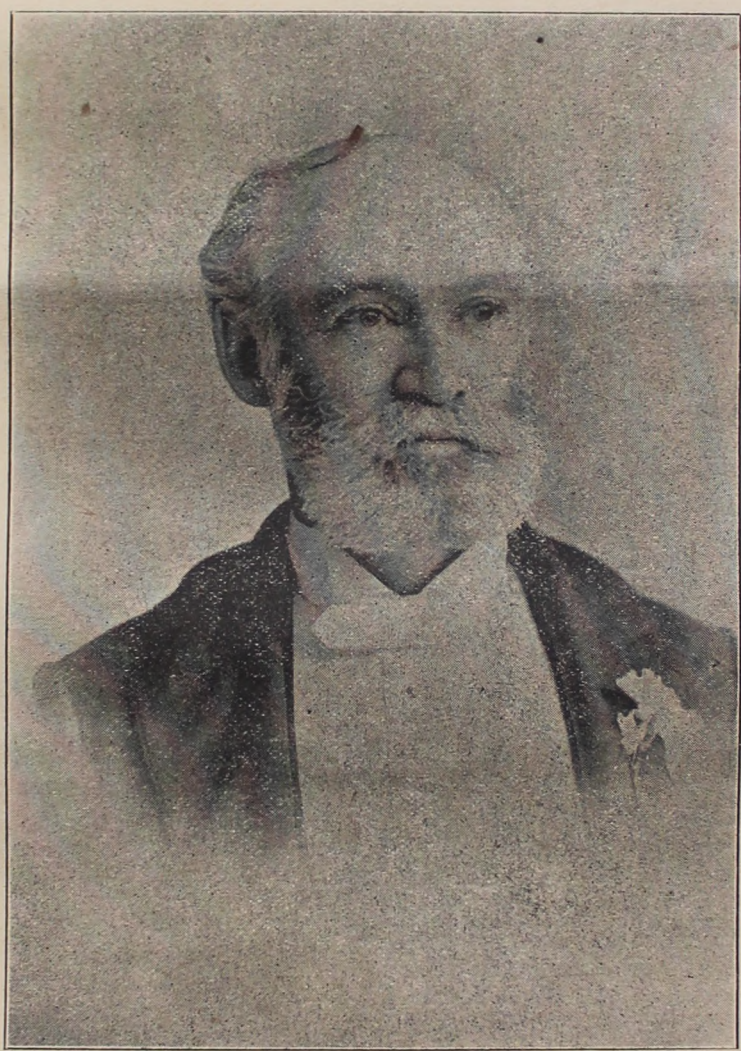


Light of Truth

VOL. XX.

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J. FRANK BAXTER.

An Exponent of the
philosophy of Life.

HARPER ILLS. SYN. CO. S. O. C.

Philosophy and Facts



MISS P. MAYTUN.

A slate writing medium who has been giving some remarkable evidence of spirit power, as testified to by a number of our correspondents. She is at present residing in Cincinnati, where she gives sittings.

SLATE WRITING.

SOME FINE SPIRIT WORK.

Tests under proper restrictions and motives have a value that nothing else can supply. No science can be built up without them. If they lead to new thought or confirm previous conjectures they serve as the seed to bring the fruit upon which all progress feeds. I recently tested the mediumship of Miss P. Maytun of Cincinnati in a manner that gave some interesting results. Miss Maytun has been practicing as a slate-writing medium. I have no acquaintance with her, but I wrote telling her I should send a sealed tablet and requested her to have her hand produce some writing in it in reply to spirits I should address. She replied that she had never done anything of this kind and did not know if they could succeed. I prepared my tablet as follows: It was an ordinary white-paged tablet, nine inches long and six wide. I took all the leaves out with the exception of eight or nine. On six of these I severally addressed some spirit friend, saying I should be pleased to have some remembrance from him, and making the address so the answer would contain a test of identity of the writer. My own notes were written in ink. Leaving the thick backs that formed the outside of the tablet, I pasted with the best alum paste a strong paper over the edges of these backs so that the overlap was an inch all round, and completely sealed up the tablet. Next I sewed some new cheesecloth over the outside so that it made a continuous cover. One end I sewed with white cotton thread, the other with linen, so that any attempt to substitute other thread would readily be detected. Over the seams I put some sealing wax and impressed this with two different kinds of seals. Then I wrapped the package in a strong outside paper, which was tied around with cord, and this was again sealed with sealing wax, and the package was then addressed. I wish to say here that I did not do all this because I for a moment doubted the integrity of Miss Maytun. If I had suspected her I should not have made any test. The precautions were taken so that it might be said, "This thing was done in this way. How can you account for it except by spirit power and intelligence?" I felt that she would succeed and so assured her.

To prevent anything like her own mind affecting the result there were several other things that she knew

nothing of aside from the addressed questions. I told her that to assist in making the test less severe I would put in a small piece of lead out of a lead pencil, but I told her nothing of my adding also some red and some blue pigment from a colored pencil. She knew nothing of this. Now, consider the arrangement: The tablet leaves were closed flat together face to face, and on these it was hoped the metapsychic would subscribe something. When the tablet was returned there was not the slightest indication that it had been tampered with. The seals and everything about the outside and the inside coverings were intact. If I am sure about anything in this life it is that no attempt had been made to open that package. Furthermore, it would have been a physical impossibility to open it without detection. When it was opened by me there were five written communications on five different leaves. Four of these are in distinctively different hand writings. The first was from Miss Haytun's chief metapsychic or control and was on a blank leaf, that is on a leaf that had none of my writing on, and was addressed to me as follows:

"Mr. Murray, Kind Sir: As the spirit control of this medium I wish to say your friends were not within my reach at this sitting, and those who were present were too weak to write much, as it is their first sitting in this seance room, and their guides were obliged to write the messages for them as they were given.

"G. E. DE MARS, M. D.
"Control."

Now I call that a most coherent and honest letter. There is no attempt at evasion or deception. The reason is frankly given why the writing is not in the hands of the parties addressed. This writing is in a nervous, business style. The longest communication, answering for one of the women spirits, is in a fine female chirography and most accurately punctuated and written. It would make this article too long to copy all of them.

On one of the sheets I wrote: "To my old comrade, John W. Falcom. Can you give me a test of your present existence? How are you 'over there'?" Now there is nothing here to indicate that this man was a soldier unless it should be the word comrade. He was a captain in the army and killed or mortally wounded while Lee was consulting with Grant about the surrender. Under my inquiry is first drawn a neat American flag two and a half inches long and an inch and a half wide. It is drawn with the pigment I put in which makes it red, white and blue, and the staff to which it is fastened is drawn with lead pencil and has a liberty cap on it. Beneath this flag is written: "My Dear Friend: It requires more power than we have at present to do more, as many are waiting. Ours is a life of eternal joy and happiness."

There are some facts about this test that I shall comment on at another time. It has to me many interesting features connected with it, and a million times more satisfaction than I could by any means get out of the thirty-nine Articles.

C. H. MURRAY.

"The air is full of forms invisible,
Shifting and floating in their freer life;
Angel and saint and martyr wonderful,
Father and husband, mother, child and wife,
As nurses watch and guide the toddling young,
They, all unheeded, watch and guide their own,
Who need not know their presence or be strung
To finer uses than the earth has known.
For no man to himself his life hath bound;
Here and hereafter he is one with men,
And can the best make heaven a laughing-ground?
They work!—to bring the scattered home again."



DR. W. F. BALL.

Dr. Ball is a resident of Mantua Station, O. He is an old worker in our cause and an ardent student of the philosophy and science of Spiritualism.

GREAT DISCOVERY.

WHICH SHOULD REVISE PHYSIOLOGY.

Mankind has three brains, and the greatest of these is the unrecognized.

First—Solar plexus, equal to Abdominal brain.

Second—Cerebrum, equal to Sensory brain.

Third—Cerebellum, equal to Motor brain.

These brains all have different functions to perform, and each one has its separate set of nerves.

First—The abdominal brain lies each side of spine in the epigastric region, back of the stomach, and is the first brain of man, and performs more functions than either of the others, hence we have placed it at the head of the list. All the ganglionic nerves diverge from this brain, and these are the first nerves of the human economy, and at the twelfth week you can find the solar plexus developed and can trace the ganglionic nerves diverging to the heart, lungs, liver, kidneys, and, later, to each spinal vertebra. And at this time there is no other brain—no cerebrum, no cerebellum.

The ganglionic nerves perform the functions of the heart, lungs, liver, spleen, kidneys, bowels and organs of generation, all of which diverge from the abdominal brain.

There is not an artery in the human economy but is supplied with a ganglionic nerve to control the circulation.

The circulation carries the nutritive principles of food to all the organs and the whole system. Hence the abdominal brain is the house builder and keeps that house in order—first through the abdominal brain of mother, and then at about the eighteenth week it begins a new action of the foetal heart, which beats twice to the mother's once. And at that time of the foetal life there is no other brain organized.

We claim that this abdominal brain builds the whole economy even to cerebrum and cerebellum. It is the silent governor when we sleep.

Who for a moment can think the circulation of blood is conducted by thought, or that the motor nerves control the heart?

What a sad plight would we be in if we had to think to cause each of the organs of the body to act!

When we sleep both the cerebrum and cerebellum are at rest; the blood has been withdrawn from the brain and a hypnotic rest ensues; and at no time in life do the throat, stomach, liver, kidneys and all other appendages act more freely than when the cranial brain, through sleep, is incapacitated from doing a single act or of thinking a single thought.

But we think we have produced enough evidence to prove the abdominal brain to be first in the numerical order of the brains.

We desire medical men to produce proof against what has already been said in this short communication.

We are loaded with proof positive that all the above claims are well and truly authentic.

Second—The cerebrum is the brain of thought and a storehouse for magnetism. This brain is positive, and like a storage battery supplies positive magnetic thought, which sends this force to the cerebellum, which in turn executes cerebral messages when stimulated by the positive current from cerebrum.

This positive magnetism is generated in digestion of the food we eat, and sent to the cerebrum by the ganglionic nerves, thus maintaining a supply.

The cerebral brain is also the storehouse of all knowledge. The several organs acting in unison in thought through the educated brain produce highest intelligence of mankind.

Third—The cerebellum or base of brain is negative, and only acts by being stimulated by positive magnetic thrills thrown upon that organ from the cerebral brain, and where no thought force is thrown upon this brain from the cerebrum, it lays dormant.

But the abdominal brain can act upon this motor power by sending magnetic aura to the cerebellum and producing what is called unconscious cerebration, which stimulates the motor brain in somnambulism. Also in hypnotism. Again in the trance condition.

While we could go on and bring evidence to prove all the above and much more, we feel enough has been said to arouse thought and correct the errors of the past by a more close study of the embryotic physiology and also in the adult.

Don't be surprised when I state to you that the whole phenomena of mediumship comes through this abdominal brain.

Hoping we have made this brief talk interesting to your many readers, we will close for the present.

W. F. BALL, A. M., M. D.
Mantua, O.

PROVED THEIR IDENTITY.

At a seance, with Dr. W. A. Mansfield as the medium and eight persons in the circle, held at my home at Geneva, O., the following results were attained:

After a preliminary talk the room was darkened. Shortly following beautiful lights appeared and touches were felt by spirit hands. My watch and chain were taken from me by these invisible hands, placed in a lady's lap and a knot tied in the chain. Then the trumpet ascended and soon began to give tests.

We had recently lost four children by diphtheria. These came, gave their names correctly and told us of their spirit home. Finally the two eldest began to play on the piano, each playing familiar tunes as they were wont to in earth life, thus making the test absolute. This was followed by the little ones imitating them as they had also been in the habit of doing, thus bringing our hearts back to the days of their sojourn with us in the home. On the following evening another seance was held at the home of Captain Cummings with similar results—all to prove the genuineness of spiritual phenomena and the proofs that there is no death, and that the human soul lives in the future as it does in this life.

MILLER WILBUR.

The crusade has been commended by a unanimous vote of our readers.

THE NEW BIRTH.

"There is a Natural Body, and There is a Spiritual Body."

Among the voluminous writings of Andrew Jackson Davis may be found an account of a deathbed scene while he was in the "superior condition." The great Seer's description of the birth of the spiritual body, as he witnessed it in its various processes, was taken by an eminent artist some years ago as a subject for a painting. The picture above, while not perhaps a facsimile of this great painting, is a reproduction from an original painting now in the possession of a young and worthy medium in Chicago—Mr. Max Hoffman.

PROF. CROOKES ON TELEPATHY.

No man of science has contributed anything to the recent discussions of scientific subjects which will appeal more plausibly and more entertainingly to the public imagination than has Professor William Crookes, F. R. S., in his recent presidential address to the Society for Psychical Research. Professor Crookes occupies so distinguished a position in the scientific world that he is entitled to the most serious consideration, even though the mind, filled with preconceived theories, seems to reject his arguments. His logic is strong and he makes an excellent point in devoting great attention to clearing away the "scientific superstitions" which may act as a stumbling block to possible coadjutors who might otherwise trust themselves on the new and illimitable road which the society is endeavoring to open.

Psychical science was, he said, the embryo of something that might in time dominate the whole world of thought. Human ignorance beset research in this direction with many difficulties, but conscious ignorance was a healthful stimulant if it led to the conviction that one could not possibly lay down beforehand what did not exist in the universe or what was not going on in the world. One of the greatest thorns in the path of the society was the fact that very many people started with certain presuppositions depending upon a too hasty assumption that we knew more about the universe than really was known.

Addressing those who not only took too terrestrial a view, but who even denied the possibility of an unseen world existing at all, Professor Crookes said he would like to point out to them the difference in the apparent laws of the universe, which would follow upon the mere variation in size of the observer of them. Following this idea out, he imagined, first, a homunculus of microscopic size. Professor Crookes put his imaginary homunculus on a cabbage leaf and speculates as to what would be the Liliputian philosopher's conception of the shape of the world, the laws of nature and the scheme of the universe. The motes dancing in the sunshine would be to him "cumbrous objects like portmanteaus flying through the air." He would be terrified by the tiniest insects. Next the professor gives as an example a human being of enormous magnitude, showing by familiar illustrations how the supposed laws of matter and of the universe would appear to such beings to be quite different from those now accepted. Was it not possible, he asked, that we also, by the mere virtue of our size and weight, might fall into misinterpretations of phenomena; and that our boasted knowledge might be simply conditioned by accidental environment and therefore liable to a large and hitherto unsuspected element of subjectivity?

Having cleared the way by means of

ingenious speculations for his invasion from the domain of physics into the region usually regarded as that of metaphysics, Professor Crookes discloses his wave law theory. It is an extension of the well known natural law under which sound is conveyed by vibrations of the atmosphere and light by the vibrations of the thinner ether. He presents an interesting calculation of the number or rapidity of these vibrations.

Was it inconceivable, he said (after making an elaborate calculation as to the vibrations which produce sound and light), that intense thought, concentrated by one person upon another with whom he was in close sympathy, should induce a telepathic chain along which brain waves should go straight to their goal without loss of energy due to distance? Such a speculation was, he admitted, new and strange to

BRAIN EXTENSION.

Dr. William A. Hammond, a brain expert, writes in the Scientific American "that the nerve ganglia of the human body, are identical in construction with the gray matter of the brain and that we think with these various nerve centers."

Long ago a conviction was reached that a sensation is merely another form of intelligent consciousness, and that the nerves which intersect the body in every direction, are simply brain extensions.

Dr. Hammond also assumes that "the heart is a secondary brain." This is too logical to be questioned. That the heart is of equal utility with the brain in the thinking process is evident for the following reasons:

1. The emotions are all inseparably

the brain a balance in which the conscious life forces are equitably sustained, the action of each organ being centrifugal in the distribution of internal energy, and centripetal in the assimilation of cosmic or external energy. The telegraphic accord between the two is constant, whatever the physical status, and the nervous construction co-operative in every detail.

One other point commands attention in this connection, viz., the supersensitive nature of the brain under material pressure.

This should be accounted for upon the principle of electric sensibility rather than atomic insensibility, as is generally assumed. A delicate electrical mechanism must be insulated to protect it from external vibration or contact, which not only produce discord, but frequently neutralize the electric current.

The same law holds good in cases of cerebral injury. If the insulating membrane is rent or impaired, the electric currents are rendered void and relative inertia results.

This reasoning leads us to the conclusion that human beings are, after all, only conductors more or less refined, for a cosmic fluid which vitalizes relatively, both organic centers of consciousness.

PAUL AVENEL.

THE LORD'S PRAYER DEFINED.

Sunday, the 14th, at Canton, O., Mr. E. I. Bowtell concluded his invocation by repeating the Lord's prayer and gave us its hidden meaning thus:

"Why this formula? Because we intend to teach the true esoteric meaning. We have, in preceding discourses, been speaking of external observances. Now we come to the inner jewel which the casket hides. 'Our Father'—address to the universal spirit—to the strength of our own spirit, we ourselves being the only expression of spirit we know. I and my Father are but one life—that we can all say, though working on individual lines. The thought of prayer—what is called the uplift—a momentary exaltation of soul into which the universal love enters. 'Who art in heaven'—the heaven developed within ourselves, the state of the illumined soul. We find 'Our Father' (the strength of the spirit) in the place where we have made his abode. Address our inner self as 'hallowed be Thy name, Thy kingdom come.' It is a demand that the divine life shall rule. 'Give us this day our daily bread'—that divine illumination of soul, the bread of our life. Down! Down, under our feet in subjection to the omnipotent spirit, everything that would oppose its upward flight. 'Forgive us our trespasses'; there is no forgiveness required; there are no mistakes, no wrongs. Trials are sent for our spiritual development. 'As we forgive others.' Ask for nothing beyond. 'Lead us not into temptation'—would you ask that of an infinitely all-good? 'Deliver us from evil'—there is no evil. God is omnipresent. No place for evil exists. 'Thine is the kingdom'—thine, O, man! Thine, O, spirit! 'And the power,—alas, that so few recognize the power. 'And the glory'—the glory that develops out of human lives. Forever no diminution of power. Forever, ever, ever."

This, in very brief, is as I took it down. It requires an expanded understanding to catch a mystical discourse reported in brief, but we who listened were caught up to the highest heaven for a time. The spiritual Alps, as it were

Mrs. E. I. BOWTELL.

It takes a score of good deeds to merit a meed of praise, but only one misdeed is needed to merit a score of reprimands.



THE NEW BIRTH.

science; it was at present strictly provisional, but he was bold enough to make it, and the time might come when it could be submitted to experimental tests.—Scientific American.

A MEDIUM AND DOESN'T KNOW IT.

Mrs. A. B. P., of Saginaw, Mich., writes:

We have a man here who doesn't claim to be a Spiritualist, yet gives the most wonderful tests. He says his spirit brother tells him what to say. He also declares to see two persons where there is but one—a counterpart of the other. He is a strange man and I am convinced that he is possessed of a very remarkable gift. Who can explain it?—[See Acts 2-17.—Ed.]

Come, boys, don't lag. Write those crusade letters.

allied to thought, and are therefore, complementary in their character.

2. The heart exhibits more tenacious vitality than the brain.

3. The functional action of the heart is identical with the functional. From these arguments it appears that the heart is equal in conscious, intelligent life with the brain itself.

There are other hypotheses which sustain this theory. It is well known that the heart is extremely vulnerable to shock, and that death will instantly follow a violent blow upon the heart region.

Mental paralysis has been induced by injury to the heart, and insanity follows long continued emotion of any kind, which show that the reasoning equilibrium is an adjunct of the heart.

Experiment has proved that every thought has its counterpart in emotion, and vice versa.

This fact makes of the heart and

CORRESPONDENCE

HAMILTON, O.—Mrs. Emma Archer has been here and held two extraordinary sessions at the home of Mr. M. G. W. 444 May street.—C. W.

CINCINNATI, O.—Mrs. Elizabeth Lee has returned from California and is ready to engage as last medium. Address 704 West Seventh street.

PITTSBURG, PA.—Spirits are attending the meetings of the First Spiritual church. Our Ladies' Aid gave an entertainment in honor of the anniversary on the 21st ult.—A. H. M.

MARION, IND.—Mrs. Anna E. Thomas gave two lectures at the Allen theater, followed by music, on March 21st and 22nd. Her efforts were highly appreciated, and The Morning News of this city devoted a column to reporting her work.—J. Crowell.

DETROIT, MICH.—The anniversary was celebrated here on the 21st inst. at Primatic hall. Good audience attended afternoon and evening. Miss B. B. B. delivered the anniversary oration. Mrs. Maria Carpenter and Mr. Cartwright also spoke on themes suitable to the occasion.

LAFAYETTE, IND.—The Spiritualists of Lafayette, Ind., have formed a society with a membership of thirty. Mrs. E. M. Nutt of Philadelphia has been with us, and through her excellent work the society has come to life.—W. Robertson.

PROVIDENCE, R. I.—The P. P. S. A. celebrated the anniversary of M. S. on March 28th and March 31st at C. T. hall, 722 Westminster street. Among the talent officiating were Mrs. Fannie Trewey, Mrs. C. M. Whipple, Mrs. B. J. Sharples, Miss Olive Hunter and Mr. F. H. Brown.

LAKE HELEN, FLA.—The third convocation of our correspondence closed on the 28th ult. Messrs. Colby and Park delivering the last lectures. The meetings have been generally well attended. The association has now a fine auditorium, hotel and dancing pavilion. Brigham hall was dedicated March 22d.—H. A. B.

ELGIN, ILL.—Mrs. L. A. Roberts and son, materializing mediums, were here, holding seances. Over twenty-five spirits of those materialized were identified by sitters, and over sixty converts to Spiritualism made through the phenomena produced in general. Some of the best results were obtained at private houses with improvised arrangements.—L. M. Rose.

SPRINGFIELD, MASS.—At the annual meeting of the First Ladies' Aid society the following officers were chosen: First vice president, Fred Hart; clerk, T. M. Holcomb; treasurer, J. P. Smith; trustees, Sumner Clark, John Hart, John Baldwin, H. L. Jenkins and Mrs. Mary French. The president of the association is chosen by the trustees from their own number.

LYNN, MASS.—The services at 28 Sumner street on the 21st ult. were unusually interesting. All the old stand bys, so often mentioned in these reports, were present, and gave their haven to the anxious multitude. But the anniversary services on the 28th were never superseded. Prominent speakers were present and extra exertions were made to welcome all by sweet music, decorations, fine tests and other phenomena.—T. H. B. James.

CHICAGO, ILL.—The Lake View Spiritual Union, Chicago, has changed its place and time of holding their meetings from "Lincoln Turner Hall" to "Billings' Hall," corner Sheffield and Belmont avens., and the meeting time to 2:30 o'clock Sunday afternoons. Mr. and Mrs. Charles A. Whitland are conducting the meetings and are much encouraged by the constantly increasing interest shown by

new investigators into our philosophy.—Carl A. Whitland, 204 Oak St.

SAN DIEGO, CAL.—Since perusing your valuable paper and seeing any Home in spirit has Diego, I will try and tell you what they are doing here at the present time. There are three societies here and the meetings are all well attended. For the Second Spiritual Society Mrs. Merrill is at present engaged and gives good satisfaction. Although they meet in the outskirts of the city the hall is filled every Sunday. Ben Barry, the medium, who is looking forth for the Advancing Society in the C. A. R. hall is also having good audiences. He has been very successful in his predictions, having told a number of things that have come to pass. The First Spiritual Society, the largest one here, is having a regular feast at the present time, having with them Mrs. Maude L. Von Freitag, the ballist test medium, who has within the last six months come to the front as one of the best test mediums in the United States, and her development has only just begun. She has never yet made a mistake in giving her tests. At her meeting last Sunday night the hall was crowded and fifty people were turned away unable to gain admittance, and that, too, after the daily papers were had refused to advertise her meeting. Mr. H. W. Wilcox is the president of this society and his whole heart is in the work. Would there were more like him. Professors Earle and Fred Evans, the slate writing mediums, were here for several weeks during February.—O. R. F.

NEW YORK CONVENTION OF SPIRITUALISTS.

Delegates have been elected from different sections and it is hoped that all localities, as well as societies, will make a special effort to be represented in the state convention to be held at Syracuse, N. Y., April 12, 14 and 15 next. Look over the last few numbers of this paper and see what has been said on the subject. We need organization to enable us to unify our forces that something may be accomplished, that unwise legislation may be prevented by reason of the influence of numbers. It will give us a standing and legislators will respect our opinions as well as that of other organizations. Don't forget that you can secure reduced railroad and hotel rates, and above all send one or more delegates to represent your community. It will pay you to come for the treat we have in store for you. Don't wait for somebody else to move, but put your shoulder to the wheel and it will be a success.

The Buffalo mass meeting held last week was a grand success, speeches being made by H. D. Barrett, Mrs. Cora L. V. Richmond, Mrs. A. E. Sheets, Hon. L. V. Moulton, E. W. Sprague, Lyman C. Howe, G. W. Kates and wife, and communications through Homer Allen and Mrs. G. W. Kates; music by Mr. Allen and Miss Blanche Fisher. About \$500 in cash and pledges was raised for the N. S. A. and local societies. Nearly all of the Buffalo papers gave good reports.

For further particulars of state convention address

FRANK WALKER,
Hamburg, N. Y.

—When subscribers change their address they should state where the paper has been going to or is going to at time of writing, or we can not oblige them unless they wish to pay for two papers. We can not make the change until we know the old address, the reasons of which have been explained frequently in these columns.

Watch the tag on your paper. All delinquents will hereafter be promptly dropped from our subscription list.

THE CRUSADE.

Editor Light of Truth: I have been thinking of your recent and somewhat startling proposition to establish a mental and moral crusade, based by the mystic symbols of mythology, instead of the usual little charade of winged thought which grace the title page of our present high-class magazine. I have been thinking, and I fear that no scheme, however seductive, will be quite sufficient as a converting agency without the aid of a missionary department. Now that Kansas is at the head of everything—Christian as well as secular—let some of our gentlemen in organization bring their subtle minds to bear upon this great consideration and see if it is possible to add a missionary department to our gallant crusaders' army.

J. MARION GALE.

MASSMEETING FOR CINCINNATI.

The date of this meeting has been changed from 24 and 25 to the 17th and 18th of April. This has been done in order to give the Spiritualists of Cincinnati more time to prepare the necessary arrangements for a large massmeeting. The amount of enthusiasm for organization is in excess of what we had at first supposed. As agents of the N. S. A. I will go to Cincinnati within a few days and enter into the work with the local Spiritualists for a grand celebration.

C. W. TAYLOR,
Special agt. N. S. A.

THEOSOPHY.

Theosophy was never as popular as it is at present. The recent crusade inaugurated by the American Theosophical Society has lifted it into prominence, and the methodical way of sending speakers all over the country to preach its doctrines has brought it many converts. In addition to this Mrs. Annie Besant comes from England to add a higher knowledge to it through illustrated lectures, some of which are very suggestive and interesting to students of self and human nature generally. Between the two they are calling attention to the soul nature of man and that is a good way of inviting people to investigate Spiritualism.

OSTEOPATHY AGAIN.

In issue of March 6th we made mention of a new healing method under the name of Osteopathy, which was gaining ground and opposing the old. But alas, like all new innovations, it has to stand trial before the court of old-fogyism. Senator Granger of Illinois has introduced a bill to prohibit the practice of Osteopathy in his state. The principle of this new healing method is akin to massage, using the fingers in place of the hands, and removing diseases by external application instead of the old internal drug-giving method. But, like Galileo, osteopaths will have to cry that the earth moves despite political priesthood.

IS YOUR BRAIN TIRED?
USE HORSFORD'S ACID PHOSPHATE.

Dr. Y. S. Troyer, Memphis, Tenn., says: "I like it best in cases of weakness with over-work, tired brain. It recuperates the brain and enables one to think and act."

Statesman, yet friend to truth; of soul sincere,
In action faithful, and in honor clear;
Who broke no promise, served no private end,
Who gained no title, and who lost no friend,
Knobbed by himself, by all approved.
—Pope.

CHARACTER IN CHINE.

Proceeding chin characteristics are and women of the get-there type. Successful people usually carry their chin thrust forward, with compressed lips. Thin chin, if heavy, with broad nose and swelling mammae, indicates fighting blood.

A retreating chin shows lack of force, mentally, morally and physically; usually of the yielding sort; vain, discouraged; desires protection; small executive force. The development of other features often makes up for this defect.

A small, well-rounded chin, with mobile and red cushion of flesh upon, indicates a pleasure-loving owner. If dimpled, all the more so, for dimpled chin belongs to coquette. People with dimples love to be petted and loved; like admiration and praise. Generally feeble. Usually this chin is healthy, recuperative and long-lived.

Broad chin signifies nobleness and large dignity, unless vertically thin, when, if with it there be thin lips of bloodless kind, you find cruelty.

Square chin with little flesh denotes firmness and executive ability. These make good leaders.

Drunkards usually have a circular line about their chin.

Morose have wrinkles about their chin.

Long, thin chin are practical, unstable and delicate in constitution. Such people are subject to bowel derangements. If thin through the angles of the mouth, too, they are prone to tuberculosis. Generally short-lived.

Medium chin with a suggestive bifurcation in the center, with small mounds of flesh on either side, characterize generosity, impulsiveness, chatty nature. (The same-sized chin, with a dab of flesh just under the center of the lower lip, indicate meanness, selfishness, brutality.)

—To obituary writers: We frequently receive from relatives of the departed complaints about errors in obituary notices, with requests to republish or correct. Additionally some of these complainants become very vigorous and accuse us of making "mistakes." Now, we simply follow copy. If obituary writers, who are mostly disinterested friends, and merely acting from sympathy or consideration for the family, were to exercise a little more care in taking down initials or spelling the name of the deceased correctly, they would save us much annoyance. People are not very forgiving to those who muddle up their names, and the newspaper man invariably gets the reward.

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

Blood...
Bubbles.

Those pimples or blotches that disfigure your skin, are blood bubbles. They mark the unhealthy condition of the blood-current that throws them up. You must get down to the blood, before you can be rid of them. Local treatment is useless. It suppresses, but does not heal. The best remedy for eruptions, scrofula, sores, and all blood diseases, is

Ayer's
Sarsaparilla.

THEOSOPHICAL.

MEANING OF THE TERM—THEIR BROTHERHOOD—REINCARNATION.

Among the crusaders who left this country last June for a tour around the world are the following, now traveling through the United States, teaching their cult: H. T. Patterson, president of the Brooklyn Theosophical society; Katherine A. Tingley, leader of the Theosophical movement throughout the world; E. T. Hargrove, president of the Theosophical societies in America, Europe and Australia; Miss A. L. Cleather of London; Rev. W. Williams of England, and Dr. Louis F. Wood of Westbury, R. I.

At a recent meeting some of these spoke on their issues as follows:

"It means divine wisdom. We believe that the very essence of divine wisdom is brotherly love. The world needs such teaching today. Nations do not practice it, although they call themselves Christian."

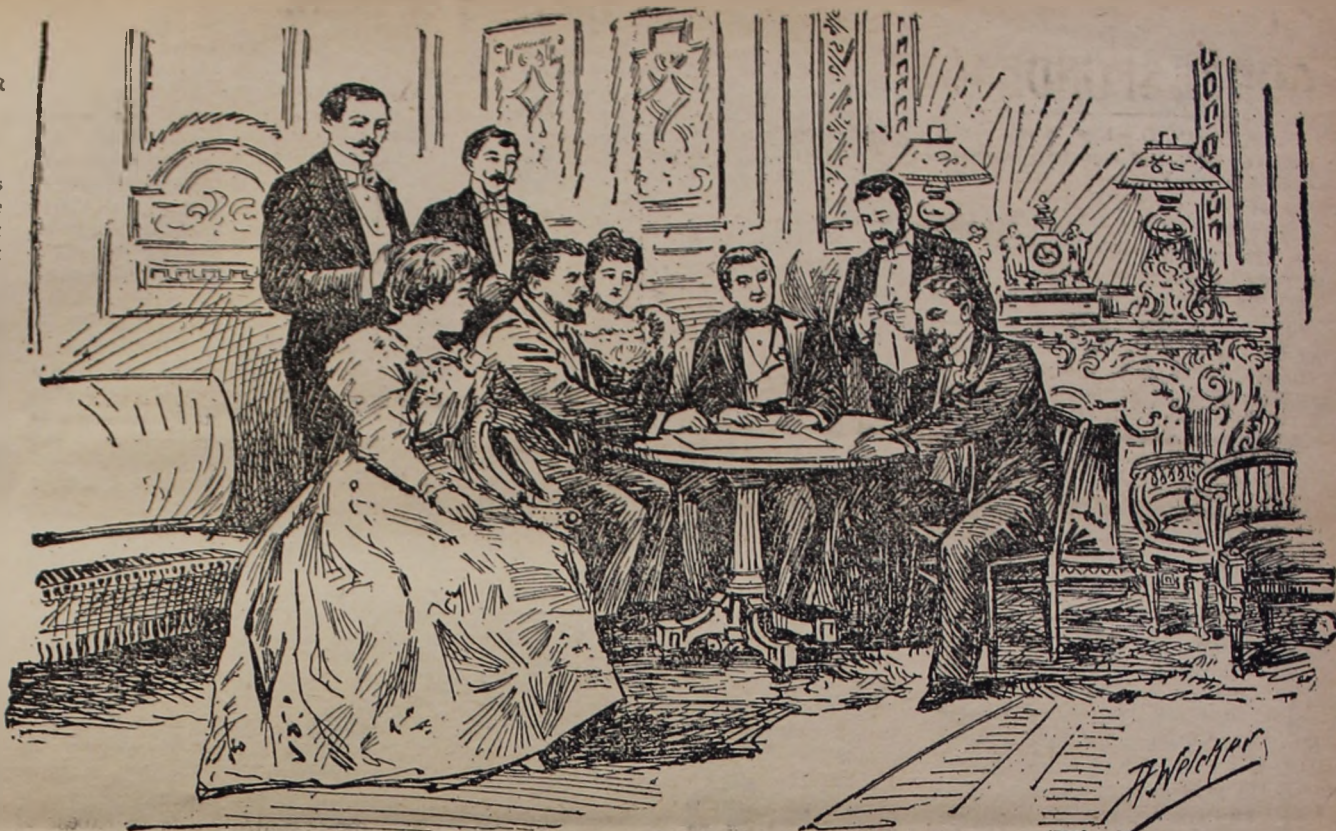
"If you have a teaching which has nothing to do with a man as he is, but is to do only with his hereafter, what good is it to him?" From that the speaker proceeded to argue that man needs something to help him on earth. As to the hereafter, he explained that Theosophists believe the laws of nature are immutable and that there can be no annihilation after death. He insisted, as to the theories of heaven and hell, that they were not taught by Christ nor to be extracted from the New Testament, but were wholly modern theories. As to an eternal heaven, he found it was being preached as eternal peace—somewhat monotonous. He denied that there could be such a heaven, because nature is everywhere and always an enemy of changelessness. Then he took up the Theosophical teaching of reincarnation.

"This was taught by Christ. It is believed now by two-thirds of the human race, and is supported by the rule of common sense. Only by belief in reincarnation can the theory of the soul's immortality be made logical." In support of this contention Huxley, Hume and the early Christian writers were cited.

Miss Cleather spoke on "The Reality of Brotherhood." Her argument followed this line: That all the evils of this day are the result of breaking the laws of brotherhood, of "man's inhumanity to man"; that as physical atoms have reciprocal relations and influences, so have spiritual atoms; that thoughts are forces in nature acting on other minds than ours without our knowledge, conveyed from one brain to another on ether waves as electrical impulses are conveyed, illustrated by the experiments of Tesla and others in telegraphing without wires; that self-sacrifice is the law which rules humanity, taught by Huxley in his later years, and that the selfish man is working against his own interests.

Rev. Mr. Williams spoke of great Theosophical teachers. He classed them thus: Moses, who freed his people and gave them the law of brotherly love to strangers; Buddha, who taught that all human woe arises from ignorance and selfishness; Jesus Christ, who said, "Hereby all men shall know that ye are my disciples—that ye love one another"; Socrates, who taught that man must seek the truth within himself and struggle with himself for it; Bruno, who taught reincarnation; Fichte, who taught the universal brotherhood of man; Blavatsky and Judge, the revivers of Theosophy.

Mrs. Tingley, introduced as the founder of the esoteric school for the recovery of the lost mysteries of antiquity, spoke only briefly, on account of ill health, of the millions on millions of people in the world sunk in hopeless-



SCENE FROM FIRST ACT OF SARDOU'S PLAY "SPIRITISME."

ness because they had not realized the immortality of their souls. Then came questions. Those in the audience wrote them. Mrs. Tingley scanned them and Mr. Hargrove answered.

Among the questions and answers were:

"If reincarnation be a fact, why do we not remember the previous existence?" "Because we are not using the same brain. We use the experience gained in childhood, but do not remember the events which gave us the experience. We can remember the previous light by getting in touch with the soul."

"Does your teaching do away with a priesthood?" "We are not attacking the priests as a class. Some priests have been very good. To the meaning of this question we answer yes. Each man should be his own priest and save his own soul."

"Is Theosophy foreign to the idea of Jesus Christ?" "No; it does away with the idea that Christ came to wipe out sin, and teaches that every man must wipe out his own sin and worship, not one man as good, but worship the divine element in every man."

A TRANSFORMATION OF SEXES.

A queer sect has lately sprung up in the Loo-Choo-Fin district, in Eastern China. In order to intimidate their followers into eating meat or not eating meat (according to the sex), they teach that meat-eating women will be transformed into men in the life to come, and that their children which die before reaching maturity will go to heaven or hades as the case may be, as creatures in which the sexes will be combined. The penalty for the men is just the opposite. Vegetable-eating males can only gain admission to Paradise upon proving that they have done some valorous deed, and even then they can not pass the pearly gates without being instantly transformed into women. The natural conclusion one arrives at after reading the tenets of this queer sect is that unless a vegetable-eating man can prove that he has been on earth a hero he will not be admitted at all, even as a woman! This peculiar people are known as the Wung-Foo-Cheti-Sen, and are said to be making wonderful progress wherever they go.

The practice of osteopathy is now recognized by the laws of Missouri.

REMINISCENCE OF VICTOR HUGO AS A SPIRITUALIST.

From Victor Hugo we might have (so M. Paul Meurice has told us in a recent notice of Sardou's "Spiritisme") a whole volume of great interest, a series of "conversations avec les esprits." At Guernsey, in fact, the poet was enamored of Spiritualism, turned tables, interrogated them, noted their answers and talked with various spirits—inferior to his own, I suppose. But he believed in these practices. One of his friends at this time, an exile like him, M. Pegat-Ogier, now dead, has intrusted to me a manuscript dealing with Victor Hugo in exile, which, if published, as it should be, would prove exceedingly interesting. One evening a spirit was interrogated in the salon at Guernsey.

"Who are you?" asked Victor Hugo. The spirit replied: "I am the drama."

M. Auguste Vacquerie, Victor Hugo's faithful disciple, has noted somewhere, I believe, the answer. It is a little strange, and original enough to be disconcerting—"I am the Drama!" Vacquerie believed, no doubt, in the actual presence of the Drama in the piece of furniture that was interrogated. What could the face of the Drama possibly be like? In what unknown planet did the Drama dwell in the immense world of the invisible? Neither Victor Hugo nor Auguste Vacquerie has told us. But can one be astonished to see dramatists conversing with the Drama when one meets with credulous Spiritualists who converse with Ivanhoe?

Ivanhoe? Certainly, Ivanhoe. Walter Scott himself would have been amazed at it. Perhaps Victor Hugo would have found it natural to talk with Ruy Blas. What is certain is that his "Conversations with the Spirits" fill large notebooks of importance. Will they be printed and form part of his complete works? Will they find a place in those posthumous works which have still many surprises for us? I suspect that the heirs of the poet will consider them as works essentially personal. They will see in them, perhaps, the distractions of a great writer during the hard nights of winter in times of exile, and preserve unpublished these recreations of the master. Is this to be regretted? "All that I write can be published," said

Victor Hugo one day to me. In Victor Hugo as Spiritualist we shall see at least an unexpected side of the man.

Once (no doubt in jest) a volume was announced of "Conversations of Charles Baudelaire with the Angels." Paul Verlaine laughed at it in his day, like all of us. But once again Tallyrand is right—"Nothing is impossible" and the hour of occult revelations is at hand. Those who believe in them give themselves up to them heart and soul; those who do not, amuse themselves thereby, and all the world is pleased. This is a slight change from politics—in which no one is satisfied. —Jules Claretie in London Athenaeum.

WHAT IS THE EGO?

"What Is the Ego?" was the subject of the discussion at the meeting of the Krishna Theosophical society, held in the rooms of the society, 1321 Arch street, Philadelphia. It was pointed out that there must be a distinct entity in every human form, and it was shown by illustrations that the materialistic idea that consciousness was a result of brain and nerve action would not explain how a man could ignore all the reports of the senses and act in accordance with an ideal not the result of the nervous action. The fact that a man could pick and choose what series of sensations he would respond to, it was contended, proved the existence of an entity or ego, with the power of choice.

By means of bottles containing earth, water and air, and an electric light, the different states of being and planes of consciousness were illustrated. It was thus shown how every man had within him the Divine Light, but that the desires of the body would not permit the light to shine through. By means of the second bottle it was shown that a man did not have to die and go to heaven to be with God, but that he could do so while in the body by raising his consciousness to the God plane. The different planes and states of being were illustrated by the earth, which symbolized the body; the water the astral plane; the air the spiritual, while the ether, which penetrated all, symbolized the super-spirit or absoluteness that was the cause of all existence, both of spirit and matter.

Argue not with a fool; for what else is he who tries to convince thee against that which thou knowest to be true?—Sol, Jr.

THE OGGULT.

MEDIUMSHIP.

SPEAKS IN UNKNOWN TONGUES.

Guided by Unseen Intelligences and Repudiates Spiritualism.

To the novice in psychical study as well as to investigators who busy themselves in theorizing on the unexplainable rather than to accept the affirmations of the spiritual hypothesis, the various and widespread avenues through which the inner life of man is now seeking expression, must appear a strange jumble of meaningless sporadic happenings. The efforts to bring these phenomena within the purview of a rational hypothesis and account for them under one general law operating in myriads of ways dependent on environment and education, are of transcendent importance.

A prominent and well vouched for case of psychical unfoldment with a strictly mediumistic line of operation is cited by Professor William James, of Harvard college, and submitted by him to the Society for Physical Research. The subject is a resident of Brooklyn, but owing to some unexplained sense of delicacy he assumes the name of Albert Le Baron. He also repudiates Spiritualism as a probable explanation of his experience. Professor James says:

"Previous to my first witnessing Mr. L. Baron's remarkable personal powers, I had corresponded with him about a small and abstruse work on metaphysics, which he had published. That was in 1893, and the next year the lady whom he calls 'Evangel' in his narrative, wrote to me that he had become the subject of these peculiar powers, which I ought to witness.

"Correspondence finally brought about a meeting with him and an exhibition of his vocal automatism, of which, at his request, Dr. Hodgson and I presently had phonograms taken, which are now at the society's office in Boston.

"In February, 1895, Mr. Le Baron was much impressed by his various experiences, and by no means willing to abandon the idea that his unintelligible vocal performances were involuntary reproductions of some ancient or remote tongue. His earnestness and energy in seeking to gain corroboration for this view is the best possible proof that the vocal movements carried with them for him, as he made them, no subjective feeling of being due to his personal will. This, too, in spite of the fact that his will could both start and arrest them and make them go fast or slow, and sing instead of speaking them.

The phonetic elements in his case again seemed English, and I tried to make him believe, but all in vain, that the whole thing was a decidedly rudimentary form of motor automatism, analogous to the scrawls and scribbles of an 'undeveloped' automatically writing hand.

"He spent hours poring over grammars and vocabularies of African and Asiatic tongues. First it was Coptic, then Romany, then something Dravidian. I corresponded with various philologists in his behalf, sending them specimens, phonetically written out, of his discourse. But no light came, and finally he grew convinced, by the mere progress of the phenomenon, that it was less important than it pretended to be.

"Mr. Le Baron, I understand, has for the present relinquished his experiments in testing these peculiar psychic powers.

"At the earnest request of Professor James (to whom the case seemed too rare and too valuable to be lost) Mr.

Le Baron wrote out an autobiographical narrative of his experiences in order that they might be investigated and discussed by the members of the psychical society, and from this narrative the following has been taken:

"I had occasion, for the sake of a certain literary project, to visit a portion of our coast. At a place to which I will give the name of Shelter Island, I found a group of mystics summering. I drifted into the esoteric camp with a copy of Kant's 'Critique' in my valise, by way of a little light summer reading. The leader of the Shelter Island mystics, Evangel, was a spiritist of the loftiest type, a believer in reincarnation, whose psycho-automatist control was her dead mother. Of practical, genuine spiritualism I know nothing. To theosophy I was an utter stranger. I found the atmosphere of the camp pregnant with a new type of the old style of millennial optimism. The World's Congress of Religions had reawakened the hope of a new chemistry of civilization. The pious heart of Evangel was solacing itself with the

movements, till in a few seconds I was distinctly conscious of another's voice— unearthly, awful, loud and weird— bursting through the woodland with my own lips, with the despairing words:

"Oh, my people!"

"Mutterings of semi-purposeive prophecy followed. One of the clairvoyants added additional weirdness to the experience by positively affirming that phantasms of ancient Egyptian sages stood over me."

During the remainder of his stay in the esoteric camp these strange manifestations were of frequent recurrence.

"I became ascetic and avoided animal food. I quoted the oracles of Zoroaster and laid aside Kant's 'Critique.' I became exquisitely morbid on the subject of my own spiritual and moral unworthiness.

"The first message of importance was given to me on leaving the camp at Riverhead, Sept. 6, 1894. The psycho-spontaneity, or automatism, assuming to be the 'true mother' of my 'soul,' said, among other things:



PROF. JAMES of Harvard College.

only hope of doing something to effect a union of the Occidental and Oriental religions on the purest conceivable basis of Gnostic-Platonism. Occasionally seances were secretly held for the purpose of procuring information from 'invisible brethren' to carry on the work. At one of these seances I met with my first experience. We were seated under a pine tree. Clairvoyants were present. 'Wheels' of light and other phenomena were said to be seen by them. I sat listening to their affirmations.

"Suddenly an entirely new and strange psycho-automatist force shook through me like a gust of fierce wind through a tree. I willed myself into a state of passivity in order to observe the phenomena. I went into no trance, however. The force became intelligent in action. It drew back my neck.

"Additional motor violence was displayed in my limbs. I was brought from my sitting posture down on the flat of my back. The force produced a motor disturbance of my head and jaws. My mouth made automatic

"I am going to guide you into the way of truth. You must be at the door of the church near the old house in the town of Stowe, which is in the State of Vermont, by the time the sun rises on next Tuesday. You will then see the reason why I told you to go."

On Sept. 9, at my residence, having returned to New York city, I asked for more explicit instructions. Among other things the psycho-automatist said:

"I think you are now to be the one that shall hear the voice of the One that shall be the truth. You will know that it is He by the voice of the Holy One."

"I did not know that such a village as Stowe existed. A map showed the village located some distance from Bolton. On Sunday night I left New York for Bolton and drove to Stowe. At Stowe I ordered the carriage to be ready by sunrise. The next morning about 5 o'clock I was on the porch of the church. The building was old, weather beaten, and the flooring of the porch in a decayed condition. The

porch faced the east, and the edifice was on a hill overlooking the village. An old house stood near it.

"I uncovered my head and stood on the porch and faced the east. The night had been a drizzling one. The sky was black with the remnants of the rain clouds. Slowly golden streaks of dawn appeared; the black clouds rolled away, the sun arose. I noticed a graveyard across a field. The psycho-automatist indicated an objection of verbiage as follows:

"I shall be glorified in the work of the people, for thou hast proved thyself to be the man whose voice is the voice of Him who sent thee. Thou hast obeyed the command of the Holy One, and the valley shall rejoice in the hope and the joy of the Lord. I shall be in thy heart, and thou shalt answer to my voice.

"On returning to Bolton I concluded to remain there till I had finished a certain small piece of literary work. On Wednesday night, Sept. 12, I retired to my room at the inn somewhat early, to be alone with the 'invisible brotherhood'—perchance they had something to communicate. Again the psycho-automatist assumed the grave doleful style known to the Occidental English speaking world. Viva voce it gave utterance to a chain of historic conceptions beginning:

"I will tell thee of the days of thy sojourning in the land of the people of the Jumba, where the land is the joy and the light is the joy of the people. The land is the country of the ancient Egyptians, the glory and thy power were a pride of the people, Thy name was Rameses, and thy glory was the end of the triumph of the people."

"That a high excitement of the mind, inspiring confidence and hope of success, is an essential to the induction of such phenomena goes without saying. On any lower plane than ecstasy or transport of soul I was in a constantly distressed condition.

"From this arose the temptation to yield—at odd moments—a facility of credulous assent to the reincarnating and other assertions of the psycho-automatist. If, however, I accepted the mystic conceptions as bona fide, then I was thrown into violent antagonism to my own common sense and that of the world. On the other hand, if I withdrew my assent to the holler utterances of the psycho-automatist, then my 'spiritual' nature and love of the sublime violently rebelled. Thus I vibrated like a pendulum between the new world of psychic phenomena on the one hand and the old world of physical phenomena on the other.

Occasionally this psycho-automatist could reach a style of doleful assumption even majestic in its utterances, as is illustrated by the following antitheses:

"I have heard the roar of cities! I have heard the music of the woodlands! I have heard the tears of the nations as they fell! I have heard the songs of the nations as they rose! I have heard the roar of the death of the man who was slain in battle! I have heard the shout of the victor! I have heard the New Word, and I have heard the Old Word!"

"On Sunday morning, Sept. 30, 1894," continues Mr. Le Baron, "I had my first experience in 'speaking in unknown tongues' at my residence in the suburbs of New York city. I had been conversing with the psycho-automatist the night previous, and up to that time had received sufficient doleful verbiage, one way and the other, to make a small book. Suddenly, while conversing with it in my bedroom on Sunday morning, it changed abruptly off from English into unintelligible sounds resembling a foreign tongue, and which, had I not been, as I think, pretty level headed at the time, I should have construed as a mental state pathognomic of mania.

"And yet I was not sufficiently 'at myself' to immediately seize pencil and pad and write down the sounds. When I subsequently asked of the psycho-automatism for a translation, among others I received the two following. The first, which was long, began:

"I have seen all thy ways, O son of the Nile! I have heard all thy songs, O son of the Nile! I have listened to all thy woes, O son of the Nile! I have been with thee O son of the Nile! I have been near thee when the days were covered in sadness!"

"Here, again, arose the temptation to yield a facility of credulous assent to the opinion that I was speaking a language known to me previously on the hypothesis of the pre-existence of the soul. This for a time I believed. In my attempt to demonstrate this I exerted an immense amount of philological energy, as Professor William James and Dr. Hodgson can testify. On Monday, Oct. 1, 1894, I left my home in the suburbs of New York city for the town of Levanna, N. Y. In room 12 of the hotel on Monday night came several messages in 'unknown tongues,' together with the translations. The following is an example:

"Unknown tongue—'Etce ce Tera. Lute te turo scente. Ink runo tere. Scete inte telee turo. Oru imbe impe iste. Simpe, Simpe, Simpe.'

"Translation—'Love now has been sent. The light of the earth. The joy of the day. The light of all the world.'

As an illustration of the kind of poetry given viva voce, the following poem, with its translation, is appended:

"Ede pelute kondo nedode
Izt tepete kompto pele
Impe odode inguru lalele
Omdo resene okoro pododo
Igme odkondo nefulu kelala
Nene pokonto sefo lodelu
Impe telala feme olele
Igde pekondo raog japato
Rele pooddo ogsene lu mano."

"I have been looking, looking for daylight. Ages have flown, and the years have grown dark:

Over the hilltops the sun is now shining,
Far from the sky comes the song of the lark.

Beauty is dawning, the darkness is passing;
Far up the vales fly the songs of the light.
Into the cities the joy will be spreading,
Into the byways the light will be spread;
Glory has come to the lost Son of Man!"

To quote the entire poem, with the "foreign tongue" precedent, would occupy no less than 272 lines.

Attempts at explanation have been made upon the following nine different theories:

First Theory.—The sentences are all the work of a powerful unconscious imagination and do not possess the natural consonantal and vowel elements of language at all.

Second Theory.—They are brand new ideas in old and foreign verbal husks, the forms of which were latent in the man's sub-consciousness at birth.

Third Theory.—The consonantal and vowel combinations are but the articulate shells of very ancient ideas, latent in this man's sub-consciousness at birth, but out of the shells of which the meanings have been eaten up or metamorphosed by some at present unknown law of mental evolution, but are not now to be considered as ideas at all.

Fourth Theory.—They are none of the foregoing, but are new and actual presentations of real and new ideas in a foreign tongue.

Fifth Theory.—They are none of the foregoing, but ludicrous and silly mistake of the man's imagination, allied to some species of humorous hallucination, and are not to be considered seriously, or they are a perjury, or a ghastly jest, or a very profound mental trick, or the loose jargon of a maniac.

Sixth Theory.—They are a species of scientific telepathy, and the consonan-

tal and vowel combinations came from some morally indifferent, sublimely good or awfully naughty source, and which is subject to the will of the man.

Seventh Theory.—Notwithstanding he says he never heard or knew these consonantal and vowel combinations before he uttered them, he may be in some very mysterious way deceiving himself.

Eighth Theory.—That it may not be beyond human belief that he is unconsciously in possession of a similar principle of intuitive linguistic power said to be possessed at this day by the higher adepts of India, of the Grand Lama of Thibet, or the Rosierucians, by the means of which an unknown language is spoken by purely intuitive processes unknown to the analysis of western mental philosophy.

Ninth Theory.—That these consonantal and vowel combinations and their intuitive vocal adjustments may



MAGGIE WAITE.

by philosophers, might prove of incalculable benefit to the human race, but which could find no encouragement for expression in the nineteenth century because of the fierce and mocking intolerance of the conservative dogmas of the age.

The reading of Mr. Le Baron's narrative before the Psychical Society was attended with profound interest by the members. Of the four classes be startling scientific hints of mental forces latent in everybody, and which, if studied, generalized, verified, systematized and seriously investigated of verbalization, known as "word seeing," "word hearing," "word writing" and "word utterance," the study of the latter has, through the lack of subjects, remained most incomplete. The three former have been carefully studied in symmetrical series of manifestation from the delusions of madness to the supra normal or inspired expression. But in the case of "word

son's exhaustive study of her makes increasingly probable) intelligences other than Mrs. Piper's own are habitually concerned.

Mr. Le Baron's experiences offer the intermediate example of utterances neither insane nor in any true sense inspired, which complete the series. At the close of the reading of the paper Mr. F. W. H. Myers, a prominent member of the society, remarked that among all the known cases of strictly automatic vocalization either insane or inspired Mr. Le Baron's is the fullest and most instructive.

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

Let the crusade live.

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MAGGIE WAITE.

Mrs. Waite is a California lady and a comparatively new test medium in our ranks. Her debut in eastern circles a few years ago created quite a stir, she being a very decided delineator of the unseen and very fearless in her utterance of the truth. She is yet in the prime of life and has a commanding appearance on the rostrum. Her tests are full and free from circumlocution, thus interesting to the general audience as well as the recipient. She speaks rapidly and with out hesitancy, and shows no favoritism, thus holding her audience in expectancy and free from weary. She has been remarkably successful in general and has a future before her that will be historical in character.

HOME CIRCLE.

THE DARK TO SEE THE LIGHT.

Dedicated to Wife, Olive.

The following poem was written in the office of The Progressive Age one day last week in the quiet of the noon hour. It impressed us as singularly true and chaste, and that it should go to our readers fresh from his pen. We treasure it, too, because its dedication to his wife, whom we well know, and whose beautiful wifely and motherly characteristics, years ago won, and still hold, our admiration.

We have had our part of sorrow,
Clouding all the passing years,
When our fondest expectations
Melted into bitter tears;
But there lingered glint of rainbows
On the fringes of the gloom,
Showering down so full of goodness,
Ills became a floral bloom.

Many a dear enchanted pleasure
Vanished on the midnight air,
And the stars so cold and ghostly
Silently mocked at our despair;
Then we looked beyond the seeming,
Praying for one sunny ray,
And there loomed to view the glory
Of an everlasting day.

Though we bend and step the slower,
With prophetic tremble now,
Though the trials we have passed through
Lift their lines upon the brow,
Yet we see the clearer yonder,
For the wear and tear of time,
And we hear the bells of heaven
Ring out a sweeter chime.

Moral pain is soul in transit
From the old into the new,
Casting off the earthly clothing
For the beautiful and true,
Wait we then with patient doing,
Earning what is ours above,
Gathered in—a golden harvest
From the precious seeds of love.
—J. O. Barrett.

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

While denouncing their fellow mortals for minor offences these very faultfinders are going down hill for offences tenfold greater, and don't see it until they suddenly awaken to the realization that they have exchanged places with their objects of denunciation.

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WAKE UP!

Spiritualists! Although you are the vanguard of the present era of thought nevertheless you are upon the great Apian Way of progress and must move on. Where you bivouac tonight the rear of the host shall rest on the morrow. Welcome, then, anything that serves to draw to and strengthen the grandest philosophy the world has ever known. Remember your only enemy now is the crass materialism of everyday life. The churches are no longer a factor in the struggle for the supremacy. There is more pronounced Spiritualism in some of the great churches than there is among many so-called Spiritualists. The churches are with us in all that is ethical in Spiritualism and it is only here and there that stupidity is manifested by the clergy toward these great truths. An old saying has it: "All avenues lead to Rome." So, too, the various scientific developments and discoveries of the day lead to Spiritualism. The churches are today, in the main, great arteries through which the stream of aspiration is being lifted to the glories of Spiritualism. The scientist, the antiquarian, the teacher, the philosopher are reaching out toward Spiritualism via Hypnotism, Telepathy, Photography, Astrology, Palmistry, Theosophy, and kindred studies. Every method of cultivation whereby the mind is led to view the indestructibility of the human consciousness is a line leading to Spiritualism. Spiritualists should be the first to look upon these avenues and interpret them aright. Materialism is the only unconquered phase of pseudo philosophy. All else leads to the science and boundless possibilities of Immortality.

Never has the outlook been so promising. Never have the barriers set up against the progress of the mind been so pervious, futile and abortive. The columns of this paper from week to week reflect the great spirit of restless inquiry along the lines of human destiny. Men of brains and courage everywhere are bending their energies to establish beyond peradventure our great immortality. The nations are slowly looking up and every anxious quest is being answered from the hill tops of the immortal country.

Again we say, Spiritualists move on. Be courageous and listen to the footfalls of the concourse following you. Thought is the ammunition of the war. Literature is changing like the sunflower, to catch the light of the now unclouded sun. Art, invention, mechanics are blazing away along the side tracks of the highway of progression. These aids give tone and rest to the spirit. All things tend to the spiritual awakening of man. Spiritualism is safe. It is in the world to stay. It remains with Spiritualists to determine which of the various avenues leading to it shall be the favored one of the angel world. If indifference and carelessness abound, and they prove recalcitrant, as many of the events of the

past few years show, then some other route, some other method of bringing the people onward and upward toward the mighty potencies of the Gospel, will be restored to. Spiritualists can aid in the work, they cannot retard it, for like a stream swollen to a flood and gorged in its course, it will break through some where and make a new channel. So the now thoroughly awakened thought of the world on the subject of the future life and its bearing on conduct, will not be staid by any bars that may be set across any one of the channels leading to a definite settlement of the question.

THE ANNIVERSARY.

The 49th anniversary of Modern Spiritualism took place on the 31st of March, but its celebration already began on the 21st. The Sunday prior to the natal day is the principal one observed, which was the 28th on this occasion, and celebrated mostly where but one society exists or others of a town unite with the main one. But where there are more the smaller ones generally select the Sunday prior to the principal one in order to attend the following one, as friends or ordinary participants. Thus the last Sunday was the most significant or momentous of all, though many of the larger societies add the three weekdays preceding the 31st to their celebration; and not a few societies make the Sunday following their happy day. Thus the Spiritual anniversary always embraces the two weeks mentioned, and has become as important event in the lives of Spiritualists as the Easter-tide is to their Christian brethren. And they are analogous. Both celebrate a principle which reminds of a future life. The spirit rap is to one what "Christ is risen" is to the other. Both point to a life beyond the grave—to the soul's immortality—and both have one aim in attaining what this signifies, which is future happiness and peace of mind. And how can this be best attained? By love for humanity, the religion of all mankind and the highest tenet in every religion extant. Harmony among men leads to it.

AN ABUSE.

A young woman was hypnotized by her aunt in Chicago several days ago. The aunt had power enough to throw the girl into one of the stages of hypnosis, but not the ability to restore her. A physician was called in, and by threats of throwing her out of the window succeeded in frightening her out of the hypnosis into hysteria, the probability being that the girl will remain a mental wreck.

Which of these two fools, the hypnotizer or the physician, is the most unconscionable, is hard to determine, and it is still more difficult to suggest a remedy for this abuse of the hypnotic power. Some advocate legislation prohibiting the practice except under the direction and control of the medical fraternity. Manifestly this would lead to another abuse as flagrant as the present evil. But it goes without the saying that there is altogether too much hypnotism in an indiscriminate sense, and some wise method looking toward its prohibition ought to be inaugurated. The secret practices of the art make it impossible to reach the offenders, but a sound law against it having no class benefits attached might act as a deterrent.

It's wiser being good than bad;
It's safer meek than fierce;
It's sadder being sane than mad,
My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That after Last, returns the First,
Though a wide compass round be
fetched;
That what began best, can't end worst
Nor what God blessed once, prove ac-
curst.

—Robert Browning.

WHO IS RIGHT?

"The teachings of Spiritualism are the reflections of human nature."—Ext. of Lecture.

This thought contains a world of meaning; it is a definition of the spiritual philosophy in its briefest terms. Every individual Spiritualist can tell a tale of his own, and each one adds to the summum bonum of the whole—a book of unending chapters.

Spiritualism can not be defined by one man or one woman. It contains as many distinct meanings as there are students in our ranks; and there will be students as long as the world lasts. One-man logic belongs to the past.

In days gone by when there were few thinkers man had no choice. He was forced to accept what was offered, and build on that. Now he builds for himself. Thus the difficulty to bring the forces together. But it stands for progress; and the unification may be attained by each striving to learn from the other—gaining additional knowledge by contrast.

Truth, like the elements of nature, is enlarged by chemical affinity. There is as much chemistry in thought as there is in matter—the combining of two or more bringing forth a third, and often a higher one. Circles, sciences, spiritual services, conventions and camp meetings are thus the fundamental principle on which we are building—collectively and personally. In one the social element in man is folded; in the other his individuality. Without the former everyone would become a monotone in the grand orchestra of life, and there would not even be relative harmony among Spiritualists, or the human family in general.

But the heaven is working as it is, and one grand aim is being achieved, which is harmony with self; that is, of the exterior man with the interior, and in which lies our future hope—the absolute or harmony with nature. In a measure it already exists, as effects indicate—proven by the unbounded love Spiritualists in general have for their cause; and this will ripen into love for one another as the years roll by.

All are united on one fact already—spirit communion—but not on the effects of this communion, and thus the variation in the teachings. And yet it is this very variation which is leading them upward to a higher accord; for without it Spiritualism would be as monotonous as desolation itself, and progress would be naught. Therefore, let us learn from one another, and vie with each other in so doing, thus taking a directly opposite course to our ancestors; and in time all will become better and wiser, purer and freer in spirit, and consequently more attractive in soul, affinitizing naturally and regardless of each others opinion. For on the whole considered, our combined knowledge is but a mite compared to what eternity has in store for us, and it is folly to mar the little happiness we have for contending about who is right. Let us all be right. Each can hold his own council just the same and learn in silence. Silence is more potent than contention. It retains what it possesses and imbibes what another gives out. As a rule the silent man has a better understanding of a subject than his noisy coadjutor, because, like food, his knowledge is better assimilated and has more force when ejected. Contention is always indicative of emotion—either an effect of self-righteousness, vanity, conceit or prejudice against what is said or written. Calm reasoning is spiritual and is not only the winner in the end, but is nearer right than that which is encased in an atmosphere of animalism or passion. Prejudice against a truth or theory is therefore no indication of being right. It is often all wrong, as

we know by the prejudice against spirit communion—a prejudice generated on the simple belief that it is impossible. So one may inherit a dislike or hatred toward any theory or truth, and reject it simply because it is distasteful to us. We don't know all the possibilities of nature. Whatever can be thought must be a truth, or part of a truth, for we cannot imagine a thing that does not exist somewhere in the universe.

So we have theories among earth people which may not be true here, but they are elsewhere. When we imagine them wrong, therefore, we are wrong. Truth from afar may have found a lodgment in that soul. We certainly can lose nothing by analyzing it, even if we reject it finally. But let us not disturb another's belief if it makes him happy. It may be true for him, and not for us. It may be his way to salvation. It is one of those reflections of human nature which make up the summum bonum of spiritual teachings, and only in reading it as a whole can we understand its primum mobile of existence.

WHAT IS SPIRITUALISM?

This is an ever-recurring question put to us by new investigators, and one that may be answered in a hundred different ways. It is difficult to give it a concise definition, unless to say it is the antithesis of materialism. But this would involve a hundred other questions requiring time and space to elucidate, for materialism is a great science and must be met with incontrovertible facts—proof of immortality, for example, in opposition to its claim that "death ends all." This cannot be done on paper. Experience is the only teacher in this effort. But experience is absolute. The man or woman who has received one test of spirit existence stands aghast at his own shrine, and doesn't know whether he has been turned over or out of his old home. He is so unexpectedly transformed that he almost forgets his past, and often does not recall it until he finds himself a full-fledged Spiritualist.

But what is a Spiritualists? Perhaps it occurs to some that an answer to this would settle the question. It would and it would not. It would if the questioner were somewhat of the same mind in the acceptance of truth; otherwise not. Spiritualism is a subjective reality and everyone sees it from an individual standpoint. There is but one objective truth in it, and that is its proof of immortality. All see that alike; all understand it alike, and on that all agree. Thus the one mind among Spiritualists—the indissoluble unity—the strength of their aim and consequently bold front offered all opposition. If Spiritualists are not united in anything else they are certainly on that one article of faith or knowledge concerning the soul's immortality, and obtained through spirit communion.

If anyone can reason anything out of this—and it contains much—he will probably reach an approximate idea of what Spiritualism is. And to become a Spiritualist with the same question confronting him, he has but to learn one lesson—gain one experience—which is to satisfy himself that spirits do exist, and can communicate or manifest to man in his body of matter. After that he will do as the rest of them do; viz: Study, study, study, and by degrees learn that Spiritualism is a science, a philosophy and a religion combined, which cannot be answered in one question, nor by one individual. In that respect it is the book of life, and every man, woman and child constitutes a chapter in it.

—Boom the crusade, for as we sow we shall reap. The Occult Science Quarterly invites investigation.

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J. FRANK BAXTER.

Mr. Baxter was born in Plymouth, Mass., Nov. 11, 1841, in which town he also graduated from the high school with honors. From thence he went to the Bridgewater state normal school, where he earned a diploma to teach. But from early childhood he exhibited evidences of mediumship, and when the "Rochester knockings" were discussed his interest was attracted to the same and the results attending.

Family circles led to medial unfoldment, and in time Mr. Baxter became a test medium of decided qualities. Work of love gradually led into the profession, as the demand for his services became so great that he was forced to give up teaching classes for the masses.

Since 1877 he has been a missionary in the Spiritualist field, and stands in the front rank of workers for the cause. His lectures are profound and logical; his tests accurate and comforting. He is a medium in the fullest sense of the term, and perhaps as perfect a one as it is possible for a mortal in the conscious state to become. Mr. Baxter serves the First Spiritualist church of Columbus, O., during April and May.

THE POWER OF SUGGESTION.

The case of the Berlin wife who was hypnotized by her husband and was on the point of obeying his suggestion that she commit suicide, opens up a new field. This choice pervert saw that life would be pleasanter without a marital companion, especially as there was a monetary gain incident upon her death. So he improved his knowledge of hypnotism and by those subtle processes common to those joined in conjugal relationships he imprinted the fangs of an evil suggestion upon her abnormal consciousness and for weeks the poor woman felt a strange impulse to destroy herself. Not knowing the cause of her affliction she consulted a physician, whose suspicions were aroused and who hypnotized her again when she revealed to him the suggestion made by her husband.

Whether the story is true or not matters little. The fact that persons are continually committing acts repugnant to their better senses remains the same. Society individually and collectively is made up of this marvelous power of suggestion. Mind influences mind in myriads of ways and now that it is known that the mind has at last two modes of consciousness each of which has its own memory and volition distinct from and un-related to the other, the problem of ethics becomes all the more interesting and in some degree terrifying. The bearing of hypnotism upon sociological science is one of the prime considerations of the day. The control and management of hypnotic practices, then, are impossible except as they relate to experiments identified under the term hypnotism. The ramifying and potent powers of suggestion is hidden away in the private lives of families and individuals.

Spiritualist societies should order a few hundred copies of our Occult Science Quarterly to distribute in their town—barber shops, hotels, reading rooms, clubs and restaurants. It will pay them better than advertising. Try it.



DR. E. A. READ.

Dr. Read is at home at Lansing, Mich., and an interested worker in society and camp affairs. He also wields a fluent pen as a correspondent.

METRAGRAMMATISM.

Another method of reading one's fate is called Metragrammatism, or the art of fortune-telling by transportation of names. This is interesting, if of little value. An expert on the subject says:

"It has often been remarked, although it is a fact by no means commonly known, that the names given to children at the baptismal font joined to their family or surnames, and added to titles after life, often point out many circumstances and events which may befall the parties upon whom such names have been bestowed, and that, if their parents had paid more attention to this part of astrological divination, those names which were unlucky might, by due care and attention, have been avoided, while those of a more fortunate description might have been selected for their children, and have been rendered even still more valuable and fortunate, by being conjoined with others of a like nature. Of the antiquity of this science it is scarcely necessary to speak—it may, however, be as well to remark that it was formerly in the highest repute among the astrologers of the early ages, and even some of our ancient English writers have not disdained to advocate its cause. One of these, the celebrated Camden, bequeathed to the world an excellent treatise on this subject. He refers the origin of this invention to the time of Moses, and conceives that it might have had some share in the mystical traditions, afterward called cabala, communicated by that divine lawgiver to the chosen '70. That this art was practised by the ancient Egyptians there can not be a doubt, as there are even now remaining several of the names of the Egyptian monarchs which have been transposed, and fully point out the principal events of their lives. The Greeks also practised the art, but we do not find any examples among the Romans, which is somewhat surprising, as their seers, astrologers and sybils practised almost every species of divination. Among modern nations, the French appear to have distinguished themselves for their proficiency in it, and which, Camden says, 'they exceedingly admire and celebrate for the deep antiquity and mystical meaning thereof.' Indeed, to such a height did that nation carry the practice of this art in the early ages that there were kept lists of lucky and unlucky names, and particular care was taken, when bestowing a name on a child, that such only should be given as could, by transposition, be formed into some fortunate signification. But this often failed, for even those very names which, when transposed, contained this fortunate signification; yet, by a

second transposition, sometimes quite the contrary would be indicated, and thus:

'Foil those, who would have foiled the stars.'

Here are some instances from the names of well known characters, by which it will be instantly seen how immediate is the connection between the name of the party and the principal event of their lives. The name of Bonaparte, if properly transposed, fully shows in each transportation the character of the man, and points out that unfortunate occurrence in his life, which ultimately proved his ruin—thus:

Napoleon Bonaparte.

No, appear not on Elba.

In the name of Wellington we find his future glory perfectly prophesied—thus: (

Arthur Wellesley, Duke of Wellington.

Let well foiled Gaul secure thy renown.

And the like in that of Nelson—thus:

Horatio Nelson.

Honor est a nillo.

Which in English means 'Honor is to be found at the Nile!'

In the name of

Sir Francis Burdett

we find

Frantic disturbers,

which fully prophesies the busy scenes of popular riot and disturbance in which he would be engaged. In the name of the late lamented Princess Charlotte we have another proof of the infallibility of this art—thus:

Princess Charlotte Augusta of Wales, P.

Her august race is lost, O, fatal news!

The following anagram on James VI. of Scotland fully proves that his future fortune was predicted at his baptism—thus:

Charles James Stuart

Claims Arthur's seat.

and accordingly, on the death of Queen Elizabeth, he became James I. of England, and thereby possessed the throne which the name given him at his birth plainly foretold! It may be necessary to observe that some names will not easily form into separate words without the addition or subtraction of one or more letters; this is always allowable—for instance, K may be substituted for C—I for J—V for U—and vice versa."

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CHAPTER XV.

HOME AGAIN.

When we reached home the first thing we did was to "see how the land lay," as George expressed himself—he having been at one time, besides being a mathematician and civil engineer, a lieutenant in the navy, and occasionally made use of these terms in a humorous way.

Our investigation, however, soon revealed a state of affairs that made our duty plain.

Cousey was there on a visit in anticipation of Robert's daily return; and we in consequence began to incite the family to a desire to hold a seance that evening.

Our will had potency; for after tea it was unanimously agreed to have a sitting, Cousey, of course, as the central figure and medium in the circle.

The time approached and a battery was formed. No sooner, however, was the magnetism in circulation, than we felt spirits nearing, their influence preceding them through mental projection.

George, who was keener to sense such things than I, not only noticed the fact, but remarked that it looked like an old acquaintance thinking here.

The next moment two spirits entered the circle. They were Fairy Belle and Dennis.

"I thought there was an acquaintance among the coming visitors," said George, as he saw them. "Why, this is a spirit we saw once upon a time in a former journey. Don't you remember the master mechanic's sister?"

"Yes," said I, "and I will introduce you to her. She is known as Fairy Belle—in the mortal as Miss Lydia Canfield."

But no introduction was necessary. Fairy Belle, who was in psychic rapport with Cousey, knew immediately that a seance was to be held, and through clairvoyant penetration recognized us two among the circle. She then hastened here, taking Dennis with her as an aid to keep off unwelcome spirit visitors.

The arrival of these two good friends strengthened our battery considerably and attuned our medium to a much higher vibration.

"Is all ready?" asked Mr. Latimer a minute or so after their hands had been placed upon the table.

George tipped the table three times. "Yes, all ready," responded Mr. Latimer. "Now, who is it?"

At that question Cousey took up the pencil to write.

George beckoned me to take hold. I understood the rest and boldly wrote "Uriel."

"Why!" uttered Mr. Latimer, in serious surprise, "What has he done with Robert?"

This evoked a smile from Cousey, who then quietly answered: "I don't suppose he has done anything with him. Perhaps he has simply come to tell us something concerning Robert."

"Well, ask him how is Robert," said Mr. Latimer.

"He is well and will be home tomorrow," George whispered in the ear of the medium, much to my relief, as I didn't know really what to say. But George knew it, and agreeing with a letter Mr. Latimer had received that morning, it was accepted.

I asked George later whether he had stolen that information from Mr. Latimer's mind or knew what he was talking about.



He said: "Both. First I got into the old man's brain, after I had an inkling that he had received a letter. Then I followed the magnetic train of the letter to Robert to see how near he was home, and if his coming was a certainty. After ascertaining that I could reply positively, suspecting that the question would be asked in the course of the seance."

Cousey repeated what George had whispered, and Mr. Latimer nodded in assent.

"Any other spirits here?" asked Mr. Latimer at this juncture.

"Yes," whispered George, "a friend of Uriel's."

Cousey repeated the answer.

"Who is it?" asked Mr. Latimer.

At this point George pushed me gently away and took control of Cousey's arm, and wrote "George Felder."

"Why, who is George Felder?" asked Mr. Latimer; "I've never heard of him."

"How could you?" asked Cousey in return, smiling at Papa Latimer's innocence. "It is Uriel's friend, simply, and this is his introduction."

"Oh, yes, well, ah," stammered Mr. Latimer, "ask him to take a seat."

The repetition of this amusing incident made us all laugh, which, of course, reacted on the medium, only that the refrain was taken up by the rest of the circle this time, and Mr. Latimer apologized by saying: "That is, I meant to say he was welcome, and we are pleased to see Mr. Felder. Ask him to—that is, to—well, do anything. Stand up, if he chooses."

Spirits and mortals laughed in unison this time. The embarrassment of good-natured Mr. Latimer was really a balm to a saddened soul, and an antidote to melancholy or solemnity.

However, Mr. Felder remained standing. So did we all, as spirits in the positive condition seldom get tired, having no heavy earthbound spirit bodies to drag about them; and one positive to material attraction is akin to nothing in weight. It is moved with the speed of thought, at which the soul travels when in that state, and above the surface sphere according to the surplus of positive over negative forces—of spiritual over material tendencies or desires. A spirit begins this by gliding along instead of walking; gradually rising above the ground inch by inch, according to spiritual progress, and finally treading air as mortals walk the earth. But this takes time, because it is accomplished only by doing something for others, and the latter requires opportunities. Not that there are none to be found, but spirits, too, need conditions to help each other. There must be a bond of sympathy between the higher and lower, just as there is between a mortal and his higher guide. They must be of a class, as it were. Mortals, as we know them, are as distinct in class as animals of different types are. The blondes and brunettes are as distinct in the cause as the horse is from the cow, though unseen to mortal eye. But the spirit form, like the mortal, remains unchanged, except in the expression of countenance. Here we class them. By close observation it might be noticed that certain expressions herd together, both in communities and as nations. In communities it is less noticeable than in nations or tribes. But even in the civilized world there is class collection only known to the spirit eye or to psychometric measurement. Thus spirits are largely controlled by this circumstance, and often find it difficult to obtain employment, so to say. Therefore it is best to make earth life the time of preparation for the spiritual harvest. It does not require riches to do good. The penny of the widow is worth a hundred fold more to the donor than the dollar of the millionaire as a deposit for the future. The gift only counts as it is a sacrifice to the giver. Pain in the mortal gives pleasure in spirit. Without sacrifice there is no reward. Such is nature's law.

I had found my man, and, though the union was dissolved sooner than I expected, it was a sacrifice nevertheless. But being willing it became a pleasure, and thus the time went by as a dream. All work can be made a pleasure if done with a vim and a little love to spice it. My reward was in finding myself able to see into causes that were formerly a closed book to me. I found it easier to read nature. Everything looked brighter. I could now walk a foot above the ground with the same ease that I could formerly walk on it. The science of the whole was that I had grown sufficient in soul force to outlive that of the spirit body. I had been about on an even balance before taking charge of Robert, and just needed what I developed to give me this new power—long sought for and desired, but lacking the ways and means to acquire it. At last it was mine, and I was the happiest spirit in the lot. Even Fairy Belle congratulated me, and said she wished she was that far advanced. George, of course, was delighted, for now I could measure with him, or nearly so, and we could travel with more ease, should the opportunity ever present itself again.

It seemed that my return to Robert's home was necessary to make this matter known to me or bring it to a focus.



for it enforced itself on my consciousness during the seance. My surmise was correct. I later discovered that soul growth releases certain material emanations of the earthly quality from the spirit body, and that it requires one's presence at a seance or circle to have them abstracted. Like bile in the physical body, they are centralized before they can be drawn off or thrown off. Certain emanations are most readily dispensed with at a circle or human battery; others can be freed by contact with the aura of a hospital; others again by contact with metal, water, earth or a single mortal. But in the latter case it is generally by consent of the mortal's guide and made a matter of reciprocity. In that case no harm can be done. It is only where a sensitive is absolutely depraved or troubled with some uncontrollable passion that a sick spirit can affect him detrimentally or injure him by discharging his released unspiritual emanations on him. Then again all such emanations are not baneful. A very good man, for example, may be a user of the weed. An equally good spirit troubled with the after effects of the abuse of the weed may feel attracted to this man. They feel congenial in each other's company. The mortal learns something from this spirit. The spirit finds that he is being freed from his tobacco aura by controlling this man. The smoker in the mortal is not hurt by this, because he has of the same. Nature abstracts from him the surplus. In other words, he becomes the medium or channel through which the spirit is being released of his discomfort. If a mortal reaches the positive condition before he transits, he throws off these unspiritual emanations without any aid. A purified soul wants a purified body or spirit to dwell in, and operates accordingly. But until man has attained that positivity he must use his will to deny himself or resist temptation. This leads to the positive condition; and what impurity is then left will be thrown out by the soul without effort or conscious effort on part of the mortal individually.

Thus spirits who are willing to get rid of their old habits may be benefited by mortal contact and without injury to the mortal; for the willingness to reform is a specific influence which neutralizes the baneful effects of the other. All depends upon circumstances for good or bad effects.

Now, Robert was a smoker, but a good boy otherwise. I had some impurities left in my aura from the past—due to an unwise or excessive use of the weed. By controlling him, and with a desire to be freed from these impurities—which is manifested by resisting temptation far indulging with him when smoking—I threw them off

on him. But the good motive behind it—that of aiding him—made these emanations pass through him harmlessly. Had he not been a smoker however, there would have been no affinity between us to either attract me or abstract my tobacco infusions. That is all we had in common, as I now learned, and when my skirts had been cleared I was free to go or stay as I pleased. I really owed him nothing; for I had done as much for him. I had freed him from the passion for gambling. Not by any special effort that I knew of at the time. But the contact, and it was a sacrifice on my part also, quickened in him the antithetical force and thereby killed the passion for gambling. But I was grateful, nevertheless; for had Robert Latimer not been in existence, I might have gone for decades without finding my medium for the freeing of this little impediment, whose removal was all that was necessary to exchange my earthbound condition for an angelic one, it might be said, though angels over here are not quite so highly prized as in the mortal. Angels are but spirits in degree, and is a condition that all can reach who live right and do right.

The seance proved really of more benefit to me than it did to the mortals present. They only wanted to know something of Robert, and that



SPIRIT WALL PAINTING.

was soon told. Then they went into a general confab of spiritual things, during which time we had our talk, and most of which concerned me as related.

After the seance we adjourned to the home of Fairy Belle's medium, leaving the Latimer family alone with their own soul guides.

[To be Continued.]

A FORECAST FOR THE YEAR.

An astrologer in Ireland sent to William Stead in London on Dec. 3, the following astrological forecast for the new year:

The outlook for the winter is dark, foreign complications are to be feared in January, but I doubt whether we are directly involved to the extent of war.

The railway market will relapse considerably from the prices of today before the close of the year. English holders of Americans should realize, as they can rebuy, if they wish, at much lower prices about Jan. 16. The New York market appears to be much depressed about that date.

The following depends upon the assumption that parliament meets at 2 p. m. on Jan. 19:

There are no signs of a serious crisis in parliament before April, but many struggles. The chief are about Feb. 16, Feb. 25, March 2, March 15, April 2.—Borderland.

Boom the crusade while it is hot.

SPIRIT WALL PAINTING.

To the Editors: Your publication of the picture of Dr. Matchett's mirror in your issue of Jan. 12 was shown Wm. H. Warner of Hart Oaks, near this place, who was a caller on Dr. M. today. He tells of a similar occurrence at his home. He says that about four weeks ago there appeared a group of figures, resembling the enclosed, which could only be seen by night and by the aid of a lamp. The figures were that of a woman and three children, the likenesses of whom Mr. Snapp, our artist, has attempted to give you. When the group first appeared they were in about the position of figure 1 on the drawing, but as the days passed they moved around to position of figure 2. (He would not tell his story until he had the Dr. to assure me of his truthfulness, and then he proceeded.)

One evening a man under the influence of liquor came to see the apparition, having but little faith in what he heard. When he entered the room and looked at it a minute it disappeared gradually and has not returned.

Now what I have told you is just as the gentleman and his daughter have told me, and Mr. Snapp, our artist.

G. B. HARRIS, Ed. Bourbon News, Bourbon, Ind.

DEAR MRS. PINKHAM:

"I cannot begin to tell you what your remedies have done for me. I suffered for years with falling and neuralgia of the womb, kidney trouble and hemorrhoids in its worst form. There were times that I could not stand, was sick all over and in despair. I had not known a real well day for 15 years. I knew I must do something at once. I had tried physicians without receiving any lasting benefit. I began the use of Lydia E. Pinkham's Vegetable Compound. Now, I have used 9 bottles; my weight has increased 25 lbs. I tell every one to whom and what I owe my recovery, and there are 15 of my friends taking the Compound after seeing what it has done for me. Oh, if I had known of it sooner, and saved all these years of misery. I can recommend it to every woman."—KATE YODER, 408 W. 9th St., Cincinnati, O.

Should advice be required, write to Mrs. Pinkham, at Lynn, Mass., who has the utter confidence of all intelligent American women. She will promptly tell what to do, free of charge. Lydia E. Pinkham's Vegetable Compound, which is easily obtained at any druggist's, will restore any ailing woman to her normal condition quickly and permanently.

Should advice be required, write to Mrs. Pinkham, at Lynn, Mass., who has the utter confidence of all intelligent American women. She will promptly tell what to do, free of charge. Lydia E. Pinkham's Vegetable Compound, which is easily obtained at any druggist's, will restore any ailing woman to her normal condition quickly and permanently.

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What They Say:

Haxtum, Colorado, Jan. 11, '96.

Acme Cycle Co., Elkhart, Ind.:

Dear Sirs:—Enclosed find \$—, for which please send me by mail one set of cones for rear wheel of the Acme bought from you March 1st, '95. I do not need them to replace others at present, but want to have them on hand. Return balance in 2c stamps or check. My Acme traveled 6,370 miles in '95. Repairs cost me 50 cents.

Yours truly,

G. H. REINHARDT.

Hanover, Pa., April 1, 1896.

Acme Cycle Co., Elkhart, Ind.:

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

JOHN FLICKINGER.

Grocers will refund \$1.00 each time this LYE fails to make Soap.



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Of the Head, Face, and Hand, By Prof. Holmes Whittier Merton. A concise and practical method of learning to read the character, habits, and capacities of the mental faculties from their definite signs in the head, face, and hand. Illustrated. In its treatment of Palmistry there are 15 full pages of drawings. All persons, by comparing their own hands with the drawings, can see at once their own nature and destiny as portrayed by these signs, lines and meanings that are present in their hands. 176 large pages. Price 50 cents.

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A segment of Spiritism by same author; an interesting book on the method of keeping well by the study of the causes. 25 cents.

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What Is It—No Ice Age, by Wm. Andrews, an essay on Law, Force, Attraction, Temperature, etc. cents. For sale at this office.

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FROM lock of hair for 50 cents and two 2-cent stamps. Send silver or money order. Address H. INGRAM LINDSA Y, P. O. Box 2320, Boston, Mass.

SEND NAME, AGE, SEX AND LOCK OF hair, P. O. or express money order for \$1 and receive in return one of those Peloskey Coral Pins or Charms. Six pins or charms \$5, including Clairvoyant Reading. Ask your neighbor or friend how they like what they received for their money. I try to please my customers. F. A. COLE, Clairvoyant and Inspirational Medium, Box 820, Petoskey Mich.

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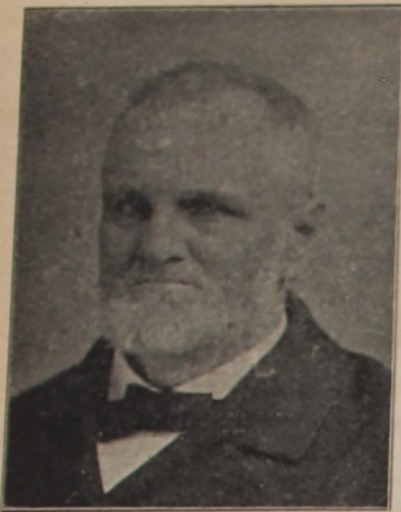
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T. H. B. JAMES.

Mr. James is an ardent worker of Lynn, Mass. He has been in the field for 40 years and is as zealous as ever. He always carries a Light of Truth in his pocket ready to hand to a hungry soul in search of light concerning the future life.

The World of Psychics and Liberal Thought.

The City of Mexico, Mexican Herald, commenting upon Professor William Crooke's recent discourse before the London Psychical Society says:

Without doubt Professor Crookes helped the cause of the Spiritualists by his recent declaration that there may be such a thing as brain-waves by means of which ideas can be communicated over immense distances. He showed, most convincingly, how little we know of the laws of matter and the world in which we live. We are, as it were, 90 per cent. blind and deaf, and destitute of all the finer sensibilities. "Sensitives" are persons with a finer nervous system and may be reasonably considered as responsive to impressions that ordinary men and women cannot feel.

Mrs. Tingley and Mrs. Besant will cross life lines in Gotham in the near future. In the language of the old reliable Almanac: "At this time look out for storms."

Prof. J. B. Dimbleby of London, announces some changes and some hubbub on this planet in the near future. By nine separate lines of calculation including prophecy, history, and figures he reaches the following conclusions:

First—The Turkish Empire will be overthrown in September, 1897.

Second—Gentile times will cease in the spring of 1898.

Third—The Jews will be restored on the same date.

Fourth—Christ will reappear on earth on Easter day.

Fifth—The resurrection and judgment will take place on or about the same time.

Sixth—The winding up of earthly affairs will continue for thirty years, or until 1928.

Seventh—The millenium will begin in the year 1928.

Professor Frederick Max Muller, who, for many years has occupied one of the leading positions in the world of letters and research says:

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the gravest problems of life, and has found solutions of them which well deserve the attention of those who have studied Plato and Kant, I should point to India."

"Spiritism" is running at the Columbia theater, Brooklyn, N. Y.

"Once a human, always a human," said Mr. Pryse of New York in discussing the tale of an Alabama woman, who believes her sister's spirit lives in a cat. Mr. Pryse is a leading theosophist and of course knows.

A Toledo astrologer, under the pseudonym of "Student," had the following to say about the Carson pugilistic mill on March 16th, the day before the brutal affair came off: "I secured the dates of birth of these men, as to day, but not as to hour and minute, nor have I any other data from which to make deduction.

"Both Corbett and Fitzsimmons have operating in their respective horoscopes about this time what we call unfavorable lunar directions. There is no very important transit in either horoscope to base an opinion on, still there is a solar direction in Fitzsimmons' horoscope that will help him.

"I judge it will be a hard fight in which both will get hurt, but as a choice between two unfavorable maps I advise to bet on Fitzsimmons. Think he will win and perhaps kill Corbett."

"Student" declared two months before the presidential election that Bryan's horoscope was unfavorable and that he didn't stand a ghost of a show, although "Student" was a Democrat and voted for the Nebraskan.

"The United Society of Believers in Christ's second Appearing" is the official title of the Shaker community. The society was founded by Mrs. Stanley, who was called also Ann Lee. She was a leader in England and in 1774, with a few followers emigrated to this country. The Shakers lead celibate lives, hold property in common, believe in Spiritualism and that the present is the millennium.

Offenbach, the distinguished musician, who passed from earth some years ago, is said to have composed a melody of rare merit through a Parisian medium.

The Philadelphia Press uncorks another bottle of ink and proceeds to inform the public that "telepathy, if proved, deals a telling blow at Spiritualism." The vast mass that some of our educators don't know about Spiritualism, is astonishing.

Renee Sabourault is the name of a girl who lives in a little town in Indre et Loire, France. She is called the haunted girl. When she goes to visit her friends she carries with her the same peculiar manifestations that are about her in her home. These consist of knockings, rumblings and rappings. Sometimes phantoms are seen with her.

The St. Louis board of health has announced its intention of warring against the indiscriminate practice of hypnotism.

The occult maxim "A pupil should reverence the teacher," appears to be forgotten by those who claim the most for Theosophy.

Marie Corelli's new novel is a study in reincarnation. It is the story of a wicked soul who after thousands of years meets an avenger in an old-time victim. It is entitled "Ziska, the Problem of a Wicked Soul."

A ministerial biped named "Rev." A. E. Mahin, presiding elder of the Richmond, Ind., district of the Methodist Episcopal Church, took occasion a few days ago to denounce the mediums now in that city. He declared that Spiritualism is co-equal with the saloon as a destroyer of homes. There seems to be some hitch between this man's religiosity and his billory duct.

The Spiritualists of Oakland, Cal., have organized a Union Spiritualists' Society.

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7 EASY LESSONS IN ASTROLOGY.

By J. B. SULLIVAN.

Price, 25 cents.

For sale at this office.

RIPANS TABULES

Mr. Herbert Miles, special representative of the Interstate Savings, Loan and Trust Corporation, Cincinnati, O., sends, under date of Sept. 3, 1895, a testimonial from his barber, Harry Scheid, of 211 West Sixth street: "I want to say," writes Harry, "that for eight months I have taken three Ripans Tabules a day, and have not been to see a doctor once since I commenced to take them. Before I would have to have a big tube put down my throat and have my stomach flushed (I believe that is what they call it) three times every week by a doctor that charged me 50 cents for every time. Of course that always gave me relief, but it always came back again, and I can tell you it was no fun to be pumped out about every two days. The doctor said I had catarrh of the stomach; but whatever it was it don't bother me now. For four years I was troubled so that I used to lose about three days out of every month.

"(Signed), HARRY SCHEID."

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



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PSYCHICS.

According to Mrs. Annie Besant, who has brought several illustrations of it with her, the soul appears in the form of a colored haze emanating from the body. This haze changes color according to the various emotions of the mind. For instance, an intellectual train of the mind gives the soul a yellow color; love causes it to become rose color; devotion is blue; anger red.

The convention of Spiritualists in Buffalo recently held was a pronounced success.

The latest bit of information from the theosophical culte is that the soul of Mrs. Blavatsky has recently been discovered in the body of a 19-year-old Brahmin youth, who will shortly make known the powers he is endowed with. Mrs. Besant tells the story and professes to be certain of it, as she has had recent intelligence from Blavatsky herself on the subject. Mrs. Besant doesn't mention what has become of the boy's soul.

Rev. Myron W. Reed says:

If I insist that a workman shall have wages sufficient to make his household comfortable, I hear this piece of ancient wisdom: "A half loaf is better than no bread."

It is not so—better sudden death than a long-drawn out starvation.

Dean Hart, a learned divine of Denver, Col., in summing up his lucubrations over the theosophical crusaders says:

"It is a pitiable sight. What do these people want? If they want to be filled with joy; if they want to be purified; if they want to come by characters which will bless them and make them blessings; let them become Christians. That is, let them come by the life of Jesus Christ, and live like Him, and then after they 'pass out' they will not be where Madame Blavatsky is; if Jesus Christ spake true, in outer darkness, where there is weeping, wailing and gnashing of teeth, but they will pass up to a glorified existence where the servants who serve Him will be where their Master is."

A new musical instrument of rare tone, called "The Mellow Chord," has been invented by a Rhode Island Spiritualist, who says the idea was given to him by a spirit.

In a recent report of cases treated at the daily clinic of the Chicago School of Psychology appears the following:

M. B., aged 30, wished to be cured of the tobacco habit and nervousness consequent upon an excessive use of the weed. He went, at his first treatment, into a condition of active somnambulism, and the suggestions given him were threefold, viz: that his craving for tobacco would cease, that the odor would be offensive and even nauseating to him, and that he would take a pride in the fact that he had thrown off the habit, and that his nerves were in working order once more. The patient came on rapidly, and reported that all appetite for tobacco had disappeared after the third treatment.

The effects of hasheesh and hypnotism are quite similar, according to two Chicago professors.

It is said that one of the most superstitious members of the theatrical profession is Mrs. Langtry.

Societies should send for the Occult Science Quarterly to be distributed in their town. It will bring them a harvest of investigators in turn. Price, \$20 per 1,000; \$3 per 100; or 5 cents singly.

SELECT DELEGATES.

Local societies are requested to select their delegates for the state convention to be held in Columbus about the first of May.

In communities where there is no society let a temporary organization be formed and delegates selected. One delegate to every twenty-five members or fraction thereof is the ratio determined upon. Railroad rates will be secured and an effort is being made to furnish entertainment for the delegates. The exact date of convention will be announced next week.

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

A New Shrub that Cures Kidney and Rheumatic Diseases.—A Free Gift.

A short time ago our readers were made aware of a valuable new botanical discovery, that of the Kava-Kava Shrub, or as botanists call it, *piper methysticum*, found on the banks of the Ganges river in East India. From a medical standpoint this is perhaps the most important discovery of the century. The use of the Kava-Kava Shrub, like other valuable medical substances, opium and quinine, was first observed by Christian missionaries among the natives as a sovereign remedy for kidney diseases and other maladies caused by Uric acid in the system. Since its general introduction Alkavis, (the Kava-Kava Compound,) has wrought many remarkable cures of kidney and Rheumatic diseases.



THE KAVA-KAVA SHRUB
(*Piper Methysticum*.)

Mr. R. C. Wood, a prominent attorney of Lowell, Indiana, was cured by Alkavis of Rheumatism, Kidney and Bladder trouble of ten years' standing. He writes:

"I have been treated by our home physicians all without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate. In fact I was in misery the whole time and was becoming very despondent. I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. It is a wonderful and grand, good remedy."

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, O., writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of Kidney disease, and other ailments peculiar to women. Many other ladies give similar testimony.

So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of LIGHT OF TRUTH who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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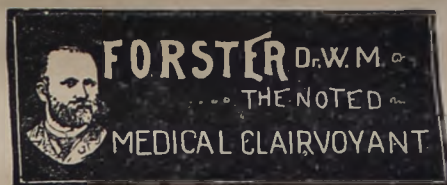
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"We hear good reports of him from all quarters, and it gives us much pleasure to add our indorsement to the many accorded this gifted medium and educated gentleman. His extensive travels have eminently fitted him to use with advantage the medical education he has acquired and the mediumistic abilities with which Nature has so liberally endowed him. We wish him every success."—Light of Truth.

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

"Since his coming here he has made himself highly respected and beloved for his benevolent work, his humanitarian ideas and practices, and his straightforward course of integrity and honor." Address

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Voice of the People.

"AFTER DEATH IN ABARIS."

By Edwin Arnold.

He who died at Azan sends this to comfort his friends:

Faithful friends! It lies, I know,
Pale and white and cold as snow;
And ye say, "Abdallah's dead!"
Weeping at the feet and head,
I can see your falling tears,
I can hear your sighs and prayers;
Yet I smile and whisper this,—
"I am not the thing you kiss;
Cease your tears, and let it lie,
It was mine, it is not I."

Sweet friends! What the women have
For its last bed of the grave,
Is but a hut which I am quitting,
Is but a garment no more fitting,
Is a cage from which, at last,
Like a hawk my soul hath passed,
Love the inmate, not the room,
The wearer, not the garb,—the plume
Of the falcon, not the bars
Which kept him from those splendid stars.

Loving friends! Be wise and dry
Straightway every weeping eye.
What ye lift upon the bier
Is not worth a wistful tear.
'Tis an empty seashell,—one
Out of which the pearl is gone;
The shell is broken, it lies there;
The pearl, the all, the soul, is here.
'Tis an earthen jar, whose lid
Allah sealed, the while it hid
That treasure of his treasury,
A mind that loved him, let it lie!
Let the share be earth's once more,
Since the gold shines in his store.

Allah glorious! Allah good!
Now thy world is understood;
Now the long, long wonder ends;
Yet ye weep, my erring friends,
While the man whom ye call dead,
In unspoken bliss, instead,
Lives and loves you; lost, 'tis true,
By such light as shines for you;
But in the light ye can not see
Of unfulfilled felicity,
In enlarging paradise,
Lives a life that never dies.

Farewell, friends! Yet not farewell;
Where I am, ye, too, shall dwell.
I am gone before your face,
A moment's time, a little space,
When ye come where I have stepped
Ye will wonder why ye wept;
Ye will know, by wise love taught
That here is all, and there is naught.
Weep awhile, if ye are fain,—
Sunshine still must follow rain;
Only not at death,—for death,
Now I know, is that first breath
Which our souls draw when we enter
Life, which is of all life center.

Be ye certain all seems love,
Viewed from Allah's throne above;
Be ye stout of heart, and come
Bravely onward to your home;
La Allah Illah Allah! Yea!
Thou love divine! Thou love away!

He that died at Azan gave
This to those who made his grave.

THOUGHTS FOR THINKERS.

From pages 77 to 99 of "Stellar Key to Summerland," by A. J. Davis, are some of the grandest thoughts ever penned by philosopher. The law of correspondences in the principles of nature gives a key, through inductive reasoning, to the hitherto hidden mysteries of nature's great arcana. The simple, yet perfectly true, process of inductive reasoning is most beautifully illustrated in the ascending scale of the five senses, corresponding to the first five degrees of ascension of matter from its solid state; also in the correspondence of the medical scale in harmony to its co-relative scale in the colors of nature, all originating in the difference of vibration, proving that the repetition of the same thing appears to the sense of man as a different thing, when it is but a progress of the lower to the higher in expression, not in fact, per se. No truly inductive reasoner can read that little book without sharing many of the conclusions of its talented author.

J. MARION GALE.

None other than the book of nature contains all the teachings of Spiritualism; the key to which is love.

TEMPTATIONS.

"Let no man say when he is tempted, I am tempted of God; for God can not be tempted with evil, neither tempteth he any man."—James 1-13.

Ingenious apologists have a faculty for evading unpleasant facts by denying the plain meaning of the text. Practically, they are the ones who deny the Bible whenever it conflicts with their creed. I remember to have heard a pious fanatic once fix this text when it was quoted against another, in which it is said God was tempted. The dodge was that God could not be tempted of evil. But what else did tempt him? Psalm lxxviii:18. "And they tempted God in their heart by asking meat for their lust." Was that not evil, as here adjudged? Again, 56th verse: "Yet they tempted and provoked the most high God." Was this a good temptation? After the Lord had destroyed Job's property and killed his children, to convince Satan that his faithful servant could not be turned from his obedience, he tells the adversary that "Thou movedst me against him to destroy him without cause." These illustrations may be too insignificant to waste a moment's time upon, but when we realize that the majority of the civilized world accepts the Bible as the ultimate appeal in the settlement of all life's questions, death and immortality, and use it against every advance thought and every radical reform, and millions regard it as a settler for all mooted questions, we must concede that there is a good deal of importance attached to its analysis. Many honest people are frightened from investigating Spiritualism when a priest quotes Scripture and threatens them with the "wrath to come," because he finds it in the Bible. Rationally studied and accepted the Bible is useful, but as our master it is a curse to all who worship it.

LYMAN C. HOWE.

PUBLIC OWNERSHIP OF MONOPOLIES.

A public ownership league has recently been organized in New York, and is the result of a course of lectures delivered by Imogen C. Fales of Brooklyn on "The Philosophy of the New Age." Mrs. Fales holds that civilization has reached a crisis and that the period in which we are living is freighted with the most monstrous issues and responsibilities. The old competitive order is virtually dead, inasmuch as its continuance means the retardation of all progress. Its activities are now destructive, like those of a body from which the spirit has fled. The marked decline in morals, stagnation in business, the widespread destitution and unrest of the people, are unmistakable signs of social degeneration and the precursors of more alarming conditions.

The climax of evolution on the competitive plan has been reached, and if the nation is to be saved the change from a competitive to a co-operative civilization must be made and the public ownership of monopolies instituted.

The league is actively at work sending out literature and striving to arouse people to the paramount importance of concentrating on this movement and covering the country with public ownership clubs or leagues, with the direct object of leading to united political action on a public ownership platform.

Mrs. Fales is the president of the league, Walter B. Murray, the editor of the Public Ownership Magazine is vice president, and J. E. Snelterton is secretary.

—Don't forget to write three chain letters.

Hurrah for the crusade!



GEO. W. WALROND.

Mr. Walrond is an Englishman, but quite popular among American Spiritualists. He is at present on a lecturing tour through this country.

MORE WATER FINDING.

I would like to say a word on the finding of water by means of a forked peach or a hazel stick.

In two recent articles on this subject I notice that the question of mediumship is involved. So far as my experience goes I believe it is mediumship. I was once told by a non-Spiritualist that the stick would drop in the hands of certain persons for buried treasures as well as for hidden water veins, and even being attracted where human skeletons are yet to be found.

To test the latter I thereupon invited a man, famous for water finding, to go with me to an Indian mound to see what was to be found there. He took a forked stick, balanced it on his hand and began to walk around the mound. The branch of the stick in his hand next to the mound twisted strangely, while the other not at all. But the stick constantly drew towards the center of the mound, like a magnet. To test its meaning we followed it, but no sooner had we reached the center than the stick descended. Here we dug and found six human skeletons.

JOSEPH M. BARE.

Ligonier, Ind.

BOOK LIST.

No. 3.

The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order, registered letter or draft on Columbus or New York. Do not send drafts on local banks. Stamps will positively not be taken in payment. Send all orders and make all remittances payable to THE LIGHT OF TRUTH PUBLISHING COMPANY, 313 & 315 North Front St., Columbus, Ohio.

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

Question.—How can we tell absolutely who is our guide or control?—Student.

Answer.—It has become an everyday maxim among Spiritualists never to judge a spirit by its name, but by what it says. But even this is subject to amendment, for spirits may say anything and thus imitate a saint. The right way to judge a spirit is by the influence he throws on you; by the way he inspires you, or by the emotions he incites in you. Some spirits carry their emotions in their words, and thus betray themselves for good or evil in the impression. But, like mortals, some know how to hide their feelings while talking or writing. But if sensitive to influences independent of action, just as one may sense or suspicion deception in a smooth-tongued rascal, you may sense the evil intention in a spirit, or sense his weaknesses despite his protests. A carnal desire in conjunction with a spirit's impression or automatic writing betrays his true inwardness, whatever his name or the name he gives. Irritability in like manner betrays selfishness; nervousness, arrogance; drowsiness, a sick or sensual spirit; discontent, a suffering one, and absentmindedness, a dark spirit. But a genius may carry any of these influences in his wake. To know whether such a spirit is truthful or not as to his claims, watch your emotions. If he provokes you he is lying. If he inspires you with confidence or faith in midst a low or unspiritual influence he is trustworthy, and may need assistance. Such a spirit is worth attention, for he may have a purpose in coming. He may find in you some dormant faculty akin to his own, and by harboring him he will unfold this in you while reforming himself through your daily life or work as a mortal. Mutual consent under such circumstances often leads to acceptable relations and a profitable outcome. Then names begin to have value and may be relied upon.

Question.—If what is is right, why the Inquisition? Would education have prevented it, and were not the heads of government educated?

Answer.—No doubt many of the sufferers of the Inquisition would have done the same thing towards the others had they had the power. Thus it was as much right one way as the other, relatively considered, though wrong in the absolute because not spiritual. Education does not always spiritualize, as proved in this instance, and as shown today by the lawmaking fraternity and many others of book-learning. Bribery, injustice, partizanship, capital punishment, embezzlement, fraud, deception, malice, etc., are only substitutes of a milder type for past wrongdoings. Thus it may again be asked, if what is is right? Yes, as much right for the ins as it would be for the outs, who are ready to do likewise under circumstances, though wrong in spirit. Perhaps it was right that the world should be kept in ignorance so long; for education often increases crime where selfishness, arrogance or carnality has active sway or governs mankind. It is a means of inventing subtler methods of swindling the innocent and dominating over the good. We know that trials and cares down the animal in man—spiritualize him or bring forth

his higher qualities. Education is a boon in such soil, for it then invents according to its underlying principles, among which are the reforms in all departments of life, and everything else that is good. Thus morality was needed before education, though education also infuses morality. But it must be enthroned as a moral force to be able to do this. If educated rogues ruled the world there would be no reforms. Intemperance, vice and injustice would run riot. Thus what is is right under circumstances, or when the final aim is good.

Question.—Will it retard mediumship when sitting for one or more phases by attending circles or sitting with other mediums?—Ohio.

Answer.—It will not. Attending spiritual gatherings of any sort is to mediumship what sunshine is to plant life. It is a wonder that we have mediumship at all considering the lack of conditions spirits had to unfold it. Thus, while it is possible to sit in circles, seances or gatherings generally, mediums should do so, or those who desire mediumship. Every effort, every thought gained, every new experience adds to the soul and strengthens the body to unfold its possibilities, whatever their special forms.

Question.—Are such conditions as a special seance room, regular time for sitting, darkness, etc., necessary for the development of automatic writing?—Voice.

Answer.—No, automatic writing can be developed in any kind of light or any kind of a place. The only requirements are quietude and concentration of thought, as this latter aids the spirit, whether using the medium's hidden thoughts or his own. Both are interesting, but by practice the spirit finally is enabled to project his own individuality through that of the medium, and give the tests sought. This phase is developed by holding the pencil as in ordinary writing, withdrawing the will from the arm, and have patience.

PERSONALS.

Emporia.—This may be an obsession, but there is no getting rid of him to judge by circumstances. He is determined to stick, but he means well by helping you, and it is now your duty to reform him. He will then become your best friend, either in the mortal or spirit, and may prove to be some very acceptable personage as a guide—probably some one well known in public life, or some fallen genius.

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At a recent seance at Canton, O., Messrs. Renner and Miller being the mediums, we had most perfect manifestations. The room was darkened till no ray could penetrate, and then came those beautiful and mysterious lights which tell of the presence of spirit friends. Guitars touched by airy fingers floated over our heads. Voices, recognized as those of friends "beyond the veil" came speaking words of loving remembrance. To those who had never before been present at a trumpet seance it was a revelation of spirit power.

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Mrs. E. J. Demorest, inspirational
 speaker and platform test medium.
 Address 2014 Wylie avenue, Pittsburg,
 Pa. *17

Theo. F. Price may be addressed
 during April at 178 N. Ionia street,
 Grand Rapids, Mich. He goes to Buf-
 falo for May.

Frank T. Ripley may be addressed
 at Box 331, Oxford, O., for camp meet-
 ing engagements. Has June, July and
 August for disposal.

Mrs. Steelman Mitchell, now serv-
 ing Unity Society of Milwaukee for
 March and April has week days of
 March engaged. Will engage for week
 day lectures and tests, for weeks of
 April, within a radius of 100 miles of
 Milwaukee. Address 558 Milwaukee
 st.

Mrs. M. McCaslin, Ph. D., gives illus-
 trated lectures and demonstrations of
 Spiritual or Psychic healing. Also or-
 ganizes and builds up societies for
 special terms, campmeetings or others.
 Address her at Institute of Practical
 Psychology, 176 Euclid avenue, Cleve-
 land, O.

Lyman C. Howe has engaged to
 speak for the society in Flint, Mich.,
 the Sundays of April and May, and
 will answer calls for week evening
 lectures at approachable points in Mich-
 igan. Terms suited to the times. He
 has also engaged to help at the annual
 picnic June 5 and 6 at North Collins,
 N. Y. His camp engagements are
 Freeville, N. Y., Aug. 1 to 6, Lake
 Brady, O., Aug. 7 and 8.

OBITUARIES.

Passed to spirit life March 10, New-
 comb J., infant son of T. J. Iztrowitch,
 a converted Russian Jew. Rev. Dr. W.
 Martin officiated, delivering a fine spir-
 itualistic funeral address.

Passed out Feb. 28 in Denver, Colo.,
 Katie C. George, 36 years old, and 12
 years a Spiritualist. Burial took place
 from Universalist church of Lincoln,
 Neb., Rev. Amos Wheeler officiating.

A. B. Coman of 2936 Dearborn street,
 Chicago, passed to spirit life Feb. 17,
 1897. For nearly three decades he has
 been one of the most prominent Spir-
 itualists of Chicago.—E. W. Baldwin.

Passed to spirit life Feb. 7, '97, Mrs.
 Leonard Neumister, better known to
 all Spiritualists as Miss Lizzie D. Bai-
 ley, an earnest and conscientious
 worker in the cause of Spiritualism,
 ready at all times to advance the
 cause which she had so ably advocated
 upon the rostrum and at home for so
 many years. It was a source of grati-
 fication to her many friends that the
 last year of her life she was surround-
 ed by all the comforts of a cheerful
 home. Her remains were laid to rest
 at Cave Hill cemetery and the writer
 officiated at the grave.—Geo. H. Hein-
 sohn.

Rev. A. C. Dixon of Brooklyn, N. Y.,
 said in a sermon that he believed Jo-
 nah rested three days in the whale's
 belly because Christ said it was so.
 But who testifies to the fact that
 Christ said it, and if so, whether it is
 true? The most gullible on religious
 tradition are the colored people of the
 south, but those living near the coast
 draw a line at this point, or, as it is
 told of one who was up for conversion
 and asked whether he believed in the
 Bible, replied: "Yes, boss, all but de
 fish story."

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 ly additional expense is
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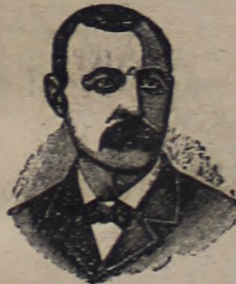
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