finally read a Ripans Tabules ad and became convinced that Ripans Tabules might help me. I have been using them now for some time and always carry one of those convenient bottles in my vest pocket. The Tabules have helped me wonderfully. I now eat whatever I want and Ripans does the rest."

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

### A Woman Florist.



Send 10 cents for the above Five colors of Roses. I want to show you samples of the Roses I grow, hence this offer.

8 of the loveliest fragrant everblooming Roses, 25cts  
8 Hardy Roses, the Double, 25cts  
8 Finest flowering German double or single, 25cts  
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8 Beautiful Colours, with rich coloring, 25cts  
10 Sweet Scented Double Tube Roses, 25cts  
8 Begonias and 2 choice Palms, in a for house, 25cts  
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## PSYCHISM.

## REMINISCENCES.

Editor Light of Truth: Since many of your well-known and worthy contributors have given some chapters of their experiences which led them to knowledge and practice of Spiritualism—which is something better than blind faith—I have some reminiscences reaching back over about forty years. I will give you a few, on the honor of a gentleman, that will not be disputed by the many who have known me as a teacher, as a journalist, as an officer in the Union army and as a quiet citizen.

About forty years ago, in the Willamette valley, Oregon, I received communications often by the hour from Boston W. Stone, with whom my father, William Gale, had labored many years in Illinois in the Christian church. In deference to my father's wish I had been studying for the ministry in that church. I always put the questions at the seance mentally and received the answers written out in elegant literary diction far superior to my own mind or the mind of the trance medium, who on awakening knew nothing of what he had written.

Another medium would tell the time of day by a watch in a heavy hunter's case and pocket. On examination the time would always prove correct by that watch, though differing from every other timepiece present. The medium's eyes were fast closed.

In 1876, while in Pendleton, Or., a medium informed me of my mother's death in England, more than four hundred miles away. Some days after a letter arrived confirming the message. There was no telegraphic communication except the spirit telegraph.

On one occasion my theological medium hopped lightly upon the dining room table and danced a jig with the agility of a professional clog dancer. On awakening he would not believe he had done any such thing; for he had never even attempted a quadrille in his life.

In 1862, while I was editor of The State Republican at Eugene City, I attended a seance near Albany, where a little boy medium in a trance walked backward with his hands on a heavy dining room table, which followed him, and two strong men could not stop it. In attempting to do so one man pulled a leg from the table by placing his foot against the door facing, but boy and table went through into the kitchen. On that same table, with no one near it—unless that one was invisible to mortal eyes—an accordion would play a tune, seemingly of its own volition, in plain sight of the assembled company, much to the delight of Spiritualist but to the utter confusion of the doubters and devil theorists.

In those days the phenomena was admittedly genuine, as W. L. Thompson will testify, in many phases in the Willamette valley. But the prevailing trend of thought among the early pioneers was not generally of a very spiritual nature, though many came to a knowledge of the fact of immortal life by these manifestations, and many of those converts to Spiritualism, by compulsion, as it were, lived and died true to the faith of knowledge and bettered by the knowledge thus gained. Many still live in the flesh who would not exchange the blessed truth that the dear immortals have labored so faithfully to give us for all the theories of all the churches.

For it is an undeniable fact that the counsels of our angel visitants have been, when understood, uniformly of a nature to make us better citizens here and better qualified to enter upon honorable citizenship in higher realms hereafter.

These and many incidents had much to do with confirming me as a

Spiritualist, but I date my awakening to the grand harmonial philosophy of Spiritualism to reading the masterful books of A. J. Davis, Judge Edmonds, Robert Hare, Robert Dale Owen and others. Truly yours,

J. MARION GALE.

Bangor, Wash.

## THE PSYCHIC PATH.

As soon as man touches the "Psychic path" That leads in the "Heavenly way," He progresses by sight and not by faith, Gaining righteousness day by day; His life in public and private alike, Will be earnest, honest and true, Practice and precept will join hand in hand As duty may call him to do; Through the varying changes of each hour He new lines of service will find, While love for his neighbor will not be least Of the debt that he owes to mankind; And through faithful effort to stem the tide Of error and bigotry's sway, His work will receive its promised reward (The coming millennium day).

JAMES T. MORRISON.

Ithaca, N. Y., Feb. 11, 1897.

## New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

—Free to our Readers.

Our readers will be glad to know that the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. We have the strongest testimony of many ministers of the gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.



THE KAVA-KAVA SHRUB (Piper Methysticum.)

In the New York Weekly World of Sep. 10, h, the testimony of Rev. W. B. Moore (D. D., of Washington, D. C.) was given, describing his years of suffering from Kidney disease and Rheumatism, and his rapid cure by Alkavis. Rev. Thomas Smith, the Methodist minister at Cobden, Ill., passed nearly one hundred gravel stones after two weeks' use of Alkavis. Rev. John H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' service, was struck down at his post of duty by Kidney disease. After hovering between life and death for two months, and all his doctors having failed, he took Alkavis, and was completely restored to health and strength and is fulfilling his duties as minister of the gospel. Mr. R. C. Wood, a prominent attorney of Lowell, Ind., was cured of Rheumatism, Kidney and Bladder disease of ten years' standing by Alkavis. Mr. Wood describes himself as being in constant misery, often compelled to rise ten times during the night on account of weakness of the bladder. He was treated by all his home physicians without the least benefit and finally completely cured in a few weeks by Alkavis. The testimony is undoubted and really wonderful. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis and was promptly cured of kidney disease and restored to health. Many other ladies also testify to the wonderful curative powers of Alkavis in the various disorders peculiar to womanhood.

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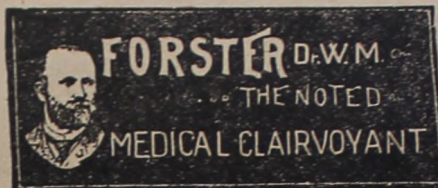
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IMOGENE C. FALES.

Mrs. Fales is the general secretary of the American Co-Operative Union, her headquarters being at Bensonhurst, N. Y. She is also an able speaker on ethical subjects, and may be heard at New Century hall, 509 Fifth avenue, every Sunday afternoon at 3 o'clock.

### The World of Psychics and Liberal Thought.

Ex-Gov. Waite of Colorado has no faith in unrestricted woman suffrage as the following from his letter to the New York World on the subject of woman suffrage in his state will show. Theoretically, he says, women may have a right to vote, but in his opinion there are dangers attached to the practical outworking of the theory. He says: "But great as are the confessed evils of manhood suffrage, the evils of unrestricted woman suffrage are more than double all the evils of manhood suffrage. As to ignorance, the wife and daughters of the ignorant and degraded poor know far less than the husband and sons, who, without school education, learn something from intercourse with the world, which avenue of information is practically denied the wife and daughters. It is well known that the bulk of church membership is composed of women, and that women are susceptible to ecclesiastical influence in far greater degree than men." The governor details instances in which the woman vote has been controlled by the church, and, remarking that some see in unrestricted manhood suffrage a possible cause of revolution, he concludes: "From war, pestilence and famine and from unrestricted woman suffrage, good Lord, deliver us!"

A New York writer has found a scientific title for that class of fiction known as the "dime novel." He calls it "submerged literature."

The congress of mothers which gathered in Washington a fortnight ago was a significant event.

For the first time in the history of Judaism a woman has acted as a rabbi. Sinai temple in Chicago, which, under Dr. Hirsch, has led the way in the liberal Jewish movement, was the scene, and Mrs. Hannah G. Solomon was the woman. Mrs. Solomon is a prominent figure in Jewish circles.

Countess Wachtmeister got mad at Mrs. Eliza Burt Gamble in Detroit the other day and a scene was narrowly averted. "Blessed are the meek."

The South Carolina house of representatives has passed a graduated income tax bill, and also a bill requiring all business or professional men to pay a license, including ministers of the gospel. This is an admission that preaching is a means of earning a livelihood. Can a state in the face of this make a Sunday law without being accused of class legislation?

An exhibition of hypnotism was given at the home of Police Inspector McCullagh of New York. Dr. Carleton Simon and Dr. James R. Cooke being the operators. Police Inspector McCullagh takes great interest in all occult experiments.

Miss E. A. Hinman of Hartford, Conn., made an address in reply to a paper read at a previous meeting by Miss Burr on "Theosophy and Spiritualism."

James Bergman, a botanist, of St. Louis, dreamed that he would die on the third day succeeding his dream. Promptly on the day named he departed this life.

The various societies of the Grand Rapids, Mich., Spiritualists will hold a union meeting on March 27 and 28 in commemoration of the forty-ninth anniversary.

Miss Gertie Tressler of Knoxville, Iowa, had a dream that so impressed itself upon her mind that she followed the instructions the next day, and in the rear of the yard found buried under a tree a tin can containing \$600. She says she had dreamed of the money before, but her visions were not clear enough to enable her to locate it. The family is at a loss to know how the money came in the yard, and the only explanation the young woman will hazard on the subject is that it was placed there by an uncle now dead.

Shakespeare says: "There is a destiny that shapes our ends, rough hew them how we may." Intentions or motives therefore ought to count somewhat in the judgment we place on conduct, but this is rarely the case. Men are judged by their actions rather than by their intentions. This is pure sophistry.

It is reported that many Spiritual seances are being held at Findlay, O., many of the leading people of the city being among the believers.

Rev. William Loyd, D. D., pastor of the Central Congregational church in New York city, told his congregation that he did not believe that Balaam's ass spoke to the prophet. Good bye, William.

"Rights of Man," Vol. 1, No. 1, published weekly at Minneapolis, Minn., by C. St. John Cole, is the latest contribution to the field of socialistic and occult literature. Mr. Cole is well equipped for his new field of labor.

Mr. Frank Walker, state agent for the National Spiritualists' association for New York, has issued a call for a state convention to be held in Syracuse April 13, 14 and 15, at which time the proposed organization of the forces of New York state will be effected.

There will be a grand massmeeting of the N. S. A. on March 19 and 20 in the Spiritualists' Temple, Prospect avenue and Jersey street, Buffalo, N. Y. Prominent speakers and mediums are to be present.

The 50th anniversary of Modern Spiritualism, which is to be held in Rochester, N. Y., in 1898, will be of international interest and character.

"Messiah" Teed of "Koreshanity" fame is involved in a tangle of lawsuits.

A woman named Kate Sullivan, residing at 792 Washington street, New York city, was incarcerated at Bellevue insane hospital the other day because she persisted in saying that she saw the spirit of her dead mother.

Send for the Occult Science Quarterly as a crusading agent.

Dr. Osgood Mason, a New York hypnotist, is also a believer in automatic writing or drawing. Among instances he gives the case of Mrs. Juliette T. Burton, the wife of a physician from the south, who came to New York to be under his treatment. Mrs. Burton, he says, was a woman of refinement, education and excellent literary ability. Dr. Mason knew her well, and her "honesty, good faith and strong common sense were conspicuous." Many of the best articles, he tells us, were "prepared without conscious effort of her own, either physical or mental; she simply prepared pencils and paper, became passive and her hand wrote. She knew that she was writing, but of what was written she had no knowledge until she read her own manuscript." Mrs. Burton had no talent for drawing or painting, but given a brush and a canvas and she could beat Madam Dis de Bar on her own ground. Dr. Mason insists upon it that her drawings were not crude, "but were strongly characteristic." He remembers one drawing in particular—a man's head, about half size, with full flowing beard. Under close examination through a reading glass the beard was seen to be made up of exceedingly minute faces of sheep! Although she had never painted in oil and had no idea how to mix colors, yet at a single sitting in a darkened room she "produced a head of singular strength and character and possessing at least some artistic merit."

A wave of Theosophy has struck Los Angeles, Cal.

### DR. TEAGUE'S WONDERFUL DISCOVERY.

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Mr. Harry French, who is in the employ of the Grand Rapids Mortgage Loan Company of Grand Rapids, Michigan, obtained his first supply of Ripans Tablets from Messrs. White & White, druggists, at 99 Monroe street. Mr. French writes: "For three years I was bothered so with dyspepsia that at times I was most miserable. I consulted three different doctors about it, but none could do more than give temporary relief. I purchased a lot of different stuffs, all of which was warranted to cure, etc., but none helped me. I thought my case was different than any other person's, and thought that the rest of my life would be spent in misery. I finally read a Ripans Tablets ad and became convinced that Ripans Tablets might help me. I have been using them now for some time and always carry one of those convenient bottles in my vest pocket. The Tablets have helped me wonderfully. I now eat whatever I want and Ripans does the rest."

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

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## PSYCHISM.

## REMINISCENCES.

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J. MARION GALE.

Bangor, Wash.

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As soon as man touches the "Psychic path" That leads in the "Heavenly way," He progresses by sight and not by faith, Gaining righteousness day by day; His life in public and private alike, Will be earnest, honest and true, Practice and precept will join hand in hand As duty may call him to do; Through the varying changes of each hour He new lines of service will find, While love for his neighbor will not be least.

Of the debt that he owes to mankind; And through faithful effort to stem the tide Of error and bigotry's sway, His work will receive its promised reward (The coming millennium day).

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Ithaca, N. Y., Feb. 11, 1897.

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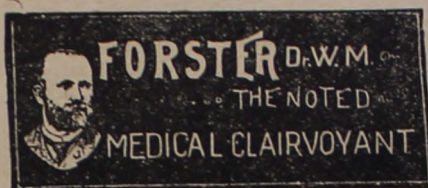
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cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. We have the strongest testimony of many ministers of the gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.

In the New York Weekly World of Sep. 10, the testimony of Rev. W. B. Moore D. D., of Washington, D. C., was given, describing his years of suffering from Kidney disease and Rheumatism, and his rapid cure by Alkavis. Rev. Thomas Smith, the method at minister at Cobden, Ill., passed nearly one hundred gravel stones after two weeks' use of Alkavis. Rev. John H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' service, was struck down at his post of duty by Kidney disease. After hovering between life and death for two months, and all his doctors having failed, he took Alkavis, and was completely restored to health and strength and is fulfilling his duties as minister of the gospel. Mr. R. C. Wood, a prominent attorney of Lowell, Ind., was cured of Rheumatism, Kidney and Bladder disease of ten years' standing by Alkavis. Mr. Wood describes himself as being in constant misery, often compelled to rise ten times during the night on account of weakness of the bladder. He was treated by all his home physicians without the least benefit and finally completely cured in a few weeks by Alkavis. The testimony is undoubted and really wonderful. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis and was promptly cured of kidney disease and restored to health. Many other ladies also testify to the wonderful curative powers of Alkavis in the various disorders peculiar to womanhood.

So far the Church Kidney Cure Company, No. 423 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the LIGHT OF TRUTH who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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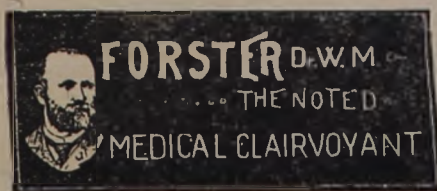
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The Pacific Coast Spiritualist of December 30, 1893, says of Dr. Forster:

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LADIES, If you have superfluous **HAIR ON THE FACE** send for new information how to remove it easily and effectively without chemicals or instruments. Correspondence confidential in plain sealed envelope. Mrs. M. N. PERRY, B-78, Oak Park, Ill.



## Voice of the People.

## MY LITTLE GIRL.

Special Minutest Piece in the New Orleans Times-Democrat.

My little girl is nestled  
Within her tiny bed,  
With mother's fingers pressed  
Around her tiny head;  
She lies so calm and still;  
She breathes so soft and low,  
She calls to mind a lily  
Half hidden in the snow.

A weary little mortal  
Has gone to slumberland;  
The furies of the world  
Have caught her by the hand;  
She dreams her broken doll  
Will soon be mended there,  
That looks so melancholy  
Upon the rocking chair.

I kiss your wayward tresses,  
My drowsy little queen;  
I know you have caresses  
From floating forms unseen;  
O angels, let me keep her  
To kiss away my cares,  
This darling little sleeper  
Who has my love and prayers.

## HOW THE CLIMBING VINES TURN.

In the Light of Truth of March 6, a contributor in answering the question "Why do climbing vines always turn toward the rising sun?" says: "Years ago I tried to settle this question in my own mind, and experimented as well as studied, and came to the conclusion that the atmosphere was the primary cause of the phenomena."

He adds: "If we plant a vine south of its pole in this latitude it will first start to wind toward the setting sun." This question and explanation reminds me of two things that I have seen in print.

A little girl who had never seen the light of day had her sight restored by a surgical operation at the age of 12. She was shown her mitten but had no idea what it was. Upon touching it with her hand she instantly recognized it. They told her the color of it was red.

She had no idea what a neighboring house was. They told her it was a house and that the color of it was brown.

"Oh, yes," she exclaimed, "I will remember that mitens are red and houses are brown."

The other thing referred to is the following. A scientist asks the question: "Why is it that when you fill a glass globe as full of water as you can and then gently put a live fish into it the water will not run over?"

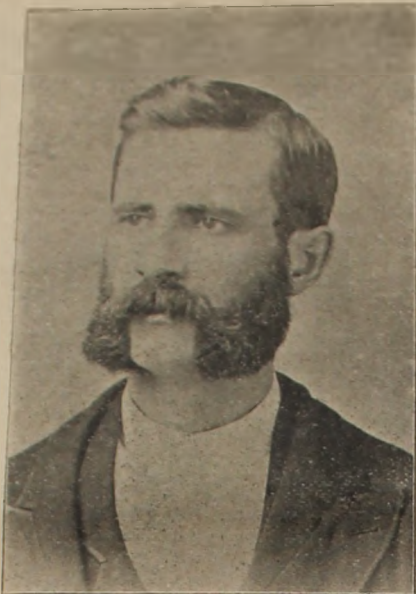
The conundrum went the rounds of the press and many answers were given, and as they differed greatly some one asked the scientist for the true explanation. His explanation was that he did not think the statement was true; that he had never been able to put a fish into a full globe without slopping the water over.

Now that's what the matter with this climbing vine question. In the first place the proposition that the vine turns towards the rising sun is meaningless. Two of the commonest vines in cultivation are the common cultivated morning-glory and the hop. The former, if the tip end of it happens to be on the south side of the string in the morning, turns towards the east, or the rising sun, then to the north, then to the west, and then around to the south again.

The hop vine, if the tip end of it happens to be on the north side of the stake in the morning, turns towards the rising sun, then to the south, then to the west, and thence to the north. The morning-glory represents the thread of a right-handed screw, while the hop vine represents the thread of a left-handed screw.

If any man ever saw a tame morning-glory and a hop vine winding the same way, he has out-travelled me.

Now I have a conundrum. Why do climbing vines not always turn the same way? Why are flowers not always white? A. J. KNISELY.



F. CORDON WHITE.

Mr. White is one of the most popular test mediums in the West and Middle states of our union. He is also a favorite on account of his modesty and gentlemanly deportment.

## HONOR TO WHOM IT IS DUE.

Editors Light of Truth: In Light of Truth of Feb. 27, page 9, is an article embodying 24 blessings of Spiritualism. I am not aware where you copied this series of affirmations, but I am the author. I wrote them in 1878, verbatim just as you published them, over 18 years ago. Different ones have utilized them since then, lecturers and writers, usually without any credit to me. And now they turn up again in Light of Truth without being credited to the author.

WM. EMMETTE COLEMAN.

[We received it as a time-worn newspaper clipping, sent by a reader who had been cherishing it for years.—Ed.]

## TRAINING SCHOOL AND CAMP-MEETING.

The National Spiritual and Religious Camp association will open a training school for speakers and workers at Maple Dell park, Mantua Station, O., June 1, 1897. Under the direction and supervision of Rev. Moses Hull, assisted by Mattie Hull, Rev. A. J. Weaver and others as teachers. The session will continue forty-five days, to July 16th. The regular camp session of the season will open July 18 and continue until Aug. 23. Prominent speakers and mediums are being engaged, and we look forward to one of the most successful sessions ever yet held.

For further information of either of the above address Mrs. L. J. King, Cor. Sec., Box 45, Mantua Station, O.

## DIGESTOS

## DYSPEPSIA TABLETS.

Bowne, Mich., Dec. 24, '96.

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

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

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Detroit, Mich.

Friends, don't fail to write those chain letters. That is the soul of the crusade.

## BOOK LIST.

No 1.

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

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The New 'Ola, the secret of mediumship. A handbook of white magic. Paper 50 cents.

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Real Life in Spirit Land. Cloth 75c; postage 12c.

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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.

#### QUERIES.

1. I desire to know if it is the opinion of leading Spiritualists that all human souls when they enter earth-life are originally equal, differing only in the conditions, circumstances and environments of life in which they may be placed? I notice that Lord Bacon in his admirable essay on "Death" says: "For the souls of idiots are of the same piece with those of statesmen, but now and then nature is at fault, and this good guest of ours (the soul) takes soil in an imperfect body, and so is slackened from showing her wonders, like an excellent musician, which can not utter himself upon a defective instrument."

2. When a person gives up the ghost peacefully upon his own bed, it is easy for the spiritual body to disengage itself, but when one meets with a sudden and violent death the corporeal body is perhaps blown into thousand pieces and scattered in every direction, as in a dynamite explosion, how then does the spiritual body act in such cases?

3. Will the stores of knowledge and wisdom gathered, perhaps with great labor and care through many years and amid many difficulties, by the sage or philosopher, be available to any extent in the world of spirits—G. W. Harper, Anchorage, Wis.

#### ANSWERS.

1. For a reply to the first question read Chapter X of Psychic World, now running in a serial in Light of Truth.

2. Whether peacefully or by dynamite the disintegration does not affect the spirit. In the first instance the spirit rises or falls away from the body; in the latter the material rises or falls away from the spirit, the latter remaining intact in the place it held at the moment of the accident, often surprised to know what has happened, until quieted down by the disturbance or momentary shock it has caused. Clairvoyants claim to have seen spiritual parts follow the material when the body has been torn assunder and slowly attracted to each other again as soon as the fragments have come to rest, but this must have been an optical illusion, as we know clairvoyance is subject to distortion as well as material sight; for spirit once individualized is indivisible. On it depends immortality. It is a fixed law—man being an individualized law or force center—a little universe in himself. But it is possible, however, that a spirit's aural or magnetic covering may be momentarily torn from him and reattracted to its own, for this is subject to change, from dark to bright, as in the case of growth from an earth-bound to an angelic condition. Otherwise there can be no divisibility, for that would imply other divisions as well.

3. All knowledge gathered on the earth plane is available in spirit, for the lower spirits must learn all that earth can teach before they are enabled to rise above it, for in that knowledge lies the power to accomplish. It is not the knowledge per se, but the soul force it generates that aids the spirit upwards—the effects of this knowledge—for every exertion made, whether through study, labor, forgiveness, self-denial, love acts or sympathy, the mortal or spirit adds to his soul or interior self; and according to the enlargement of this over the

exterior or spirit body, it overcomes the material law of gravity—soul substance being superior to matter or its semi-material covering, the spirit body. The soul is but a spark at birth, but containing all the attributes of life as a whole, it lends consciousness to the spirit and sensibility to the body. The mission of the soul (man) is to overcome the material tendencies or force of the spirit and body (these being synonymous); i. e., of his lower self, which addendum is needed for individualization, for without it the soul would return to its original fount. But once conceived it is immortal. Now its future happiness depends on its own exertion in climbing over the material that covers it or holds it to matter. The exercise of reason and love are the best mediums with which to accomplish this. In reason is included education rightly applied, temperance, decency, refinement, purity, and everything that is elevating to self. In love is included charity, benevolence or anything that is beneficial to others. Nature is progressive; thus man must be; nature constantly gives, so man must imitate her. In doing so consistently he becomes an individualized intelligence, freed from the influences or imprisonment of matter as it is the destiny of every incarnated soul.

Questions—Will you kindly inform me if the human soul exists before its material body? Does the soul know everything about the planetary system in which it abides and has nothing to learn? Are all souls spotless—even those in the body of a murderer, as some writers affirm.—J. O. Johnson, Deer Creek, Minn.

Answers.—A soul can not exist before its material body, from the fact that it can not exist as an individualized entity independent of matter. It must develop a spirit body, which is fundamentally a material entity, as an abiding place or a medium of operation. The two make the human being—called a spirit after death. Now this spirit body becomes the real man, the soul or divine spark lending it consciousness, sensibility and motive power. Of course, the soul is the law, but is not always the ruler. The exterior man has to be spiritualized in conformity with the divinity of this law center, the divine impulse being consistent or absolute in the direction of purity and goodness. Thus "no soul is ever lost"—soul standing for the whole man in this sense. The soul or interior consciousness is therefore spotless. It must be to achieve its aim; for if it could become in the least tainted it could also become totally depraved, and there would be no final redemption. So it is not the soul that commits murder, but the animal nature of man, misusing its soul consciousness for such effects. The soul always regrets when it has been overcome in warring against an evil deed of its exterior self, this regret being the so-called bad conscience which a man feels after an unspiritual act. And the regret is more keenly sensed than the warning, because in revenge the outer man is strong, but weakens after the act, and thus the remorse or sorrow that follows. So far as knowledge of the planetary system in which the soul abides is concerned, depends on its experience or studies as a mortal or spirit during maturity. Experience teaches.

Question.—I and a friend obtain independent slate-writing, but can not obtain results at every sitting. Why do we sometimes fail?—S.

Answer.—Why do all mediums fail at times, even the best? To obtain slate-writing requires a combination of elements, a spirit or a number of spirits who know how to manipulate these elements and a medium or two to operate through for physical or material effects. This trinity has to be in exact harmony when sitting for results. Often the spirit who understands

the law is not present—one reason for failure. At another time the medium may not be in proper trim, especially when depleted of vital fluid from some cause. Then again the atmosphere does not furnish the needed elements to complete the battery, being meagre in electricity. So have patience, and when no results are obtained pray for better luck next time.



CARRIE FULLER WEATHERFORD.

Mrs. Weatherford is not only a good speaker, but is also very fluent with the pen. She is an active worker and carries a good influence into her surroundings. Her heart is in the cause.

#### INTERESTING PSYCHIC PHENOMENA.

Rev. Henry Blanchard writes that an honored lawyer of Portland, Me., relates the following:

"Captain F—, the brother of my informant, was killed in the battle of Gettysburg. The night before its occurrence the former dreamed that he was shot in the stomach while leading his company into battle. This had such a depressing effect upon him the next morning that his colonel noticed it, and told him to go to the hospital, thinking he was sick. But Captain F— refused, saying he would not desert his company at that critical moment, as he was not sick, but only depressed from the effects of a dream, which he then related. In verification of the dream he was shot that morning in the stomach and died almost immediately, and as related by the colonel later. The news was telegraphed to his brother in Portland, who started at once to reclaim the body. After much difficulty he found the same and took it home for burial.

About the same time another brother from a distant town arrived at the home of Capt. F. and said that he had come in consequence of a dream related to him by a neighbor, saying she had dreamt that Capt. F. was killed in battle and that his brother in Portland had gone for his body. This brother was then told that he had not come in vain, for it was true.

The question for scientists to consider is, by what laws did Capt. F. dream of his coming death, and the woman dream of the facts as related after the event, not knowing of them by any mundane agency?

#### FOR NERVOUS PROSTRATION USE HORSFORD'S ACID PHOSPHATE.

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- C. W. V.—There is no spirit photographer in this city, nor do we know the address of one elsewhere at present.
- Mrs. M. T. Allen of 1004 W. Chase street, Springfield, Mo., has established a Silver Chain Circle, a new and interesting feature in Spiritualism.
- The party with the broken hip at Hartford, Conn., who sent a dollar for his subscription, will please send us his name and address, which he omitted to do.
- The American Health club has issued an address on medical legislation to the people of Massachusetts, copies of which can be obtained by addressing the above at 120 West Concord St., Boston.
- Work wanted in a Spiritualist family by a man 29 years of age. Offers good reference and performs all kinds of labor, thus would prove an all-round helper on a farm or in a wholesale house. Address N. C. Roos, Box 206, Vasa, Minn.
- Mrs. Dora Towell of Benyon, Neb., desires some information concerning the spiritual manifestations taking place in the presence of John Wesley or at the Epworth parsonage in the interest of the cause at Benyon. Also a copy of "Was Lincoln a Spiritualist?" Any one able to accommodate her may be instrumental in creating a spiritual revival in that center.

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Passed to spirit life March 1, Mrs. S. B. Pulea of Cambridge, Mass., aged 62 years and 17 days. Mrs. N. J. Willis delivered the funeral address.

Mrs. Callista Doty passed to the beyond from her late residence, No. 52 E. 54th street, New York city, on Wednesday, Feb. 17th, aged 69 years.

Passed to spirit life at Flushing, Mich., Mary Crank. Funeral services were held at the residence of her daughter and son-in-law of the above-named place, Mrs. A. E. Sheets officiated.

Passed to the higher life from his residence at Yorkville, Mich., Daniel L. Johnson, Feb. 19th. In his 67th year. He became a believer in Spiritualism through the mediumship of his brother, Dr. P. T. Johnson, of Battle Creek, Mich., and was a firm believer and advocate of its philosophy ever since. He leaves a wife and three daughters who mourn his loss.

Mrs. Alzina A. Pierce of San Diego, Cal., who passed to the higher life Jan. 16th, was 73 years of age and had been a Spiritualist more than 40 years. By her generosity while living she showed her faith and love for the cause of Spiritualism. She gave large donations of property to the First Spiritual society of San Diego, thus setting a most praiseworthy example to other Spiritualists. Her funeral was attended by a number of Spiritualists, members of the G. A. R., W. R. C. and prominent citizens. Rev. Mary Morrill of the First Spiritual society conducted the services, and her guides were eloquent.

Mrs. Evelline Goodman, a widely known medium in Michigan, passed to spirit life on Feb. 22, 1897. She, together with her husband, Dr. T. C. Goodman, and son, had lived in Saginaw for many years. She was wonderfully gifted as a test and business medium. She was a quiet and retiring lady, always endeavoring to avoid notoriety. Her services were always in demand and she convinced a great many of the truth of Spiritualism and of spirit return. She had been sick for nearly four years and often expressed herself as ready and satisfied to enter into the higher life whenever the conditions were ready, and upon the day of her funeral a communication was received from her expressing her happiness as a result of her changed condition. She leaves a husband, son, two brothers and two sisters in earth-life. Mrs. Martha E. Root of Bay City delivered a very beautiful address at her funeral. \*

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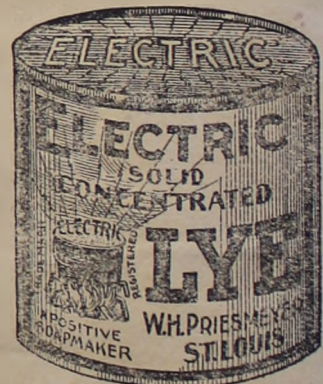
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