

Light of Truth

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NO. 13.



MRS. C. D. PRUDEN.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. COLSO

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CORRESPONDENCE

RICHMOND, IND.—Mrs. Anna E. Thomas delivered four lectures here, followed by a large number of tests at each meeting. Her ministrations have proved a successful one.—E. E. Parker.

PEORIA, ILL.—Mr. William Worthy of Forest City, and Miss Minnie Brown of Peoria were united in marriage Thursday evening, March 11, at 312 Fayette street, Rev. Dr. Benton officiating.

ROCHESTER, N. Y.—The forty-ninth anniversary will be celebrated here in grand style on March 28th, 29th and 30th, at Fitzhugh hall. Programs of exercises may be obtained of G. W. Kates, chairman of committee, 97 Ed- enburgh street, Rochester.

CINCINNATI, O.—Mr. and Mrs. Hatfield Pettibone are giving phenomenal seances at the Odd Fellows' Temple, Fourth and Home streets; also private seances at 320 Elm street. Spiritualists are requested to be present for the purpose of making preparations for a mass meeting April 4-5.—E. B.

NEW CASTLE, PA.—A Spiritualist society has recently been organized in New Castle, Pa. Lecturers and mediums knowing themselves to be passing near or having other engagements in our vicinity would greatly favor by corresponding with the secretary.—C. M. Hunt, 111 Crawford Ave.

DELPHOS, KAN.—The First Society of State Spiritualists and Liberals will hold their next annual camp meeting commencing Friday, Aug. 6th, and continuing until Monday, Aug. 23d, at Delphos, Kan. Mediums, lecturers and those who would like to attend are requested to write at once. Address either J. N. Blanchard, president, or G. N. Richardson, secretary.

BUFFALO, N. Y.—Mrs. A. E. Sheets writes: The work in the Temple is moving along satisfactorily. The present month E. W. Sprague, the state missionary, was here two days and left a fine record. The interests of the Grand Lodge campmeeting, which opens July 25, calls me to Michigan, April 1st. We hope to have a Michigan state missionary in the field soon in the person of G. H. Brooks.—A. E. Sheets.

WHEELING, W. VA.—We doubt very much if Spiritualism has ever been stirred up to such an extent as it is in this city at the present time, and many home circles are being held nightly. D. A. Herrick of Akron, O., many will remember him as the genial chairman at Lake Brady last year, has been with us this week and with his ever faithful control, Tim, has done much toward convincing the skeptical of the truth of spirit return. Ernest Stephens of Columbus was with us one week.—Mrs. Ella Breshaar.

LAKE HELEN, FLA.—Saturday, the 14th, was a red letter day in the records of our camp meeting. Fair weather, good music and interesting addresses by W. F. Peck and George Colby. Mr. Peck described his path from Methodism to Spiritualism; Mr. Colby answered questions, showing up the philosophy of Spiritualism in a clear manner. Dr. Armstrong of Galveston, Tex., and Dr. J. M. Temple, gave tests. Mrs. Twing was called home on account of the illness of her mother. The camp closes March 28th. The effect of the meeting has invited new cottage builders for next season.—H. A. B.

CLEVELAND, O.—The Progressive Thought society will celebrate the 49th anniversary on Sunday, March 28th, at Wieber's hall, 453 Pearl St., cor. Jay. Following is the program: Morning session, 10 a. m.—An address by the Honorable O. P. Kellogg, followed by music, instrumental and vocal, and tests. Afternoon session, 1 to 3 p. m.—Conference. Lecture by

Mrs. H. S. Lake. Interspersed with orchestra and vocal selections. The Children's Progressive lyceum will give an entertainment in the evening of considerable talent. Hoping you may find space to publish our program.—D. Cooper, Sec.

FORT WORTH, TEX.—Mrs. Jennie Hagan Jackson has been lecturing for the First Spiritual Society for the months of January, February and March, and will continue her engagement to May 1st, at which time she goes to St. Louis to fill an engagement during the month of May. Mrs. Jackson's lectures have been of a very high order, many of them upon difficult, abstruse and scientific subjects. Her audiences have been large, intellectual and exceedingly appreciative. She has been treated with great deference by the ministry. Her splendid character, her personal worth and her superior accomplishments has popularized Spiritualism in this vicinity and greatly endeared her to the people.

MINNEAPOLIS, MINN.—The Washington Union of Spiritualists' Association will celebrate the forty-ninth anniversary of modern Spiritualism in their hall, Masonic Temple, in the following order: Beginning at 1:30 p. m. exercises by Children's Lyceum, musicians, Miss Carrie Millward, cornet; Professor Joseph Miller, violin; Miss Rose Miller, vocalist and piano; anniversary addresses by Professor J. O. Barrett, Rev. J. F. Geddes, Mrs. Adeline Eldred, Mrs. C. D. Pruden, Mrs. L. M. Scott, and other mediums. We herewith offer cordial invitation to all societies throughout the state to join us on this occasion. Friends are requested to bring their own lunch; coffee and tea will be served in the hall at 5 p. m. In the evening, 7:30, public psychometric readings will be given by Mrs. Eldred and Mrs. Pruden. We expect it will be necessary to come early in order to secure good seats.—Corr, W. U. S. O.

CLEVELAND, O.—An earnest effort is being made here to interest people in the subject of state organization. Our anniversary on the 28th will be utilized for that purpose and the subject thoroughly discussed. The prejudice against organization is gradually dying out as the saving of expense by systematic arrangements for meetings is considered. Ohio and Pennsylvania will both fall in line in the employment of organizers if it can be proven a success. Other organizations have a revenue from state lecturers. The writer, as a state officer for the Good Templars, had excellent opportunity for studying the economy of working outward from a common center. Our one hundred and fifty lodges in Ohio would not have been organized or sustained but for the efforts of the Grand Lodge officers—their returns paying all salaries and expenses. In a recent trip through a part of Ohio and Pennsylvania we found many Spiritualists willing to entertain speakers and assist in establishing a society in their locality. We succeeded in organizing one of thirty odd members in New Castle, Pa., that now write for terms of speakers. Address the president, Robert McDonel, New Castle, Pa.—Mrs. M. McCaslin.

TOO TIRED TO SLEEP.
TAKE HORSFORD'S ACID PHOSPHATE.

The weariness from brain work and nervous excitement is the most enervating fatigue there is. Horsford's Acid Phosphate quiets the nerves and induces sleep.

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.

SPIRITUALISTS OF NEW YORK.

Arouse to the importance of having a large state convention at Syracuse April 13, 14 and 15. If there are only one or two in a town have a meeting of those from several towns, or a whole county, but be represented. If there is no one in the vicinity able to bear the expense alone of attending the convention, a small contribution from each will make the burden light. One and a third rates on the certificate plan have been made on all railroads.

A fine hall has been secured for the occasion. Headquarters will be at the Vanderbilt hotel, where special rates can be obtained, with excellent accommodations.

Where there is no society have credentials of the delegates signed by those present and sent in soon. Address, FRANK WALKER, Hamburg, N. Y.

A WARNING FROM AN OLD SOLDIER.

Dr. Dean Clarke writes from the soldiers' home at Milwaukee, Wis., as follows: "As a protection to the unwary I ask you to warn your readers against the wiles of one 'Fred' or 'Frederick Bell,' now, as I learn, in Detroit, Mich., deceiving the public in the role of lecturer, clairvoyant, etc., as he advertises thus: 'A psychic teacher, mental spirit medium, and electro-mental healer,' et cetera, ad nauseum. I have documents from courts, church trials and from officers of Spiritualist societies proving him to be an imposter of the most dangerous kind. He disgraced our cause in Denver, then for over a year in San Francisco, then advertised a lecture, 'Why I Step Down and Out of Spiritualism.' Now he is at his old tricks. Warn the public."

THE TERRE HAUTE MEDIUM REVIVED.

The once famous medium of Terre Haute, Ind., Mrs. Stewart—now Mrs. Walling of Santa Monica, Cal.—after many years of hard struggle for an existence for herself and little family, is again holding seances. About six months ago a few Spiritualists at the soldier's home organized a society for the purpose of assisting this lady in regaining her mediumship. Success followed the effort, and she has been improving ever since, but she refuses to sit for persons ignorant of the spiritual science. She is now 52 years old, but it is believed she will regain her old power under the present harmonious conditions prevailing around her. CORWIN PHELPS.

LAKE GEORGE CAMP.

The property of this association has passed into other hands, and a campmeeting will be conducted next summer on altogether different principles from the last. For circulars address S. H. Smith, Lake George, Warren Co., N. Y.

ANOTHER NEW CAMP.

J. W. Dennis of Buffalo, N. Y., announces that arrangements are now being made to establish a new camp of Spiritualists for 1897 on or near Oneida Lake, N. Y.

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.

Nothing like a crusade to further the interests of a cause.



JUDGE A. HAMMOND.

Judge Hammond of Hot Springs, Ark., is a pioneer in our cause, and an ardent student of occult phenomena. His investigating turn of mind made him a good subject for looking beyond effects. A mind trained to weigh evidence is the proper one to investigate the occult, and Judge Hammond has done it well. The unwritten law is the natural sequence of the written—the unseen the one beyond the seen—and he who is proficient in the one is ready to take up the study of the other. Our friend covers the analogue.

—We are still receiving letters asking why this or that communication was not published and when published why not published in whole. We can not answer all these letters and give personal reasons for each case, but will say that that which does not appear is crowded out for want of space, whether in whole or part. We have but one page to spare for correspondence now and carve up the matter on hand accordingly; and then we always have a column or two more than we can accommodate, which of course takes precedence the following week over that which comes in later. But as we show no favoritism in this respect we owe no apologies. The Light of Truth is impartial in all such affairs now and thus recommends itself.

SUPERFLUOUS HAIR CAN BE REMOVED.

"I am free from the mortification of years," writes one lady. "Worth its weight in gold," writes another. Any lady can get this information by addressing Mrs. M. N. Perry, Box 75, Oak Park, Ill. Mention that you saw this item in Light of Truth and you will receive a sealed letter in return.

In a late work issued by Light of Truth press entitled "The Marriage Supper of the Lamb," will be found the first natural and common-sense explanation of the seven last plagues of Rev. xvi which has ever been published. It is in fact the only normal exposition of that wonderful prophetic book, the Apocalypse. For sale at this office. Price, cloth, 35 cents; paper, 25 cents.

A Lost Voice.

Advertising will do a great many things, but it won't bring about the return of a lost voice. The best thing to do is to begin, at once, the use of the sovereign cure for all affections of the throat and lungs—Bronchitis, Asthma, Croup, Whooping Cough, etc. It has a reputation of fifty years of cures, and is known the world over as

AYER'S
Cherry Pectoral.

HUMAN

It is a photograph of a man, possibly a pioneer or a notable figure in the spiritualist movement, as mentioned in the text.

The photograph is a black and white portrait of an elderly man with a serious expression, wearing a dark suit and a white shirt with a high collar. He is looking directly at the camera.

Every key-note of this fiction of law of late century, lock's stantlute conduct any g

It is a photograph of a man, possibly a pioneer or a notable figure in the spiritualist movement, as mentioned in the text.

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A NEW SCIENCE.

HUMAN VOICE PHOTOGRAPHED.

It is now possible to have your voice photographed. Practically the only thing which science can not now do is to produce a picture of the soul. The voice, however, can be obtained by the camera as obviously as if the observer were listening with all his might. The result of experiments along this line by Professor William Hallock, who occupies the chair of physics at Columbia college, have proved the statement with which this article begins beyond the shadow of a doubt.

The photograph in this instance is that produced by plotting the result of the vibrations caused by the voice. Every vibrating body has a certain keynote or pitch to which it vibrates. It will respond to no other note. It is this fact which enables the construction of instruments, for the unerring law of vibration makes possible absolute certainty of calculation. It is necessary in considering Professor Hallock's discovery to bear this fact constantly in mind. But for this absolute certainty, science could not conduct experiments along this line with any guarantee of accuracy of result.

The apparatus of Professor Hallock is very interesting and equally simple. In the first place, there is a series of hollow metallic spheres. Each of these spheres differs in size. Naturally, each vibrates to a musical tone, all different. There are available, as it were, all the different vibrations which go to make up a melody that pleases the ears of great and small. Here, then, is the material, and the next thing is to utilize it. Each of these balls, or metallic spheres, has a small hole at one side. Opposite this hole a membranous drumhead is placed. A lighted gas jet is placed on the further side of the drum. This arrangement is entirely toward the point of vibration. Therefore, when the air outside the ball is made to vibrate by the musical sound corresponding to its tone pitch, the membrane also vibrates. Here is the curious part of it.

The vibration is promptly communicated to the lighted gas jet on the further side of the drumhead. The vibration causes the gas jet to jump, and, therefore, one sound of the voice is registered in an objective fashion.

Of course, while it would be very interesting, the mere photograph of a single vibration would be practically valueless from a scientific standpoint. Professor Hallock has, however, utilized his method in a manner that seems destined to prove of very great value. He arranges a series of these spheres, drumheads and lights, so that each one responds to a tone of the musical scale. When the singer strikes C, the C sphere vibrates, and so on throughout the gamut. Thus it may be seen that the voice, the sounds that it means, become matters to be seen rather than heard. In fact, a person who is perfectly deaf could tell, with a little practice just exactly what these gas jets told in the way of music. It has been a very common and equally erroneous expression, from time immemorial, that one had been to see the opera. Heretofore it has only been possible to listen to music, but these experiments of Professor Hallock will evidently render it possible to really see an opera, and at the same time to hear it.

The pitch of a tone depends on the number of vibrations, or the rapidity with which the sound waves follow each other. The loudness of a tone depends upon the extent, the volume, of the sound waves.

In the human voice, the more pow-

erful the air blast the greater is the extent of the vibrations. Hence the louder the sound, the more powerful must be the blast of air that produces it. Therefore it is plain to be seen that the more powerful the note or tone, the more noticeable will be the effect upon the lighted gas jet on the further side of the drumhead and spheres.

The quality of any musical tone depends altogether upon the relative power of the fundamental tone and that of the overtones or harmonics which accompany it. The less the fundamental tone is disturbed by overtones, the clearer and better is the quality of the voice. By means of Professor Hallock's invention a singer may seat himself before the apparatus described and, while rendering a song, may judge by the flaring gas jets exactly the range of his voice. In other words, he can descry every note from the highest to the lowest, as each is sung. He also sees by means of the movement of the gas jets what overtones are present, and by counting these and then comparing the length of the jump of the jet corresponding to the overtones, he manages to gain

in accordance with the facts. The possibility of photographing the singer's voice also renders it possible to give photographic certificates of excellence. One of these days it is likely to become as common a matter to see a photograph of a person's voice in a newspaper as it is of the face. Thus the great singers of the world can give ocular evidence of the power of their singing voices. When a new star appears in the operatic world by means of the Hallock discovery the public may become thoroughly familiarized with his or her singing powers before they have heard the voice.

The result of Professor Hallock's experiments will be, scientists say, ultimately far greater than even the wonderful power it gives to us to see what we have before only heard. It is, these scientists also declare, the beginning of an era of photography whereby not only the human voice shall be photographed, but the thoughts of a person as they are framed in the mind.

Let the spring campaign begin by distributing the Occult Science Quarterly.



PHOTOGRAPHING THE HUMAN VOICE.

an idea of the quality of his voice.

The value of this invention to singers and to those whose profession it is to try voices is inestimable. Heretofore it has, of course, been possible for a person who was a judge of the singing voice and a thorough musician to determine in a measure whether or no the person who sought his opinion could really sing.

It was the judgment formed by knowledge, taste, and long experience which qualified the expert to give an acceptable opinion in the matter. When this opinion has been unfavorable, the person whose voice was tested has sometimes said that it was prejudice rather than a standard of merit which influenced their judge. The result of Professor Hallock's experiments, it is believed, will be this: The voice will receive what is practically a mechanical test; a test none the less accurate, not less professional, than the estimate of the experienced musician would indicate, but one that is absolutely infallible.

The person whose voice is tested with the Hallock apparatus can always have a photograph taken thereof, which will show a power exactly

ARTIFICIAL SOMNAMBULISM.

Two fundamental elements constitute personality—memory and character. In the latter respect, as to character, induced somnambulism is not perhaps always clearly distinguishable from the waking state. It frequently happens that the somnambulist does not relinquish the character which he had before he was put to sleep. The reasons for this are manifold. This does not, however, hold for the second element of personality—memory. It has long been said that memory supplies the chief sign by which the new state may be distinguished from the normal one. The somnambulist, shows, in fact, a curious modification in the range of his memory; the same regular phenomena of amnesia may be produced in a somnambulist as occur in the spontaneous variations of personality.

Two propositions sum up the principal modifications of memory which accompany induced hypnotic somnambulism; first, the subject recalls during his waking state none of the events which happened during somnambulism; and second, on the other hand, when put in the somnambulist state he may remember not only the previous somnambulist states, but also events belonging to his waking state. It follows that memory attains its maximum extent in somnambulism, since it then embraces two psychological existences at once, as the normal memory never does. It may even be remarked that the somnambulist, when he endeavors to recollect certain particulars, has better memory than has the same person awake. Gurney has shown, moreover, from studies of hysterical patients, that somnambulist states may persist in the waking life, that the somnambulist ego, the second condition, is not always completely effaced when the waking state returns, but survives, co-exists with normal thought, and gives rise to complex phenomena of division of consciousness.—Alfred Binet, in Appleton's Popular Science Monthly.

FOR LOVERS OF FLOWERS.

We know we will be thanked for bringing to the notice of our readers the offer of Miss C. H. Lippincott, 319 and 323 Sixth Street South, Minneapolis, Minn. Miss Lippincott is the pioneer seedswoman of America and her varieties can be depended upon as the hardest and most beautiful. For six cents in stamps and the addresses of two friends you will receive one packet each of Sweet Peas, Nasturtiums and Royal Show Pansies, Miss Lippincott's book, "Floriculture," (how to grow flowers from seed) and her complete and handsome catalogue.

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 Olive street, Los Angeles, Cal.

Who is doing most for the cause of Spiritualism? The company which is sacrificing its means to bring it before the world in a respectable manner. Will its mission be acknowledged by the support it deserves? It is to be hoped.

No Act of man, no Thing (how much less the man himself), is extinguished when it disappears; through considerable time it still visibly works, though done and vanished.—Carlyle.

Never was there such an opportunity offered for a crusade to boom Spiritualism. Don't miss the chance.

ORATORICAL PRIZE CONTEST.

The first of "The Angell Prize Contests" in Cleveland, O., will take place in Army and Navy hall, Sunday evening, April 4th. The contestants are ten of the best elocutionists, members of the young folks' "Bard of Mercy" of the Children's Progressive Lyceum. The prize is a beautiful sterling silver medal issued by the National Humane Association headquarters in Boston, Mass. The judges are to be selected from Cleveland's most prominent citizens. Mr. Harry Garfield, the president of the Cleveland Humane Society, is to be invited to preside.

THOMAS LEES.

FLOWER SEEDS FREE—A LIBERAL OFFER!

All of our readers who are interested in flowers and have a place in which to cultivate them, should accept the liberal offer of S. H. Moore & Co., 23 City Hall Place, New York, who agree to send their charming magazine, The Ladies' World, on trial six months for only 20 cents, and 306 varieties of Choice Flower Seeds free with every subscription. See their advertisement on another page of this issue.

THE OGGULT.

OBSESSION.

A MARVELOUS ENIGMA UNRAVELLED BY HYPNOTISM.

A Victim and a Medium—Great and Important Lesson.

"With us this kind of talk can lead up to but one conclusion," resumed Dr. Grace. "Necessarily we attribute these various trances to a variety of obsessions, or, as the mass of people call them, 'possessions.' Possessed by a devil or an angel, perhaps by an intermediate influence, is the condition of all men and women, some of whom are controlled by one class for good, others by another class for evil, and a third division by alternations of good and evil, whence their diverse natures. Mr. A. is invariably amiable; Mr. B. invariably morose; Mr. C. pleasant today and unutterably cross tomorrow; Mr. D. good natured by an effort only too apparent—each exhibiting a disposition not wholly natural. How are we to account for this great diversity in beings of the same species? Only through their spiritual environment. I reply, and hypnotic progress is daily confirming this view.

"Science has its own theory on the subject, a straight-laced idea that nothing is to be accounted for outside of those rules which it has demonstrated. To this idea science has held through all history, suffering a score of defeats with stolid indifference so long as it could register a single triumph in accord with its own dictum. It has done less to cure insanity than to aggravate its paroxysms, as I am prepared to prove on the demand of any reputable practitioner in the art of healing.

"An incident relating to double consciousness was related to me since our last conference. A gentleman I will call Mr. Amelee—that being very near his name—awoke one morning within the past year and found himself in a strange bed in an unfamiliar room, the furniture and fixtures of which were quite elegant, but the gentleman was quite sure he had never seen any of them before. Where was he? He hadn't the remotest idea, feeling sure he had gone to bed over night in his accustomed sleeping apartment at home. But now he heard the hum and roar of the city traffic and hundreds of strange voices, whereas his residence was in a quiet suburb, far removed from the maddening crowd, and there were many puzzling circumstances attendant.

"He arose and looked out upon the street, finding everything as strange as if he had been suddenly transported to another planet. He saw nothing familiar, nothing to remind him of any place with which he was acquainted. His clothing and valise were there, and he dressed, scanned the premises, concluded he was in a hotel and descended to the office.

"'Good morning, Mr. Garland,' said the clerk, 'I hope you are well.'

"'Good morning,' replied Mr. Amelee, 'but you have mistaken the person. My name is not Garland.'

"'Indeed! What is it then? You are registered as John G. Garland and have been more than two weeks under that name. Is it an alias?'

"The question was embarrassing, for Amelee is a gentleman and despises subterfuge. He showed his confusion painfully and this put no better phase upon the matter.

"'I do not know how to explain,' he answered, 'for I am completely at sea. I have been her more than two weeks, you say. Please let me see if there is a mistake in the register, for I think I spent the day yesterday at my business at home.'

"The original entry was found, and there it was plainly written, 'John G. Garland, Pittsburg, Room 47,' with the date against it.

"'Where am I? In what city?' asked Amelee.

"'In New Orleans, at the St. A—Hotel. You came here sick, but our doctor soon had you all right, and during the past ten days you have seemed to enjoy life with the best of them. Have you been doing this unconsciously?'

"'To the best of my knowledge and belief I have, if at all, but can realize nothing you say. Let me think.'

"He sat apart in deep study for an hour, yet nothing came to him but a faint recollection of the man whose name he had assumed, who was an old man when Amelee was a boy, and appeared to him as a very disagreeable person. Finally he asked the clerk:

"'How have I deported myself while here?'

"'Very well, sir; in a gentlemanly style constantly, but, if you will excuse the word, I may add that sometimes you have been a trifle autocratic, insisting upon trifles as if they were matters of tremendous moment.'



"Then by the same power threw him upon the floor."

"This announcement let a ray of light into the puzzled brain of Amelee. 'Autocratic' was the word he had heard his father apply to Garland more than thirty years ago, but why was he, Amelee, now seeking to impersonate the man he and his family once almost hated on account of his overbearing ways? And what interest could be newly awakened in him for this man, who for a quarter of a century had slumbered in death forgotten by all but his most intimate relatives, and by them never really loved? Many questions arose in the man's mind, all equally unsolvable and embarrassing, and he discovered himself in a painful quandary. He found the current date nearly a month ahead of his calculations—an interim of which he had no remembrance—and he must have incurred a fearful bill at the hotel. This was an impression he did not like, but he acted immediately upon its suggestion. Stepping up to the desk he asked:

"'What is the amount of my bill?'

"'Nothing, sir, unless you wish to pay, as usually you have, a day or two in advance. Your breakfast and dinner for today were covered by yesterday's payment.'

"Puzzle upon puzzle! He, James Amelee, had never been in the habit of paying hotel bills in that way. Go-

ing back to his room he counted his cash and found it abundant. Then his mind occurred to his family, his wife and children. Of course they had no idea as to his whereabouts, and he lost no time in writing them a message, well repaid by a joyful response. For many days the man had been referred to as another mysterious disappearance, and his friends had become convinced that he had been foully dealt with. He was 1,500 miles away from home, without the shadow of an excuse for the distance that intervened between himself and his loved ones. How was he to explain the situation to them? He lost no time in starting for home, where he arrived in good health and met a cordial welcome.

"The matter of his aberration troubled his mind, and a few days after his return he called upon his family physician and told all the story of which he was cognizant. The man of medicine was also a man of sense, and he felt very promptly that psychic points of unusual interest were involved in the case. The personation of Garland by Amelee was a curious feature to the physician, he having known the former very intimately; and there

John G. Garland was notorious while in earth-life, but to James Amelee they were especially repulsive. Yet the man in his secondary condition used words like these:

"It was a capital joke on that Puritan, Jim Amelee, to get him drunk, make him familiar with that thing he calls vice, bring him into actual contact with gay women and witness his antics after a season of tony refinement. He was always a fool, like his father before him, imagining everything as vicious that gave pleasure to men and women, and everything virtuous that forced self-denial. Old Amelee wouldn't even take a dose of pills on Sunday for fear his internal state would impel them to 'work,' but worked the son through all the days, nights and Sundays he was in my care and we had a good time, like high-bred, reasonable gentlemen. It did him a world of good.'

"The physician was astounded to hear such words from him, who apparently was none other than the man so mercilessly derided, and it occurred to him to propound some questions. He asked:

"'Who are you?'

"'John G. Garland, of course. Why, Doc B., you know me well. Once I was young Jack Garland, before you were born, but I knew your father then and well remembered when he married Nancy Fillmore, one of the nicest and prettiest girls in the place. In your day the boys made a play with my name and called me Old Jack Around-My-Hat—for short, I suppose—but you were never guilty of such rudeness. Your father was a gentleman, but I couldn't help hating old Jim Amelee, and I knew I could get even with him by playing a joke on his dear prim boy.'

"'You come here as the spirit of John Garland, then?'

"'I suppose that is the truth, but I feel just as real as ever.'

"'Why do you occupy Mr. Amelee's body?'

"'So that I may have the use of lungs and a talking machine that will make my words understood by you. The speaking arrangement they gave me in the other place is not equal to this service, and there is no trouble in using Jim Amelee at any time. He's a milksop and can not resist me.'

"'What do you mean when you say 'the other place?'

"'I scarcely know. Saints and sinners are all together in a country which seems boundless, where they do about as they please in most things, some having larger liberties and a better light than others for reasons I do not understand.'

"'Referring to your own situation, do you have all the light and liberties you want?'

"'No!' in a loud sharp tone; 'by no means, and not half what I'm entitled to. My light is poor and my liberties hampered in many ways, while old Eb Blake, a low cuss who had to be buried by the city, goes strutting about in a perfect blaze of glory and has everything just to his notion.'

"'I remember Blake. He was an honest man, too true to his principles to become rich at anything within the limit of his capability, and he ought to be rewarded for patient endurance and all its cognate virtues. But you have met others in our circle of acquaintance, and among them, I presume, the elder Amelee. How is he situated?'

"'Oh, he's in clover, too, reaping the reward of the righteous man, as the saying is. The same sneaking Puritan all the time, but carrying a headlight that would dazzle your eyes. He never sees me.'

"'Don't you see? How is that! He wouldn't snub an old friend. You see him readily.'

"'Too much so; but I must explain. Old Jim, as I am told, can see only those who have a light as fine or finer

as his. I rank, but the same is gloaming, but the fe have a jol best sport "Can y you pleas ever left "Visit the time see the s compelle same dis mortal. case is t genuine prise s away ar ganism, I have my app enough. "Yo not alw "Wi an ang "I v "Le advant If you "Thi trance normal curred many lief. ness c guidec throu. Garla the g been he su impre were suspe cape trance social Garl cond amia not Dr. I ened er u nulle " "for "Rea any disc year favo caus with as v "I pois only men held the floor how hau leas for wou the he v how doc one phe to a tur: the ing ing of " and " "He its one and mar plal hea

as his. He can see none below his rank, but everybody above him, and the same is true of us poor devils in the gloaming. I see more than I enjoy, but the fellows in old Amilee's rank have a jolly time every moment. The best sport I can get is from mortals.

"Can you visit the earth whenever you please?"

"I've never left the earth at all, for most of the time I'm in the same places and see the same people as of old, and I'm compelled to do over and over the same disagreeable things I did when a mortal. The main difference in my case is this: I can not command any genuine sport unless I am able to surprise some mortal, drive his spirit away and take possession of his organism, and young Amilee is the first I have found who would succumb to my approaches. I've got him sure enough."

"You think so? Perhaps he will not always yield so readily."

"Will you try to prevent him?" in an angry tone.

"I will think of it."

"Let that be all. It will be to your advantage to hold out of such a game. If you do not I will ruin you."

"This was sufficient for one deep trance and Amilee was recalled to his normal state. When told what had occurred he was astounded, and needed many assurances to challenge his belief. At length he saw the reasonableness of the claim and promised to be guided in additional investigation through similar means. Many times Garland tried to take him captive in the good doctor's absence, but, having been warned against these attempts, he successfully repelled them. False impressions and unworthy suggestions were smuggled into his mind, but he suspected their source in time to escape ensnaring influences. Meanwhile trances were frequent under the physician's charge, and it was always Garland who controlled the secondary condition. He became decidedly unamiable when he learned that he could not approach his alter ego without Dr. B.'s permission, and even threatened personal chastisement of the healer unless the interdiction was annulled.

"Why do you seek to make a hell for me?" he asked on one occasion. "Really this man is mine as much as any invention is the patentee's, for I discovered his uses; and when after years of toil I have found a way to my favorite pastimes, you step in and cause a ruction. I will not submit without a desperate fight, and it may as well begin now. Here's for you."

"He stepped forward with fists poised for assault and defense, but only two steps were taken. By a tremendous exercise of will the doctor held him rigid for a moment, then by the same power threw him upon the floor and there held him captive, howling with rage, until he was exhausted. He begged piteously for release. It was offered him in return for a solemn pledge that never again would he approach Amilee unless the physician was present. No, he would give no such pledge, and the howlings were resumed. Directly the doctor fancied two voices instead of one from the prostrate man, and this phenomenon was immediately reduced to a certainty. He heard Amilee's natural voice, faint and weak, requesting the release of the power that was giving him intense pain, apparently tearing him to pieces. Then the gruff tones of Garland answered:

"Not on any terms till you're dead and in hell with me."

"A horrible wail came from Amilee. 'He's surely killing me—ah! oh!' was its final clause. The physician saw but one course—to awaken his subject, and this he did, none to soon. The man was in a pitiable state and complained of agonizing sensations in the head. He was sick for several days,

and after recovery was strongly averse to more trances. They were induced however, as the only apparent means of benefit to him, but never again did the spirit of Garland visit him. Many beneficent spirits occupied his organism from time to time, and they brought healing and peace.

"It is scarcely necessary to enlarge upon this incident. Its lesson, however, is too important to dismiss without a word of comment, and the first thought assumes the form of admonition: Resist the approach of evil spirits by keeping the mind clean and the intentions honest. Criminal suggestion comes unheralded. It must be rejected as we would discard a material snare for the feet; otherwise it may lead to ruin. How many enormities have been committed that were motiveless in the minds of their perpetrators—which their most active agents could not account for afterward? Naturally the plea of insanity is set up and doubtless it is true in more cases than the law takes cognizance of. Often it happens that the murderer is not the man who commits



POLICE INSPECTOR SEES A SPIRIT.

the act of blood, but rather the devilish spirit which possesses him and will afford no release until the damning deed is consummated. The penalty is visited upon the agent of the demon spirit who drove his victim to the crime. Every Spiritualist knows this to be true, and he, above all others, ought to have a sharp appreciation of the fact that if the devil is stoutly resisted he will flee from you. Watch the mind and the heart and entertain none but elevated purposes. These are a sure guard against the approach of ulterior suggestion." T. P.

BUSINESS SUCCESS THROUGH MENTAL ATTRACTION

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

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

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

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

Boom the cause in your town by joining our crusade.

PROPHECY.

PREPARING FOR DEATH.

A SPIRIT SUMMONS.

Inspector William Williams of the Four Courts, St. Louis, Mo., was intensely worried on a recent Monday morning when he appeared at Chief Desmond's office, over a report that he had begun to make preparations for his death on the counsel of a ghostly visitor, who appeared at his bedside on the third floor of the Four Courts Saturday night. He was asked if the report were true, and emphatically replied:

"I have no desire to discuss it at all."

"Do you deny it?"

"I do not; I related the story to a detective and he betrayed my confidence."

"Did you leave with Chief of Detectives Desmond yesterday a document arranging for your pall-bearers?"

festations of some wandering soul.

In the dead of night Saturday the inspector awoke and saw a white figure before him. He recognized it at once as the so-called Four Courts ghost.

"What are you doing here?" he demanded.

"To tell you to prepare. Your death is near at hand."

The figure vanished. The inspector hurried to the door. It was securely locked. He could not sleep, and early the following morning he told the strange story to Detective Smith and made out a paper naming Detectives Ziegler, Bambrick, Smith, Allender, Skidmore, McGrath, Meany and Crowell as his pall-bearers. In closing he said: "This is my last request, as I know my time is short on this earth, as I was notified by the spirit that visited me on the third floor of the Four Courts on the night of February 19, 1897. William H. Williams."

SPIRITUAL COMMUNICATION.

Mankind have been taught, and hence have conceived, that God once spoke to certain men (chosen by himself) of a certain nation, and left the balance of humanity to their own unguided efforts, or to the message which this special nation might see fit to transmit to them.

Hence the idea has taken possession of the human mind that it is no longer possible to hear the divine voice, and, at the best, all we can do is to listen to the echo of his voice as heard through the human transmitter, Man. This, of course, would be better than nothing if it were not absolutely false in its premises. But the fact is, the Supreme Spirit is better than our conception of him. He has not left his messages to be repeated from one generation to another by man, and to reserve eternal silence to himself, but makes a continuous revelation of himself to each generation.

It is much more ennobling and uplifting for us to believe that God, or the Supreme Spirit, speaks to you and to me, and that the fact that he spake to men of old in familiar conversation is but proof or evidence of his continued speaking to all men of all ages.

Because your or my ears may be dull of hearing and our powers slow to apprehend, it does not follow that there is not a continuous growth in progress and revelation. In fact, it is coming to be generally believed that as God breathes and reveals himself in every new creation of nature, so He is always speaking and revealing himself to mankind, and that the progress of the race is in accordance with this gradual continuous revelation. This revelation is not a special intervention suspending the laws of nature for its operation, but is a natural action of the higher divine nature. The facts are these:

Man has a mind fitted to communicate with the Supreme Spirit, because possessing the same characteristics as the Supreme Being possesses, and so capable of taking cognizance of the communications that he would make. Every soul that will open itself to receive this communication is in direct personal communication with the Infinite Spirit.

He is not voiceless: why should we be deaf?

Which is the more valuable—the fact that God spake to holy men of old, and that we are dependent upon what He said to them for our knowledge of him, or that we may come to him and talk to him ourselves? Which is the better—a message from God, or a direct communication with him? Which is the higher, truer concept—that which brings the Supreme Being into the closest relations to the heart, or that which removes our knowledge of him to the records of past and closed communications with "men of old"?

GEORGE W. BRADFORD.

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But how few, comparatively, are in accord with their surrounding conditions, some being spiritually below and others above it.

We can readily understand the misery of one "born to the manor" whose innate consciousness revolts against an unrefined or coarse environment or the discontent of a spiritually inclined soul among the unspiritual or worldly minded. But if happiness is an exact result of harmony with our surroundings, the reverse must begin to manifest as we rise above these conditions, or what may be called our natural sphere.

But do we or can we rise above the latter? Yes, as mortals, it is possible, but not as spirits according to the latter's teachings. Money often carries a man beyond his natural sphere of action, and it is often said that money does not make one happy—that is, inately or spiritually satisfied with one's self. Of course, where the gains are ill-gotten, it is natural that it should not. But there are cases where the undeserved are suddenly enthroned by a freak of good fortune, and where the aphorism "could not stand prosperity" fits exceedingly. Such are only materially happy, and mostly based on physical enjoyments which die out with the pleasure itself.

Now, there are instances, and many around us, where people have risen above their material sphere by merit alone—by genius, mediumship, education or refinement through environment. Such have all the wants of the more fortunate in worldly wealth, but can not attain them. They move in higher spheres; have aesthetic tastes; are sensitive or susceptible to influences; have better manners than those who claim them as their own; feel keenly their lack of material comforts and homes suited to their desires, their needs and aspirations; and are wretched miserable because they are out of harmony with their stations in life. They are elevated by circumstances, spiritually but not materially. The mental and moral is out of gear. They are as much to be deplored as the born refined or cultured who, after being raised in luxury, fall to poverty and are forced to move in the society of the slums. Such are not in harmony with their surroundings and consequently can not be happy. What is the remedy? Can sociology answer? It may in time. It is certainly a vital question and will become more and more apparent as time progresses, for the evil (if it may be so-called in its present state) is increasing and ere another generation has passed will confront us like a storm or a calamity. In the meantime Spiritualism must give the cue to its settlement.

"Kermaria," a three-act lyric poem produced recently in Paris is said to bring Spiritualism into the domain of music, and following closely on Sardou's "Spiritisme" possesses a peculiar significance. The subject, according to the reports, is full of interest and is thoroughly grounded in the occult. A monk, who imagines that he is accursed because he has forgotten his vows, is saved by an old Breton legend, which makes the ruined chateau of Kermaria the sanctuary of pure love and the balm of consolation to wounded souls. The unfolding of this motif in cold prose would only lessen its transcendent force. Ecstasy, pardon and redemption are commingled from the brief prelude to the fall of the curtain. The simple and emotional music is that of symbolism. The organ accompaniments, the half barbaric melodies of old Armorica and the chaste love duets stamp "Kermaria" as a noble work.

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We can readily understand the misery of one "born to the manor" whose innate consciousness revolts against an unrefined or coarse environment or the discontent of a spiritually inclined soul among the unsprited or worldly minded. But if happiness is an exact result of harmony with our surroundings, the reverse must begin to manifest as we rise above these conditions, or what may be called our natural sphere.

But do we or can we rise above the latter? Yes, as mortals, it is possible, but not as spirits according to the latter's teachings. Money often carries a man beyond his natural sphere of action, and it is often said that money does not make one happy—that is, innately or spiritually satisfied with one's self. Of course, where the gains are ill-gotten, it is natural that it should not. But there are cases where the undeserved are suddenly enthroned by a freak of good fortune, and where the aphorism "could not stand prosperity" fits exceedingly. Such are only materially happy, and mostly based on physical enjoyments which die out with the pleasure itself.

Now, there are instances, and many around us, where people have risen above their material sphere by merit alone—by genius, mediumship, education or refinement through environment. Such have all the wants of the more fortunate in worldly wealth, but can not attain them. They move in higher spheres; have aesthetic tastes; are sensitive or susceptible to influences; have better manners than those who claim them as their own; feel keenly their lack of material comforts and homes suited to their desires, their needs and aspirations; and are wretched miserable because they are out of harmony with their stations in life. They are elevated by circumstances, spiritually but not materially. The mental and moral is out of gear. They are as much to be deplored as the born refined or cultured who, after being raised in luxury, fall to poverty and are forced to move in the society of the slums. Such are not in harmony with their surroundings and consequently can not be happy. What is the remedy? Can sociology answer? It may in time. It is certainly a vital question and will become more and more apparent as time progresses, for the evil (if it may be so-called in its present state) is increasing and ere another generation has passed will confront us like a storm or a calamity. In the meantime Spiritualism must give the cue to its settlement.

"Kermaria," a three-act lyric poem produced recently in Paris is said to bring Spiritualism into the domain of music, and following closely on Sardou's "Spiritisme" possesses a peculiar significance. The subject, according to the reports, is full of interest and is thoroughly grounded in the occult. A monk, who imagines that he is accursed because he has forgotten his vows, is saved by an old Breton legend, which makes the ruined chateau of Kermaria the sanctuary of pure love and the balm of consolation to wounded souls. The unfolding of this motif in cold prose would only lessen its transcendent force. Ecstasy, pardon and redemption are commingled from the brief prelude to the fall of the curtain. The simple and emotional music is that of symbolism. The organ accompaniments, the half barbaric melodies of old Armoric and the chaste love duets stamp "Kermaria" as a noble work.

CRUSADE NOTES.

Many commendatory letters concerning our crusade have come in from prominent men and women in our ranks, showing an appreciation of our work, and, better still, manifesting a realization of the importance of such a work as this—the first of its kind, a bold undertaking and a unique idea—and should be pushed accordingly. Societies especially should take a hand in the distribution of the Quarterly. It would bring them a harvest worth the reaping. Mediums, too, would be benefitted by a judicious mailing of sample copies to liberal minded citizens. Everybody is hungering for spiritual comfort, though not manifested on the exterior. The heart sighs while the head denies. But the still hunt goes on. And such a paper as the Occult Science Quarterly is the inspiration that many need to determine them to go forward.

We will sell the rest we have on hand at five cents a copy, \$3 a hundred or \$20 a thousand. We have but a limited number left, and the forms for this first issue have been broken up. Thus it is a last chance offered.

Following are a few more of the crusaders who have enlisted in the service according to the request of the circular sent them—more to follow:

Mrs L H Palmer, A E Davis, Mrs Mary Senter, M T Swift, Joseph Barber, Peter Glogrich, Celia B Brown, W R Colburn, Carl Reinecke, Geo W Gray, C M Potter, John A Quinton, John Fortune, M O Weller, A Housen Isaac Nevatt, Jane D Churchill, E C Potts, Mrs M Simpson, Geo Copestake, Geo A Hicks, W G Roberts, Mrs H Widmeyer, R C Smith, G D Goodwin, Joseph Childerback, Mrs L H Ridgeway, Mrs H Seybold, R D Jones, Mrs L A Jones, T H Burdeck, Mrs L D Hunt, Mrs P E Mandell, Peter Martin M Spaulding, A Markely.

Lucy W Houghton, Josephine Park, Mrs H R Brush, Mrs M C Forsythe, Miss Dora Whipple, Mrs J C Will, Mrs Severance, B Wilson, Mrs M Calmus, Mrs A Bidwell, Joseph Priest, A L Morton, H L Warren, Jennie E Collis, Franklin Springer, Mrs V B Stevens, Fred Swanwell, Dr A Young, J H Hale, W H Chase, Lewis Payton, J L Williams, George A Staton, Geo Mansett, J M Miller, Mrs H A White, Mrs J D Hogue, Mrs Marshall, J F Piercy, Geo Wigg, Mrs Adalaide H Bean.

Mrs Arnold, Geo A Bacon, Mrs L R Slawson, John F Bassett, E W Thrall, Eliz H Richmond, H M Miles, Albert Bender, Mrs L F Stouffer, Mrs K Deitch, Mary W Barr, Mrs C Ringles, J M Little D W Hughes, E E Kirby, Mrs Nettie Bomeman, C A Shull, Mrs A A Sterns, C A Shepard, G C McGregor, Mrs K Charleston, Emma Graham, Geo M Macatee, E W Bender, J J Baer, Richard D Jones, A Munston, Mrs C Thomson, Mrs Loffe Oscar Johnson, S D Sreaves, D L Haines, S H Smith, F G Schwank, Mary Godbe, E Pickup, G C DeLooze, A L Hastings.

M J Gaine, Mrs P Goodsell, D P Clark, Warren Saunders, Mrs E Young, Miss A Leonard, Johnston Miller, Elliott A Johnston, Mrs M Stubbsman, G A Aldrick, Mrs R Rodgers, Mrs M S Kottinger, W C Dawley, John Bergloff, Mrs J N Martin, Harry E Miller, J P Smith, M A Church, Mrs H E Merrill, A Bali Mrs A E Stowell, Mrs J C Pratt, H G Skinner, J W Beck, W A Dunn, Mrs A Weil, John Tanney, Esther P Blood, Mrs Fred Campbell, Thos B Robinson, C W Hodgdon, Charles Studley, B F Johnson, Sallie B Mitten, Ella N Bond, C L Newholm, Mary C Roderick, Wm M Grant.

Be not self-righteous. If one think thee wrong and thou art right say naught till wise men are present to receive thy truth. It will be a double vindication and thy logic preserved from insult.—Sol, Jr.

NO CRISIS IN TRUTH.

The New York Observer, a leading evangelical journal, has come out in a frantic appeal on what it calls a crisis in theology. The tussle between rationalism, represented by Dr. Lyman Abbott, and Moodyism represented by the great evangelist, on the relation of the Book of Jonah to the resurrection of Jesus has acted the part of the proverbial last straw on the overloaded camel; and while the gradual breaking down of the beast is viewed by the riders as a crisis, it has been plain to cautious observers for some time that the crisis in theology arose when the right of habeas corpus was extended to the chambers of sheol and lost souls were called up to receive a lighter sentence. That was at the time when the spirit world began to rap on the dome of man's mentality. Dr. Abbott has brought about no crisis. He is merely pulverizing a corpse, ergo wasting his energies. The Observer says there is a widespread denial of the supernatural. "At the idea of the supernatural, which underlies the whole of the Christian religion, the drive of criticism is tremendous and constant." This is a very wise observation. The New York Sun made the same statement recently in reviewing the iconoclasm of Dr. Abbott. Without the supernatural there can be no cohesion to the fabric of salvation. Dr. Abbott knows, and the Observer knows, that the realm of the supernatural vanishes as knowledge advances, hence the idea of atonement and the ethics of theology are breaking down. Men like Dr. Abbott are bringing the Bible within the purview of rational analysis. If such an analysis can destroy the Bible, let it be destroyed. But nobody claims that the Bible is being destroyed save those whose little beliefs are being destroyed. The Bible will withstand the rational view. It is the irrational view that has destroyed its use in the minds of the analytical. There is no crisis in the truth. Truth never raises the cry, "Hands off!" We may safely hope that great and abiding good will come from the pulverizing process now going on.

A NEW LINE TO DIVINITY.

A party of Yale divinity students, under the guidance of a professor, visited the slums of New York a short time ago. This is a decided innovation on the time worn methods of theological study. These young men doubtless learned more of the need of God in man by this brief view of man in his worst form than they could learn in years of study in dusty tomes and dead fancies. The way to find out God is to study his chief handiwork, man. It speaks well for divinity when the stiff neck is bowed before the miseries of mankind. There are a great many sermons in the "submerged" Tenth ward of New York, and we may yet hear of a procession of clergymen and laymen marching through the Tenderloin district. The sight would be as interesting for the onlookers as for the marchers.

BOOKS NOT IN PRINT—YET ADVERTISED—WHY?

We often receive orders for books out of print because advertised on the covers of other books, and in our catalogue. Upon informing our patrons of the facts of the case they demand to know why they are still advertised in other books and in our catalogue. As a reply to all we would say that some of the books now out of print were in stock at the time of publishing the books and catalogue in which they are still found advertised, and that if our readers would regard such advertisements and catalogue as out of date, and refer to our columns direct for their books they would have no further reasons to ask why.

MRS. C. D. PRUDEN.

Among the scores of grand women who have been raised up to voice the truths of Spiritualism Mrs. Pruden holds a worthy place. She is specially representative of the Northwest and has for many years occupied a leading position as speaker and medium in St. Paul and Minneapolis. Her present work is with the Washington Union of Spiritualists of the latter city.

Mrs. Pruden's power as a speaker is grounded in versatility and persuasiveness. Of a gentle and lovable nature, she attracts these qualities in the guides who inspire her, the result being that the influence of her teaching permeates and strengthens the minds of all who hear her. She has done and is doing a great work, a work filled with self-sacrifice and abnegation, and correspondingly with all that is enduring and valuable in public ministrations.



LIZZIE KELLY HARTMAN.

Mrs. Hartman is a lady whose prophecies have so far been published in this paper, and most generally fulfilled in accordance with her powers of penetrating the causes upon us.

SPIRITISME.

A New York correspondent of the New Orleans Times-Democrat criticises the critics of Sardou's new play as follows:

"It was a Frenchman who took the American idea of Spiritualism and used it as a basis for a play! A play performed by one of the most carefully collected group of actors that were ever on a stage in New York. And yet, in that audience of well-dressed intelligent-looking people there were some who laughed at the situations they didn't comprehend, and others who having no brains themselves, giggled at what they counted as nonsense, because they were too stupid to see why certain types were introduced. Here, in New York, a play written by the foremost play writer of the day, Sardou, was given by every paper, with the exception of one, the lightest and most frivolous sort of notices. I don't call them criticisms because they were nothing of the sort. Anybody can jeer at a play, but it takes a good critic to write a just criticism."

WHICH ARE THE HEATHEN?

The Philadelphia Public Ledger wisely observes that newspapers in Japan are suppressed for publishing articles of a scandalous nature bearing on the private life or family affairs of individuals. It would be a very desirable thing, perhaps, if some newspaper people in this country were Japanned. Let's see, isn't Japan one of the countries that western civilization is endeavoring to Christianize?

A NEW EDITOR.

The Banner of Light announces that Prof. H. D. Barrett will assume editorial management of that paper after this date. We congratulate the Banner, but we are sorry for the N. S. A. which thereby loses its main support—its primum mobile.

We trust the N. S. A. will make a wise selection in his successor to continue the work so auspiciously begun and so much needed just now.

A NEW TRIUMPH.

The Dreaded Consumption Can Be Cured.

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

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

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

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

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

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

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

OUR

Premium Offer

FOR

Renewals and new Subscribers to the Light of Truth.

For Six Weeks, Only we will give every person renewing their subscription for one year by sending \$1.25 the following books, bound in paper:

PSYCHIC STUDIES,

by Albert Morton.

182 pages.

SIGNS OF THE TIMES,

From the standpoint of a Scientist,

by Prof. Elliott Coues,

America's greatest Scientist.

44 pages.

THE SPIRIT'S WORK,

(ILLUSTRATED PAMPHLET.)

by H. L. Snydam.

All with the LIGHT OF TRUTH for one year for ONE DOLLAR AND TWENTY-FIVE CENTS.

Judge Nelson Cross of Boston, a veteran in the cause of Spiritualism, has passed to the beyond, his transition taking place on the 16th inst.

Those in arrears will please note the date of expiration on the tag of their paper, as no more delinquents will be carried after this date.

The Psychic World;

OR,

Experiences After Death of the Human Body.

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

CHAPTER XIV.

NEW REVELATIONS.

Before speaking, however, George asked me how I would prefer to travel whether by land, water or air.

The latter, I surmised, was by mental process, but the land travel puzzled me, and I questioned accordingly.

"It takes a little longer than the other ways," replied George, "but it is the most interesting. We can regulate our speed according to circumstances. To be able to enjoy scenery that we pass by in close proximity, we must slacken down to an ordinary run. That to be viewed in the distance can be done at railroad speed. What is not worth seeing can be passed through instantaneously, thus making up for time lost on the first named, including stoppages. For instance, we can follow the best roads from here northward, and either go through Europe to northern Russia or pass along the Mediterranean coast to Asia Minor through Persia, India, China, and then go north to Siberia, where we can find an ice passage to North America, and thus find our way down to the States, and to our home in Ohio. Travelling at the best average railroad speed we can make the trip in about a month. But we will go slowly in many places, and perhaps stop in others. That would most likely double our time and Robert will be home before the thirty-first of March, if but a few days. It is now the first of February, and we should precede him by at least a week in order to give a few tests concerning Robert's coming. But by mental traveling we can make up our losses; and if we find ourselves behind we can close our trip for another occasion. Now what shall it be?"

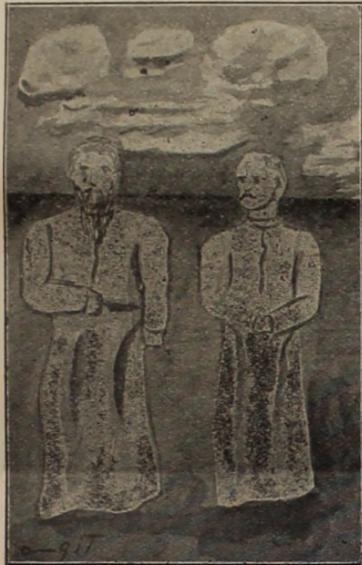
"Oh, by all means, let us travel by land, if you know the way," I responded.

"Yes, there is no difficulty about that. There are psychic paths connected with all roads, and many exist where there are no roads, if you will but open your eyes to them."

"How do you accomplish that?" I asked.

"Just as you do when trying to solve a thought problem. You peer meditatively at your surroundings, as if trying to penetrate that which you already see. That brings the thing desired right up to view. Then follow it. Clairvoyant mediums penetrate matter in that way. We penetrate spirit in the same manner, and even find something there hidden from view. You may continue this forever, and always find something more. You may reach the end of a certain effect—a beginning—but its component parts each have a separate cause realm, and you can follow one of these at a time; and then you will find affinities that will lead to other causes again, and often to other effects with which they were once related, and thereby come some back to the surface in a most unexpected manner. It takes a very extraordinary force of penetration to find the prime cause of any effect. It is best to grow into the gift naturally

and by cultivating that which we have in our grasp. I say to you, find the roads, because it is within your power. People sometimes have gifts ready for use, but lack the experience. You will find no difficulty in tracing out the psychic roads of the earth's sphere, but would become very much puzzled



if you were to try to fathom their origin. There would be so many counter causes and effects coming in the way that you would give it up as a waste of time to continue. Make it a rule never to worry about causes that do not respond to your psychic measurement or vibration with ease. There is no harm in trying; but when you find that your experiments are vain, don't lose too much time over them. Go back to where it is clear water and touch lightly on the next step above until you have mastered it. Then continue in the same rational way."

While George was saying this to me I began to try my clairvoyance or force of penetrating effects after the manner described, and found that it was potent. A new world opened up to me in an instant, and I was again lost in wonder and interest, forgetting all else.

George knew my state of mind, and laid aside all ceremony in our starting. He simply said:

"Come on brother mine," took me gently by the arm and started off.

We flew through Rome at railroad speed, not wishing to see anything more here. In a few moments we were on the highways northward bound. The first city we struck was Milan, though we passed by others from the outside and gave them a glance—Pisa especially, desiring to get a sight of its leaning towers. But Milan we entered for other purposes than merely to see its great cathedral. It was to obtain a photographic imprint of its influences on our aura, to be studied at leisure in the future.

From here we took a southwesterly direction for Venice. As on the first occasion we saw much of interest along the road, but had no time to make observations. We slackened our speed

to an ordinary run in Venice, and even came to a dead halt at times to admire certain objects of interest.

After an hour's sojourn in the city of waterways we started for Constantinople, taking a southeasterly course. We always made a point of destination on starting, as it helped us to find it easier—the will or determination guiding us to a large extent; but we would not fail to take in that which struck our fancy along the road. And between Venice and Constantinople the natural scenery is just superb. We enjoyed it exceedingly. Our visit to Constantinople was for like reasons as that to Milan. From there we followed the Black sea coast to Odessa; then took an almost due northerly direction and touched Moscow, which we passed through. Here we changed our course to a southeasterly and headed for Mount Ararat, crossing the Caucasus mountains to reach it. The scenery was beautiful from this point, and I began to wonder where the ark could have rested, supposing the story true.

"To get at the facts which gave birth to this narrative," said George, as he read my mind, "we must penetrate the cause here until we reach the time, or an approximate of the same, in which Noah is said to have lived. If we find nothing, there was no Noah, though we may find a psychometric record of a flood. But it would take weeks to get at it, and so we must postpone that for another occasion."

From here we went southward and rested on Calvary before Jerusalem.

"This would be easier to penetrate," said George, as we simultaneously recalled the Biblical record of the crucifixion; "but we have not the time for it now, and can not tell where we might be elsewhere detained. If you are interested in unearthing these traditions we will devote a specified time to it in the future, when we have no other mission to interfere with our operations. To dive into nature for her recorded past is not so easy. We must prepare conditions for it, and have only one purpose in view when we start out. But I led you here to tell you this and to make it understood to you. In spirit we teach only in that way. Time and place must be in harmony with circumstances. Besides that, a little predetermination for an undertaking of this kind aids it very much. By having been here and learned the lesson you can prepare; otherwise you could not. Well, now for the Arabian Mecca."

We now went southward, reaching this great spiritual center in half a day, though we passed over a thousand miles in doing so. But we made many darts by the speed of thought— instantaneously—stopping along the coast of the Red sea occasionally to enjoy strange sights. I did not expect to see much at Mecca, but I was surprised at much that was noteworthy. Especially so was the powerful centralized influence—far surpassing that of Rome; and it made me tremble to think of the terrible disaster to the civilized world it would be if Mohammedanism could fully realize its strength and be let loose upon its western neighbors. But eastern diplomacy circumvents this and balances the account. Education is a greater weapon than fanaticism—civilization a more powerful army than numbers undisciplined. The lesson I learned in Mecca was not an unprofitable one. We could have spent days there taking notes worthy of scientific study. But time was limited, and we left Mecca for Bagdad, crossing the desert to reach it. While the latter was monotonous compared to other scenes, it was not without a lesson. It afforded a little view of the local hell of surrounding tribes, and showed that the barren spots of earth compared with the barren souls among mankind—attracting those whose thoughts are for self only and keeping them bound



till warmed up by repentance and a desire to reform.

Bagdad was reached in due time. At first I thought George had directed me here from a mere notion. But when I began to recall the Arabian Nights I began to obtain wonderful impressions concerning them. Here I made a veritable unwilling psychometrization of the magnetic record. It was that in a remote past this constituted a remarkable center for mediumship and spiritual manifestations, and that the Arabian Nights are but traditions thereof, somewhat overdrawn, however, as some of the Bible records are, though in the main correct.

From here we went east to Teheran, the capital of Persia, another religious center—the Parsees. This, too, had its meaning, and served me in later deductions on such subjects.

After leaving Teheran we went east through Afghanistan—a strange country—then east over a great mountain range and into Paunjaub, India, touching Lahore, Delhi, Benares and finally Calcutta. Our object in travelling this region was to get an impression of the great Buddhist influence in the spirit world and its effect on its adherents. Here mediumship was of a strange materialistic nature, somewhat akin to that of Spiritualistic mediums who give only cabinet physical manifestations, and often without the aid of spirits—their own astral being capable of carrying out the will or desire of the mortal brain or consciousness. Thus the suspicion of fraud directed at them from investigators. Intuition tells them it is not Spiritualism in the modern sense, yet it is not trickery. The phenomena are genuine, but become deception where the medium's astral purports to be another spirit, and consciously directed by the medium for the purpose of deceiving. Otherwise it is a part of the great whole in proving the spiritual nature of man.

From Calcutta we started northeast through Burmah into China—taking due note of the sectarian difference of Brahmanism in the former district, and Confucianism in the latter—all of interest to the thinker and a great foundation for understanding spirituality in general.

When we entered China we sought the Yang-ste-Kiang river, along which we sailed at various speeds until we reached Shanghai. Here we spent an hour studying the Chinese character. It is a good school for this lesson; it added a link to my philosophy of life, as it gave me a cue to certain causes I had not yet found.

From this point we went northwest and direct to Pekin. Our object in going there was to make calculations for our journey to America—whether it would be best to go due north or toward Behring's strait. Pekin being the last and only law center where we could use the aura for a long-ranged vision ahead, we naturally made this our

resting point. Here we expected our clairvoyant telescopes, first directing them toward Behring's strait. But an open sea showed us the impossibility of crossing unless we found a vessel or changing our plans to the air method. But then we might just as well go direct home. We planned to go entirely by land or terra firma of some sort, and we were looking for a way.

Not seeing a possibility of crossing Behring's strait, we moved our visions northward until we reached a solid sea of ice. This we found to be due north from where we were. Continuing our gaze we traced a good road, first in a northeasterly direction, then easterly, and finally southerly into British America—all on solid ice. Then we started for the northern coast of Siberia, making a few visual observations in the inter-space.

When I saw this world of ice I felt inclined to be chilly, but after a minute or two I realized that it did not affect me sensually—only suggestively or psychologically—though we had met many spirits in the cold, barren regions of Siberia who were suffering with the same degree of cold that mortals do. I knew from former teachings that these were earth-bound spirits, cruel in mortal life, and attracted to these regions by the law which punishes as that which blesses by attracting them to genial force centers or local heavens. Heat and cold have a chemical effect on the spirit, as they have a physical effect on the blood and nerves of the human system. Heat neutralizes lust, and cold, malice; strange affirmations, but true, as I learned by a long series of deductions made from effect to cause and vice versa.

Well, we started on our ice journey northeast for a little distance; then took an easterly course, as it presented itself to our mental vision according to previous impression. We finally reached a point which we psychometrized, and found ourselves in latitude 80 and longitude 90. We calculated that a due southerly course would bring us to Lake Superior. But before starting I looked towards the north and wondered if there was any getting at the North Pole.

"You are not exempt from that curiosity, I see," said George, smiling as he caught my thought.

"Are you?" I asked in surprise.

"Yes, because mine has been gratified. I've been there," replied George calmly.

"In person?" I asked.

"No; in mind," he answered. "You can do the same, now that you have been thus far. When home alone, and you can recall this scene vividly enough to bring your mind here—which you will feel by the suggestion for feeling chilly—just continue due north, and you will obtain a clairvoyant vision of the North Pole. You may not see exactly what I saw. It may vary a little on account of the breaks in the ice gorges. But you will see only ice and snow—ice where the ocean is below, and snow where there is land. A few mountains are near the Pole on the other side, but no life of any kind is manifested. At the Pole itself is nothing worth hunting after, except the novelty of having the Pole Star nearly overhead, and at times an extremely clear atmosphere, which is frequently illuminated by the magnetic rays accumulated overhead, due to a focalization of the same in this region, which is not possible elsewhere."

During George's dissertation on the subject I sympathetically realized what he related, and so my curiosity was also allayed.

We now turned to the south and moved rapidly onward, touching Hudson bay in our journey. Dense forests, great rivers, lakes and other such attractions greeted us along the road. But we took no more interest in studying, being a little behind time already, and also somewhat tired of seeing,

having seen too much in too short a time to be appreciated as it should be. However, we reached Lake Superior very soon. Here we followed the shore line, except where we made short cuts, till we reached Michigan. We repeated the same here until we came to Chicago. There we tarried awhile, when we took a southeasterly course and made a bee line for our Ohio home, which we reached six weeks after our departure from Rome. (To be Continued.)



G. F. OTTMAR.

Mr. G. F. Ottmar, LL. B., was born in Wurttemberg, Germany, Oct. 27, 1867. At the age of 13 he came to the United States. He went to school winters and worked on the farm summers. He taught school three years. In 1895 he graduated from the law department of the University of Michigan. He went to practice law in Lansing, where he has now a fair practice. He is fearless to let the people know his belief, and he won the respect of the court and bar in spite of the prejudices that are known to exist against Spiritualists. He is manager of the Haslett Park (Camp) Association, which he rescued from the blow which was aimed to kill that camp. He has been a Spiritualist for 14 years.

SPIRITUALISM IN COURT.

CASE II.

BY G. F. OTTMAR.

In the case of Lyon vs. Home, L. R. 6, Eq. C., 653, the court had occasion to strike a blow at Spiritualism. The following is a very brief statement of facts as deduced from 12 pages of the reported case:

Home was a medium. Lyon was a widow, aged 75. Home published a book, "Incidents in My Life," which book attracted Mrs. Lyon, who was a very rich widow. She wished to meet Home, to hear from her departed husband. After meeting him she was attracted to him and asked him to come to her house and hold a seance. It was proved that messages were received from the departed husband urging Mrs. Lyon to adopt Mr. Home, called him her son (our son) and settled large sums of money upon him. She did so, believing that it was her husband's desire and request, through the mediumship of Home. She addressed him "My Dear Son," and he her "My Dear Mother."

Communications through Home from Mr. Lyon were received, requesting her to give "Our Son" more money. She was persuaded, through his lack of affection, by relatives, that she was being imposed upon by Home; that all he was after was her money, and that it was all his own and not her departed husband. She thereupon brought suit to recover back her money and gifts.

After a long opinion the court concludes:

"I have only a few words to say in conclusion. I know nothing of what is called 'Spiritualism' otherwise than from the evidence before me, nor would it be right that I should advert to it, except as portrayed by that evidence. It is not for me to conjecture what may or may not be the effect of a peculiar nervous organization, or how far that effect may be communicated to others, or how far some things may appear to some minds as supernatural realities, which to ordinary minds and senses are not real. But as regards the manifestations and communication referred to in this case, I have to observe, in the first place, that they were brought about by some means or other after, or in consequence of, the defendant's presence, how there is no proof to show; in the next place, that they tended to give the defendant influence over the plaintiff, as well as pecuniary benefit; in the next, well calculated, on the one hand, to delude the vain, the weak, the foolish, and the superstitious, and on the other, to assist the projects of the needy and of the adventurer; and lastly, that beyond all doubt there is plain law enough and plain sense enough to forbid and prevent the retention of acquisitions such as these by any 'medium,' whether with or without a strange gift, and that this should be so is of public concern."

Lansing, Mich.

Boom the crusade while it is hot.

AN INVITATION.

It Gives Us Pleasure to Publish the following Announcement.

All women suffering from any form of illness peculiar to their sex are requested to communicate promptly with Mrs. Pinkham, at Lynn, Mass. All letters are received, opened, read and answered by women.

A woman can freely talk of her private illness to a woman; thus has been established the eternal confidence between Mrs. Pinkham and the women of America.

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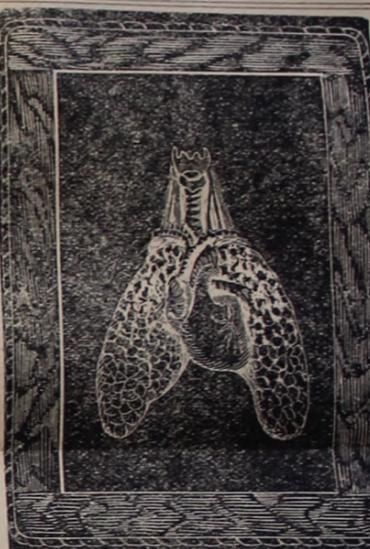
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Is a slate writing and test medium of Chicago, Ills., and a young man of worth and ability—highly appreciated by his friends.

The World of Psychics and Liberal Thought.

There is a ghost excitement at a logging camp near Mora, Minn., where Albert Peterson was murdered one year and a half ago; it is haunted. Since then the camp has been used only occasionally by delated tote teamsters who have at times taken shelter there over night, but owing to uncanny and mysterious sounds from within its walls and in the vicinity of the camp during the past winter, none of the otherwise hardy woodsmen have the temerity to halt near it any more. One man, to whose story credence can be given, says he stopped there one night this winter, and during the night was awakened by a noise outside of the camp like that of some one chopping wood. He arose to investigate who the man might be, but could see no one. He no sooner retired again than he heard three gunshots in succession right within the walls of the camp. It is unnecessary to state that he remained wide awake during the remainder of the night. Had this been the only report of the camp being haunted it might be attributed to a disordered brain, but numerous others tell similar tales about the haunted camp.

Mrs. Annie Besant, Theosophist and teacher, sailed from Liverpool on the 12th inst. bound for New York.

The newest Theosophical agitation relates to guardian angels. "Invisible helpers," they are called. Wonder how this squares with the Theosophical doctrine that the astral body is the seat of the animal and evil desires of the human life principle, and that there is no return from heaven?

A young woman, wife of a man belonging to one of the leading families of Hamburg, Germany, visited a physician recently to find out about a nervous affection she was suffering with. The physician thought that she was insane, but finally discovered that she was acting under some mysterious suggestion, and hypnotizing her, she confessed in his presence and before another witness that her husband had suggested to her that she commit suicide at a certain time. She had told the physician in her normal state that she often felt impeded to commit suicide. It was also ascertained that her life was insured for 50,000 marks. When her husband learned of the turn he fled from the city.

The development of charities corresponds with the increase of crime. Luxury and want go hand in hand. There is an ominous undercurrent in the stream of our own national life.

He is not a boy in a book; he lives in our house. He eats oatmeal in large quantities, and tears his trousers, and goes through the toes of his boots, and loses his cap, and slams the doors, and chases the cat, just like any other boy. But he is remarkable; for he asks few questions and does much thinking. If he does not understand he whistles.

There was much whistling in our yard one summer. It seemed to be an all summer's performance. Near the end of the season, however, our boy announced the height of our tall maple to be thirty-three feet. "Why, how do you know?" was the general question. "Measured it," "How?" "Foot rule and yardstick."

"You didn't climb that tall tree?" his mother asked anxiously. "No'm; I just found the length of the shadow and measured that." "But the length of the shadow changes." "Yes'm; but twice a day the shadows are just as long as things are themselves. I've been trying it all summer. I drove a stick into the ground, and when the shadow was just as long as the stick I knew the shadow of the tree would be just as long as the tree, and that's thirty-three feet."—Bright Jewels.

The Berlin Anthropological society has been exhibiting a peculiar prodigy. It is a four-year-old infant who knows the dates of the births of all the German emperors and many other persons, and their birthplaces, the chief cities of the world and all the great battles. At two years of age he learned to read and talk intelligently about it.

The three-day massmeeting of Spiritualists in New Orleans, La., beginning on the 13th inst., was a grand success in every way. It was the first meeting of the kind ever held in Louisiana.

An interesting experiment in telepathy is suggested in the following: Form a circle by a few persons joining hands, and one member of the circle be secretly blindfolded, that is, in such a way that he will enter into a darkness so dense that it may "be felt." To secure this desired thick darkness fold a pair of kid gloves into several thicknesses and place like a pad, one over each eye, with an ample handkerchief bound tightly over all and around the head. Now let a card be selected at random from a pack; take great care that no one sees any other card of the pack, even for an instant; then place where all can see it, except, of course, the blind man. The rest of the circle must now fix their minds and gaze upon the card with every bit of earnestness they have in their nature. In the meantime the blind man must put himself into a quiet, passive, "Barkis is willin'" state of mind. He will soon begin to see (scientific authority for this, remember) indistinct objects floating in the darkness; soon they will begin to take shadowy shape, then disappear, take more definite form, and finally the card selected will appear. It is well to bear in mind that sometimes the information is conveyed from one mind to another allegorically, for instance, during the evening mentioned the ten of diamonds appeared as ten flashing diamonds.

The English Psychical society in its great report sets forth "as a proved fact" that "between deaths and apparitions of dying persons a connection exists which is not due to chance alone."

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PSYCHICS.

A Parisian correspondent of the St. Louis Globe Democrat, speaking of Spiritualism in Paris and of Sardou in particular, says that Sardou first became acquainted with Spiritualism in 1851, while still a student. At that time he was intimate with one Goujon, an astronomer and secretary to the great Arago, director of the observatory. The United States consul had invited Arago to witness some of the first experiments made in Europe by disciples of the Fox sisters. The eminent man could not present himself in person, and sent his secretary, who, very much impressed, invited Sardou to several later sittings. But the latter only became a practical believer and medium some years later, under the influence of the great Allan-Kardec.

It seems that the great dramatist—celebrated as the keenest kind of a business man, nevertheless—had never ceased since those days to consult the spirits. Five years ago he applied to them to learn if the times were ripe to launch a Spiritualist drama. "Not yet," was the reply. Less than a year ago only was permission given him to begin.

He has told of his first successful essay as a medium, in the old days, after Allan-Kardec had formulated the doctrines they had built up together half in jest, and making himself the foremost prophet of the new cult, pressed it seriously on Sardou, and with success.

"I had often wished to experiment by myself; and, evening after evening, I began to sit alone at a little round table, pencil in hand, waiting for a manifestation. One night my perseverance triumphed; I felt the warm pressure of a hand on mine; and, tracing under the influence of this occult force, I continued to let the pencil make marks until the influence seemed to have departed. The result was a mass of characters without sense or meaning. Tired out, I started to go to bed; but, returning to the table, candle in hand, I discovered, to my stupefaction, that I had been drawing—upside down—the head of Satan!

"Oh," I said to myself, 'the devil! This spirit is a joker. Let us talk.'

"My name is Leonie,' is spelled out, after some hesitation.

"I don't know any Leonie."

"Yes, yes, yes!"

"Really?"

"Yes, very well."

"But when did I know you?"

"In an anterior existence."

"And what were you?"

"I was a thief!"

"Little flattered by the turning up of such a friend," said Sardou. "I called for some other spirit. Bernard Palissy responded. He inhabited Jupiter, he said, and wished to talk to me seriously. It was later, under his influence, I executed a series of extraordinary designs.

"In conclusion," says the author of Spiritism and the friend of Sarah, "I have seen phenomena of all sorts; I have separated fraud from truth; I have verified facts which leave no room for doubt; and I am convinced. My piece Spiritism is the one which has given me the most trouble, but it is also the one which has interested me the most. I await with curiosity the verdict of the public."

The verdict of the public, up to the present date, appears to be that Spiritualism and table turning are worthy of renewed attention; and every one is beginning to remember strange things of the past.

There is a great awakening on the relative merits of Spiritualism and Theosophy in Hartford, Conn.

The president of a defunct bank of St. Louis insists that he wrecked the bank while under the hypnotic influence of a wholesale whisky seller, who borrowed the bank's funds. To make it easy for the jury the rum-seller ought to hypnotize the depositors and make them believe that they have not been robbed.

The announcement made that Victorien Sardou is a Spiritualist and a medium has effected a marked interest in Spiritualism in Paris. The French are nothing if not loyal to their ideals, and inasmuch as the great dramatist is their ideal in his particular profession, his serious accounts of psychical experiments conducted by himself carry great weight.

Mrs. Wade, a widow past sixty and for forty years a clairvoyant, is an interesting character at Castle, N. Y.

Mrs. Imogene C. Fales, president of the American Sociologic society, delivered the last of her course of lectures on "The Philosophy of the New Age" in New York city last week.

John Clark Ridpath and Helen H. Gardner are the editors of the Arena.

The Day building in Worcester, Mass., where the Spiritualists have held their meetings for several years, was destroyed by fire. Meetings are held temporarily in Horticultural hall.

Electric hansom cars are now in service in New York city.

Spiritualism is a much mooted subject these days in Richmond, Ind.

A SWEDISH COUNTESS TEACHES RELIGION OF KARMA.

Mme. Blavatsky during the last years of her life had no more intimate friend than Countess Constance Wachmeister, the lady who is just now teaching American students something of the esoteric cult. The countess, as was Mme. Blavatsky, is a cosmopolite. The efflorescence of continental and insular society, widely traveled, at home in a Syrian desert or a Paris salon, she has all the fascination that a perfect repose can give. Her great devotion to theosophy springs from pure altruism, based upon a deep conviction that the occult philosophy is the only true philosophy and the religion of Karma is the only true and efficient religion. She is the widow of a great Swedish diplomat and her social position in Europe was of the best. But she has spurned the world's folly to work for the world's good according to her own ideas of what that good should be. It was in 1885 that she was first attracted to Mme. Blavatsky by a mystic message from the inner world. At that time she was living in Stockholm. Not long afterward she joined Mme. Blavatsky and they moved to London from Germany. Until the death of the author of "Isis" the countess presided over what was called the theosophical household. She was a sister and minister to the founder of the theosophic school and had more influence over the strange Russian than all others combined. She has been ever true to the ethical teachings of theosophy, and regards with pain the chasm in the society—a chasm that was certain to come even in spite of all that even the leader herself could have done to prevent it. American theosophists are in sympathy with that section of the society represented by the countess. She will remain in this country until spring, and will then return to England.

We reap as we sow. Societies that flood their town with the Occult Science Quarterly now will reap the harvest in the fall.

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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.

Question.—I can see little sparks of light floating around me in patches. Often if I watch them I have queer sensations in my head, objects grow dim until all is blackness. It lasts only a few seconds until I return to my natural condition. Does this indicate trance?

Are opposite temperaments always necessary in soul mating? I have met one who has been almost continually before my mind for several years. There is strong affinity between us, and yet physically we are not adapted. In what way can we know whom it is best to marry?—Subscriber.

Answers.—The first is not necessarily indicative of trance, though it may develop into that. But it is indicative of spirit action of some sort—most likely experimenting for effects, from which the mediumship of the individual will be determined.

The question of soul-mating is more difficult to settle on general principles. The "heavenly match-making" is perhaps the wisest, for there are selections made by the spirit world—bringing two persons together who have similar trials to undergo. In that event none will be the loser, for neither will have to suffer for the other, which is often the case in the worldly match-making—such as speculative mothers indulge in. Of course it is sometimes wise for parents to intercede, especially where the state laws permit early marriages. But in general there is a natural affinization of the sexes, which make up the bulk of civilization, against which the percentage of misalliances is very small. It appears large on account of the publicity given to it, while nothing is said of the big majority who sail along smoothly over life's running stream. If the newspapers were to devote the one-hundredth part of the space to happy marriages that they do to the unhappy ones, there would be no space left to record the latter. But that would be commonplace news, and so it is omitted. So far as opposite temperaments are concerned, it may be considered embraced in this natural affinity, for two of like temperaments seldom sympathize sufficiently with each other to marry. It is too much like being with yourself. Both men and women seek companionship, and contrast makes this. The same holds good in seeking knowledge. We find it wearisome to listen to one who can only tell us what we already know. We want contrast, variety, diversity—the greater the longer the interest can be kept alive. So it is in married life. Like temperaments would tire of each other very soon. But opposites feed each other magnetically and that keeps the interest mutually active. In physical adaptation we have an entirely different subject to deal with. Disease, deformity or hideousness are certainly objections to those not so constituted; and objections of this sort are more apt to grow than diminish, should marriage be effectuated; and they sometimes are by overlooking objections for the cash or position involved. The result is self-evident, even if kept from the world. But where the natural attraction is not manifest, it is because there is none within acquaintance, and often none within miles, under which circumstances it is best to await patiently what men would

call chance, but which is really an effect of a higher power—that of spirit friends seeking out those next best adapted to each other.

Question.—Is reincarnation true?—Much Concerned.

Answer.—Yes, every thought uttered goes to make up some other life entity. Your psychic emanations generate the house spider, the bed bug, the roach, and various other plagues not known of in past ages, and each such creation is the effect of a particular kind of thought. Malice creates the spider; lust the roach, selfishness the bed bug, dishonesty the mouse, etc. Without reincarnation of our individualized particles this could not be. Nature creates in like manner her specific creatures. It is soul impregnating matter—mind incarnating itself for other life effects, each according to conditions offered. Universal space is an incubator for suns and planets; planets for flora, fauna and human creatures; zones for classes of the latter: communities for specific, anomalous and talented mortals; houses for the bringing forth of creatures harmonizing with the general conditions of mankind, though varied in point of character according to the mind force of their creators, and their modifications according to moral development. The more materially the more active in temperament (the more ferocious, malicious or voracious). But on the other hand, the more spiritually the less favorable are the conditions for their evolution. The mind force generates other life entities—such as take on spiritual states at birth, and consequently of a higher order. Flowers thrive better under a spiritualized atmosphere than a materialistic one, and in time will develop into higher grades and bring forth new classes. All is reincarnation—mind acting on matter till sufficiently individualized to hold itself aloof from matter, which it reaches in man.

Question.—How can we distinguish apparent death from heart disease from trance?—M. J. K.

Answer.—We know of no apparent death from heart failure or apoplexy. Being touched by either is absolute death or revival without trance or loss of vital action somewhere, and which is readily discoverable. But if a person should be found unconscious, death could be determined by mortification of the body if the funeral be postponed long enough. The conventional burying should be abolished. To fix a day before the body is cold, and then carry it out because programmed is no doubt the cause of many suffocations in the grave. If people were to wait at least 12 or 15 hours before deciding, this could be averted. In the meantime let a sensitive or psychometrist diagnose the body at intervals. If death is at the core, it will be sensed in degree to its effects on the body—the principal sensation being a mixture of horror, disgust and nausea, indicating mortification in the stomach, which is not only a sure indication of death in an unconscious body, but a near approach to it when sensed in a live one.

Question.—What is obsession?—New Investigator.

Answer.—Obsession is the absolute control of a spirit over a mortal, whether for good or evil, only that in the first instance such a spirit is denominated a guide; in the latter a Jesuit, mocker, spiritual tramp, deceiver, demon, etc. Nearly all persons are obsessed at times and under circumstances, but only sensitives are cognizant of the fact. As a rule spirits are attracted to mortals according to the strongest characteristics of the latter, whether active or passive. A man, for example, may be born with an inherited evil passion, but through education abhor it. Of course, this allays it, but until he develops some virtue whose attracting force is su-

perior he may be obsessed by an evil spirit, though he practices the opposite. Thus the unaccountable reason for unwelcome spirits at times, while another may indulge many little vices, and still be controlled or obsessed by a good spirit. In the latter case he has an inherent virtue which overshadows the combined vices.

Question.—What is life?—Kl.

Answer.—This is a question that can be answered in a few words, and not in a million; or it could be answered by everybody and nobody. In its fewest words: Life is motion, force, intelligence, consciousness or sensation. But to analyze these terms as a necessary part of the question would require volumes. Everybody could answer it by jotting down his daily sensations, emotions and thoughts, or the former in connection with the latter; yet nobody can answer the question, because the only truth is the absolute, and that no mortal possesses.

PERSONALS.

J. H. H.—You have the fundamentals of a diagnoser and healer. The sensation indicates the other's troubles. The power of throwing it off is the positive condition following the negative to act on the ailment for healing.

A. K. V.—Just between the waking and sleeping state man is most alive or sensitive to his spiritual surroundings. To sense the same in the waking state would imply acute mediumship. But it teaches a lesson in the latter by practical example. We have no more issues of the 27th.

J. H. B.—Receiving only capital letters and flourishes through automatic writing indicates mediumship, but unperfected. Practice makes perfect. There is no evidence known to us of the Koreshan cosmogony from the spirit side of life independent of a mortal's brain.



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PERSONALS.

—What is Novita?—Adv.
 —Did you write those chain letters?
 —Ask your newsdealer for the Occult Science Quarterly.
 —Don't forget the state convention at Columbus about the middle of April.
 Lyman C. Howe is free to engage for April and May. Address Fredonia, N. Y.
 —"Ask your druggist for the Kindergarten Novelty, 'The House That Jack Built.'"
 —Among the visitors at our sanctum last week were Prof. H. D. Barrett, Hon. L. V. Moulton, W. H. Myers, S. J. Woolley.
 —A prominent citizen of Davenport, Ia., writes that a first-class psychometrist or slate-writing medium under test conditions would find a good field for labor there.
 —An English exchange complains of the high prices paid to secular papers for advertising what Spiritualist papers are expected to do for nothing. But our contemporary should remember that it is better to give than to take, even if the reward is only a future consideration.
 —The First Spiritualist church of Columbus are holding interesting meetings at Odd Fellows hall, Mr. Willard J. Hull and Miss Maggie Gaule being the missionaries of Spiritual philosophy and phenomena for the month of March. Large audiences have been the rule, and much gratification expressed in consequence of the results.
 —The massmeeting of Spiritualists in this city last Wednesday afternoon and evening to consider state organization was a memorable affair. Three brilliant speakers addressed the audiences—Messrs. H. D. Barrett, L. V. Moulton and Willard J. Hull—and bright thought flashes were the order of the day. In the evening Mr. W. H. Myers of Van Wert was present, and being called to the fore, startled the congregation by his fluent oratory and wit, thus uncovering another genius that may be added to our galaxy of interesting speakers. Like the others, his efforts were highly appreciated. Large crowds participated in the meetings, and manifested a spirit of general consent to what was accomplished.

OBITUARIES.

Passed to the beyond on Feb. 26, '97, Mrs. M. S. Kendall, aged 73 years. Her transition took place at the home of her sister, Mrs. E. A. Fuller, in Davenport, Ia.
 Rudolphus Rogers, an old and respected Spiritualist, died very suddenly of heart disease Sunday evening last, aged 71 years. He prepared for bed early and upon lying down died instantly. The funeral was held at the house, and a very appropriate address was made by Mrs. Jennie Hagan Jackson of Grand Rapids. The remains were buried in Prospect cemetery.

MEDIUMS AND LECTURERS.

Prof. Carl Sextus, hypnotist teacher, maybe addressed at 184 Lexington ave., New York City.
 J. C. F. Grumbine has April, May and June open. Address him at Station P, Chicago, for particulars.
 Frank W. Ripley may be addressed at 717 Huron St., Port Huron, Mich. Open for April and May.
 J. W. Dennis will officiate at funerals anywhere within 100 miles of that city. Address 120 Normal avenue, Buffalo, N. Y.
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 ind urinary organs. The New York World publishes the remarkable case of Rev. A. C. Darling, minister of the gospel at North Constantia, New York, cured by Alkavis, when, as he says himself, he had lost faith in man and medicine, and was preparing himself for certain death. Following is his letter in full:

North Constantia, Oswego Co., New York.
 GENTLEMEN—
 I have been troubled with kidney and kindred diseases for sixteen years and tried all I could get without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart, and Urinary Organs all combined in what seemed to me their last attack. My confidence in man and medicine had gone. My hope had vanished and all that was left to me was a dreary life and certain death. At last I heard of Alkavis and as a last resort I commenced taking it. At this time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me, I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all. Sincerely yours, (Rev.) A. C. DARLING.

Similar testimony to this wonderful new remedy comes from others, including many ladies. Mrs. Mary A. Layman, of Neel, W. Va., twenty years a sufferer; Mrs. Sarah Vunk, Edinboro, Pa.; Mrs. L. E. Copeland, Elk River, Minn.; and many others join in testifying to the wonderful curative powers of Alkavis in various forms of Kidney and allied diseases, and of other troublesome afflictions peculiar to womanhood.

So far the Church Kidney Cure Company, of No. 420 Fourth Avenue, New York, are its only importers, 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 the 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. To prove its wonderful curative powers it is sent to you entirely free.

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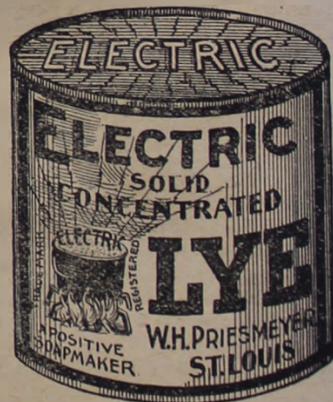
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