

Light of Truth



Alfred Russell Wallace, LL D.

An Exponent of the
Philosophy of Life.

HARPER BROS. CO. N.Y.

Light Of Truth.

COLUMBIAN, OHIO, JANUARY 1, 1917

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PERSONALS.

Hon. P. O. Kellogg may be addressed at East Trumbull, O. Letters or papers sent there will be forwarded to him.

CHICAGO, ILL.—Those interested in forming a society in Englewood and Auburn Park the coming season will write me, addressing J. C. F. Grumbine, Station P, Chicago.

DENVER, COLO.—Mrs. E. Louisa Teed and Dr. Sara L. Hard were publicly ordained ministers of the Spiritual gospel on the 6th ult., at the services of the First Spiritual church. Mrs. S. S. Beckwith-Ewell was appointed missionary on the same occasion.

THE MARRIAGE SUPPER OF THE LAMB.

Few Spiritualists are cognizant of the fact that "The marriage supper of the lamb" referred to in Rev. xix-9 is none other than the grand feast of reason and spiritual truth, which is now being given to the world, and especially to Spiritualists by the angelic hosts, through our many and varied blessed mediums. "And he saith unto me, write, blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God." Every Spiritualist should read the latest book issued by Light of Truth Publishing company, the title as per heading of this article. They will thereby learn the important position they occupy as seen by John and other prophets and seers. The true status of the Christian church is also plainly shown as seen by the revelator, also the work of Spiritualism in the seventh plague, and in him who sat upon the white horse, whose "name was faithful and true." For sale at this office. Price—Cloth, 35c; paper, 25c; postage paid.

THANKS.

Mr. B. F. Sliter of Grand Rapids, Mich., in the course of a letter to the editors has the following to say of the Light of Truth:

"I am more than pleased, I am delighted with the present high character of the Light of Truth. Its typographical execution and general make-up are excellent. Its first page, with its portraiture, is a most valuable innovation. Its contents bristle with the best thought, the best morals and the most satisfactory philosophy of our progressive America. As a teacher and educator it has few equals and no superiors.

Reach out, reach on, O Light of Truth; Consoling age, inspiring youth; Reach on, reach out, in thought refined; Dispersing all the mists of mind; Reach on, reach out, nor slack thy pace Till truth unfolds the human race.

With the kindest wishes and the most hopeful expectations for the Light of Truth and its management, I remain its most humble servant.

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MEDIUMS AND LECTURERS.

George B. Holmes, Inspirational speaker and test medium, 178 North Isola St., Grand Rapids, Mich. *3

Mrs. E. J. Damorest, Inspirational speaker and platform test medium, can be addressed at 2014 Wylie avenue, Pittsburg, Pa. *2

James T. Morrison of Ithaca, N. Y., is open for engagements for temperance lectures (non-partisan), or for spiritual conversation, without compensation, after the first of January, 1897. Address as above.

OBITUARIES.

Passed to spirit life, Oct. 27, 1896, from her home near Williamston, Mich., Eliza Morrison, aged 58 years.

Born to spirit life, Nov. 16, 1896, Silas Danley. He was a soldier in the late war, and a Spiritualist for 36 years. His mortal age was 74 years 10 months and 23 days.—Harriet Danley.

Passed to a higher life from Springfield, Mo., Oct. 3, 1896, after an illness of ten weeks, Harvey O. Hawkins, aged 61 years 8 months. He was born in Sherburne, Bath county, Ky., in 1835. J. A. M.

Mrs. Sarah M. Caswell passed to spirit life Nov. 18, 1896, in her 78th year, at the home of her daughter, Mrs. C. E. Hickot, 457 Jennings avenue, Cleveland, O. Mrs. Caswell has been an ardent Spiritualist for about 30 years.

Among the recent transitions in the Spiritualistic ranks are Mrs. S. Strout of Deering, Me.; Leilia Farrell of Portland, Me.; Albert M. Souther of Boston; Mrs. Olive F. Ingalls of Glenora, N. Y., and Mrs. Betsy Hungerford of Appleton, Wis.

CENTER OF CIVILIZATION HERE.

J. H. Fussel, vice president of the Ayan Theosophical Society, lectured in New York City, November 29th, before a fair sized audience on "The Future of America." He began his talk by giving a brief description, according to occult traditions, of the civilization that existed on the lost continents of Lemira and Atlantis.

The Atlantean race, he said, was a fourth of the great races on what is now the earth, and while it reached the great height of material civilization, it sank the lowest in respect to spiritual development.

This race was material, and led to the evolution of the present human race. We are now on the upward turn of evolution. The culmination of the modern civilization is still to be attained, and it will be reached on the American continent. During the past 300 years there has been a gradual preparation for the birth and development of an entirely new race. The American people, more particularly in the west, have developed new senses and modes of perception.

The school of the revival of the lost mystery of antiquity, which is to be founded in the near future by the Theosophical societies, will mark the beginning of a new era of enlightenment and spiritual development. There may be some dark years before us, but the future of America is assured. It is glorious beyond all powers of imagination.

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Light of Truth



Alfred Russel Wallace, LL. D.

An Exponent of the
philosophy of Life.

HARPER, TILL, SYN. CO. SONS

Philosophy and Facts.

Alfred Russell Wallace, LL. D.

Dr. Wallace was born at Usk, in Monmouth, Jan. 8, 1822, and was educated as a surveyor and architect, a calling he pursued until 1845, since which time he has devoted himself exclusively to the study of natural history, and in this department of research he now stands without a peer. Dr. Wallace commenced the exploration of the Amazon and Negro rivers in Northern Brazil in 1848, spending four years in obtaining numerous vocabularies of Indian tribes and in making extensive collections in ornithology and botany, which were mostly lost at sea. He returned to England in 1852 and published a work entitled "Travels on the Amazon and Rio Negro, with remarks on the Vocabularies of the Amazonian Languages," and shortly thereafter a work entitled "Palm Trees of the Amazon and Their Uses." He then devoted eight years to explorations in the Malay archipelago, especially the Moluccas, Celebes and New Guinea. It was during this period that he arrived, independently of Charles Darwin's researches in the same direction, at a theory of natural selection, which he embodied in a paper sent to Sir Charles Lyell "On the Tendency of Varieties to Depart Indefinitely From the Original Type," which was read before the Linnean Society, July 8, 1858. At the same meeting was presented Mr. Darwin's paper "On the Tendency of Species to Form Varieties," etc. Although these papers were presented simultaneously, both writers having arrived at similar conclusions, independently, the theory of natural selection is generally known as Darwinism.

Dr. Wallace has devoted much time to the investigation of modern Spiritualism, and in 1875 he published his work on "Miracles of Modern Spiritualism," in which he decidedly and fearlessly declared his belief in the fact of spiritual phenomena.

When the announcement of Dr. Wallace's intended visit to San Francisco was made, Mr. Morton decided "that a public defense and advocacy of Spiritualism by so famed a scientist would tend to advance the cause of Spiritualism among thinking men and women, not only on this coast but in all parts of the country," and, in the absence of any effort on the part of the organizations, arranged for the production of the lecture, entitled "If a Man die Shall He Live Again?" which was prepared expressly for the occasion, and is the only public lecture on Spiritualism ever given by Dr. Wallace. The following extracts from this lecture will show the conclusions of one of the most eminent scientists of the age in relation to Spiritualism:

"Considerable acquaintance with the history and literature of this movement—in which I have myself taken part for twenty years—has failed to show me one single case in which any man who, after careful inquiry, has become convinced of the truth and reality of the spiritual phenomena, has afterward discredited it or regarded it as a base imposture or delusion. And it must be remembered that as a rule all educated, and especially all scientific men, come to the investigation of this subject with a very strong prejudice against it, as being almost certainly based on credulity and fraud, which they will easily detect and expose. This was the frame of mind with which the inquiry was begun by Professor Hare, the first American chemist of his day; by Judge Edmunds, one of the most acute and truth-seeking of American lawyers; by the Hon. Robert Dale Owens, a most intellectual and philosophical materialist; by Mr. Crooks, one of the

first chemists of the present age, and by scores of others that could be named. These men all devoted not a few hours, or days, or even weeks, to a hasty examination of the subject, but many years of patient inquiry and experiment; and the result in every case that the more thoroughly the subject was inquired into, the more able and intelligent the inquiries, the more seriously do its foundation facts and main doctrines become established.

Its whole course and history, therefore, proclaimed it to be neither imposture nor delusion, nor the survival of the beliefs of savages, but a great and all-important truth.

"A friend of mine in England obtained in his own family, without any other medium, writing in a language they did not understand, and which he had the greatest difficulty in having interpreted, until he found a missionary from the South Sea islands, to whom it was familiar. It was correctly written and no one in the house knew a single word of it.

Then we have chemical phenomena, These consist chiefly, first, protection from the effects of fire. Mr. D. D. Home, recently dead, and perhaps the most remarkable medium that ever lived, used to take out fire, a brilliant red-hot mass of coals, carry them about the room in his hands, and by his peculiar power could tell certain persons who were able to have them placed in their hands, and would place them in their hands and they would never feel them. On one occasion the well-known writer, Mr. S. C. Hall had placed upon his head a great mass of burning coals which shone through his white hair, and was witnessed by a large party present, and his hair was not scorched and he felt no pain whatever.

"A nobleman in Paris a few years ago carried out a long series of experiments on this subject. After hands and feet had been molded casts and faces of figures were obtained, male and female, of Greek type. The medium was a very ordinary person, as I know him personally. These casts are to be seen in London and are exceedingly beautiful; and, moreover, were recognized at once by this gentleman and by an American gentleman, with whom I conversed about it, as forms they had seen produced by materialization, and at their request the casts were produced. This concludes an outline of the chief and most remarkable physical phenomena.

"Then again we have a remarkable power connected with this trance speaking, which many mediums have; the power of impersonation, or it may almost be called transfiguration. The medium seems taken possession of by another person and acts the character so perfectly in voice and manner, and sometimes even in change of countenance, that he or she resembles the person who wishes to manifest themselves, and is recognized by their friends. This resembles, when the agency is powerful and sometimes disagreeable, almost exactly what was called in olden time demoniacal possession. Sometimes persons in this state are able to hold conversation with persons who speak a language of which they have no knowledge themselves. We have the most positive evidence of this that can possibly be obtained in the case of Judge Edmunds, whom I have mentioned. His own daughter, a young lady who had an ordinary school education, frequently spoke and held conversation in many European languages and some Indian, which her father declares she had no knowledge of whatever in her natural state. I may mention that Mrs. Isabella Beecher Hooker, a sister of the late Henry Ward Beecher, is one of these remarkable personating mediums. She has the power of going into a trance and dur-

ing that time her countenance and figure change apparently so as to resemble those who speak through her.

"Yet there are many people who have had only the smallest glimpse of the subject who say: 'Oh, yes, the facts may all be true, but these things are certainly not produced by spirits of dead men, for that is absurd. I ask, 'Why absurd?' I have never received any rational answer whatever; I have never been able to find out why it is absurd.

"I will now briefly call your attention to a few of the historical and moral teachings of Spiritualism, supposing it to be true. It seems to me to be no small thing that the Spiritualist is able to accept as history much that the scientist is obliged to reject as imposture or delusion. The Spiritualist can look upon the great Grecian philosopher Socrates as a sane man, and his demon as an intelligent spiritual being or guardian angel. The non-Spiritualist is obliged to believe that one of the noblest and purest and wisest of men was not only subject all his life to a mental delusion, but was so weak, or foolish, or very superstitious during his whole life as not to discover that it was a delusion; they are obliged to hold that this noble man, this subtle reasoner who was looked up to, loved and admired by the great men who were his pupils and disciples, was imposed upon by his own fancies, and during a long life never discovered they were fancies. It is a great relief not to have to think thus of Socrates.

In the next place Spiritualism allows us to believe that the oracles of antiquity were not, from beginning to end, impostures, and that the most intellectual and acute people that ever lived upon the globe were not all deceived. We are told by the historian Plutarch that the prophecies of certain oracles never proved false or incorrect. Would such positive statements be made by such a writer if these oracles were all guesses and imposture? The recorded experiences and demonstrated facts of modern Spiritualism alone enable us to understand these more ancient recorded facts.

Then again, both the Old and the New Testament are full of Spiritualism, and Spiritualism alone can reconcile the Bible with an intelligent belief. The hand that wrote on the wall at Belshazzar's feast and the three men unhurt in the fiery furnace are to Spiritualists actual facts which they need not explain away. St. Paul's statement in regard to spiritual gifts are to them perfectly intelligible. When Christ cast out evil spirits we can believe that he really did so. We can believe that he turned water into wine and that the bread and fishes were renewed so that five thousand were fed as extreme manifestations of power which is still daily at work among us. Then again, the miracles imputed to the saints come into the same category. We can understand that the great and good St. Bernard performed wonders in broad daylight before thousands of spectators, and which are recorded by eye witnesses. He himself was much troubled by them, wondering why it was such a great gift was bestowed upon him, and feared lest it should make him less humble.

Then again, witchcraft is intelligible to the Spiritualist. Many of the characteristics and phenomena of witchcraft he has witnessed. He is able to separate the facts from the absurd inferences of the people who viewed it with superstition and regarded it as diabolism, which false interpretation resulted in all the horrors of the witchcraft times.

Spiritualism demonstrates the existence of forms of matter and modes of being which are unacceptable from the standpoint of mere physical science. It shows us that mind may exist without brain, and disconnected from any

material body that we can detect, and it destroys the presumption against our continued existence after the physical body is disorganized or destroyed. It further demonstrates by direct evidence, as conclusive as the nature of the case admits, that the so-called dead are still alive; that our friends are often with us, though unseen, and give direct proof of a future life, which so many crave, but for want of which so many live and die in anxious doubt. How valuable the certainty to be gained from spiritual communications, removing all questionings as to a future existence. A clergyman, a friend of mine, who had witnessed the spiritual phenomena and who before was in the greatest depression caused by the death of his son, said to me: 'I am now full of confidence and cheerfulness; I am a changed man.' This is the effect of modern Spiritualism on a man who had before that rested his belief in Christianity. And this is the best answer to those who ask, what is the use of it?"

The essential teaching of Spiritualism is that we are all of us in every act and thought helping to build up a mental and spiritual nature which will be far more complete after the death of the body than it is now; just as this mental fabric is well or ill built, so will our progress and happiness be aided or retarded; just in proportion as we have developed our higher mental or moral nature, or starved it by misuse or undue prominence or physical or sensual enjoyment, shall we be well or ill fitted for the larger life. Spiritualism also teaches that every one will suffer the natural and inevitable consequences of a well or ill spent life; and the believer receives certain knowledge of these facts regarding a future state.

Even the existence of evil, that problem of the ages, may be dimly apprehended by Spiritualists as a necessary means of spirit development. The struggle against material difficulties develops the qualities of patience and perseverance and courage, and undoubtedly the fruits of the ages, mercy, unselfishness and charity, could not possibly be exercised and trained except in a world where wrong and oppression, misery and pain and crime, called them into action. Thus even evil may be necessary to work out good. An imperfect world of sin and suffering may be the best and perhaps the only school for developing the highest phase of the personified spiritual existence.

ALBERT MORTON.

MARRIAGE.

There is no true marriage without love. Conveniences marriage are mostly cold, and the progeny remains heartless, unless love is developed by association or education—one through suffering, the other through sympathetic suffering and its consequences: the study of self and human nature.—Sexual alliances without reason or delimitation result in like effects: children who follow in the footsteps of their parents, or go astray by permitting their passions to run riot—unless love is injected into them by moral or spiritual training in the course of events.—Speculative marriages, pure and simple, reap their own reward by the incarnation of selfishness, with effects compatible with the cause, and out of which arise the many injustices rife in the world, also very often proving an incubator for criminals, as the divine principle, love, is generally of low temperature in such offspring. Only when based on love, or where there is a genuine sympathetic attraction—a soul-felt desire for each other's company—is marriage a legal institution according to natural or divine law.

Let your friends see the new paper by passing it along.

MATERIALIZATION.

Materialization of spirits will be denominated fraudulent as long as its essence is not understood, and many will never understand it—among them the very mediums in whose presence this phenomenon occurs. Through ignorance mediums often assert one thing when another takes place, which naturally gives rise for suspicion of fraud. It has been proved, for example, that a medium's own will enters largely in the production of spirit hands, though the medium be bound hand and foot; that a medium can in this state extend his or her astral hand out of the cabinet, and then assert it to be a purely spirit manifestation. Whether ignorant of the fact, or with the desire to mystify, it frees those who feel intuitively that it is not a spirit hand—at least not that of any spirit, outside of the medium. Now, if an ordinary physical medium can project his astral hand to a distance of eight or nine feet from his mortal member, why can not a materializing medium project his whole astral body from the physical—knowingly or unknowingly—thus giving rise for a like suspicion by intuitive souls? And who is not more or less intuitive in this highly spiritualized age? Many mediums are beginning to understand and acknowledge this fact; but as long as there are some who do not or will not, the others must bear the brunt of skepticism. That two materializing mediums can work conjointly, though separated by walls, is also surmised—the retiring of one at the beginning of the seance under the plea of taking no interest in the manifestations, though really to sit entranced in another portion of the house and appearing in astral or spirit form at the cabinet door, is sufficient cause for suspicion of confederacy.

But such a wonderful fact is kept dark, presumably because the visible medium can not produce manifestations under any other circumstances. Why not tell the truth about it or enlighten the public as to the real nature of the case? No rational mind would reject the phenomena on that account. The suspicion of fraud in such instances grew out of the fact that some of the spirits looked like the absent medium. But it would not create suspicion were sitters acquainted with the facts or understood the science of it. All spirits who use the medium's astral to manifest through partake of the medium's individuality. It is only by repeated trials independent of this that a spirit can present itself perfect, and the opportunity for this is limited; thus the large number that resemble the medium.

Probably there are other "tricks in the trade" only known to mediums, by which spiritual manifestations are aided, though not tricks in the sense of fraud other than that they are not understood.

Mystery always has an ill effect on seekers after knowledge. The ignorant become antagonistic; the unwary suspicious, the intelligent skeptical, and only the truly spiritual minded sense the truth for or against. And these are either too charitable to denounce in the event of fraud or are too sensitive to take up the fight against enemies in behalf of honest mediumship. What we need is more light on the subject by thorough scientific investigation, the results of which can not be disputed by any one.

THERE IS NO DEATH.

Man, though dead, retains part of himself; the immediate mind remains. The form subsists without the body's aid—Homer.

Immortal souls, free from old age, live forever.—Phocylides.

The mind is a simple substance and therefore can not be affected by the dissolution of the body in death.—Socrates.

W. E. COLEMAN.

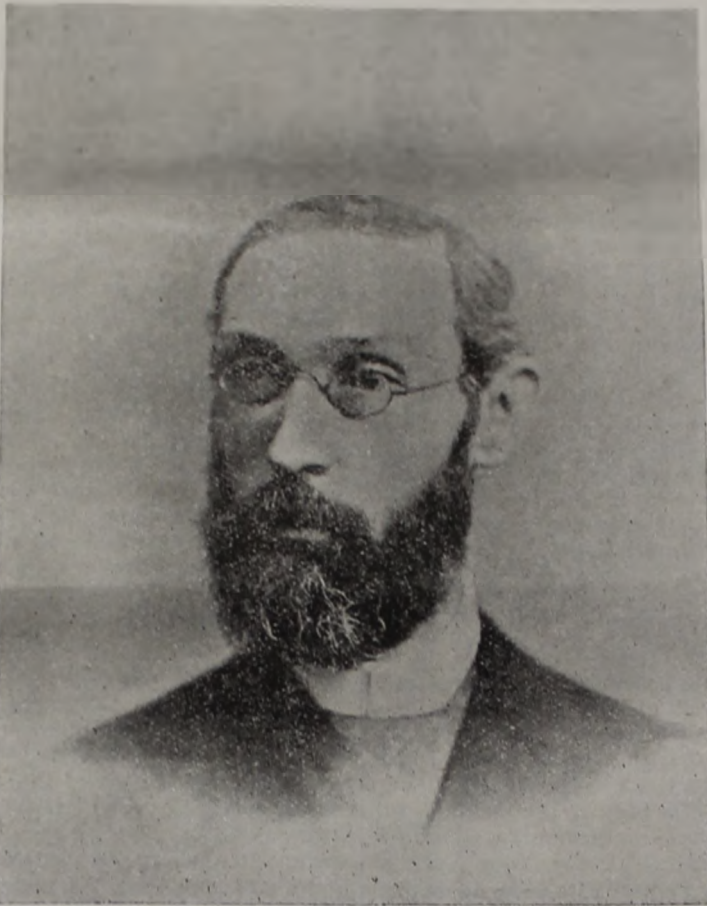
William Emmette Coleman was born June 19, 1842, at Shadwell, Albemarle county, Virginia. He first attended school in Charlottesville, where he astonished all with his remarkable proficiency in study. In Richmond, Va., in which his mother moved in 1851, the same proficiency attended him. In 1854, at eleven, he left school (his tutor saying he could teach him no more) to become assistant librarian in the Richmond library, which position he retained for several years.

In 1859 came the turning point of his life, his conversion from orthodoxy to radical Spiritualism. Through spiritualism he renounced his pro-slavery views for abolitionism, and ever since he has been a zealous member of the Republican party. At the same time, through Spiritualism, he became a supporter of every genuine reform looking to the advancement of the human race, including woman's rights to the fullest extent, peace and temper-

tion used in Virginia, and by it was chosen vice president of the "Virginia State Woman's Rights Association." From 1874 to the present time he has been in the quartermaster's department, United States army, and he has been on duty in San Francisco, Cal., since 1880.

In Philadelphia in 1874 he actively participated in theological debates each Sunday in Jayne hall, in which he particularly defended Spiritualism and the verity of the future life from the attacks of the materialists. Since that year he has been an active worker, with pen and voice, in favor of the truths of Spiritualism and in philo-sophic, scientific, theological and reformatory labors.

He was secretary of the Liberal and Spiritualist camp meeting at Lawrence, Kan., in 1879. Through Spiritualism he became a strong evolutionist in 1859 before he ever heard of Darwin; and a conflict between Spiritualism and Darwinism being predicated in 1876 he published an extended reply thereto.



ance reforms, rights of children and marriage and divorce reforms, labor and prison reforms, co-operative and other sociological reforms, state secularization, abolition of capital and retaliatory punishments, etc. All true reforms in these directions, based upon wisdom, he earnestly prays for, but he strongly deprecates wild, intemperate, revolutionary, anarchistic pseudo-reforms, dangerous to the peace and welfare of mankind, festered by fanatical and lawless extremists.

Mr. Coleman's thorough acceptance of the Spiritual philosophy directed his mind to scientific and philosophic matters and placed him on his feet morally. He considers Spiritualism his saviour and inspiring guide mentally and morally, and that all he has since become and done is due to the revolution in his mental nature brought about by his Spiritualism. From 1863 to 1867, and from 1870 to 1874 he was connected with the stage as actor of "old men" characters and stage manager. While acting in Newark, N. J., in 1863, he visited many times Andrew Jackson and Mary P. Davis at their home in Orange, N. J., and at the suggestion of Mr. Davis he here wrote his first article for the Spiritualist press, urging the establishment of children's lyceums throughout the country.

In 1870 he was a prominent member of the first "woman's rights" conven-

tion held in Virginia, and by it was chosen vice president of the "Virginia State Woman's Rights Association." From 1874 to the present time he has been in the quartermaster's department, United States army, and he has been on duty in San Francisco, Cal., since 1880. In Philadelphia in 1874 he actively participated in theological debates each Sunday in Jayne hall, in which he particularly defended Spiritualism and the verity of the future life from the attacks of the materialists. Since that year he has been an active worker, with pen and voice, in favor of the truths of Spiritualism and in philo-sophic, scientific, theological and reformatory labors. He was secretary of the Liberal and Spiritualist camp meeting at Lawrence, Kan., in 1879. Through Spiritualism he became a strong evolutionist in 1859 before he ever heard of Darwin; and a conflict between Spiritualism and Darwinism being predicated in 1876 he published an extended reply thereto.

For a number of years Mr. Coleman has been a close student of Orientalism and has written and spoken much on Oriental matters. He is a member of the principal Oriental societies in America and Europe, and also a number of other learned bodies. He has a carefully selected library of 8,000 volumes of the best works in all departments of knowledge.

WHY NOT?

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The issue of Dec. 26th I am proud to send to any of my friends, but they will not read wishy-washy stuff or blasphemy.

The only course is the one you have instituted. Slaughter these tyros right and left. Should I send you anything not up to par burn it the first thing you do, and rest assured there will be no offense. I am used to it and can take the dose myself that I recommend for others, without any qualms.

E. D. SHAW.

Shaw, Leo Co., Ills.

[It only requires a little judgment, with authority to exercise it, which the editors now possess, to make a Spiritual paper acceptable to the majority. Of course we have lost a few long-winded correspondents as subscribers and workers, but for every such loss we are receiving a hundred subscribers with subscription price paid in full—pleased because we are giving them something better than local matters. Those who merely subscribe to obtain twelve-fold the value in advertising themselves during the year will eventually kill any paper.—Ed.]

APPROVAL.

On page 8, volume xix, No. 24, I read an article setting forth your purposes in relation to future methods. I desire without delay to signify my approval of the plan you outline, and more especially of the restrictions you contemplate. I believe such a course will conduce to the prosperity of your paper; brevity always gives force to an article, and the data of current events ought to be condensed as much as possible to allow adequate space for ethical and scientific treatment of our noble philosophy. Please accept my sincere congratulations and believe me,

PAUL AVENEL.

Philadelphia, Pa.

We loosen our own structure as we tear down that of others. The reverse is self-evident. Those who preach the doctrine of building for self as we build for others should not forget this when the same demand is made upon them that they have been demanding of others.



The Bane of Beauty.

Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet untried by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

Ayer's Hair Vigor.

CORRESPONDENCE

CINCINNATI, O.—The Bible Spiritualists of Cincinnati held service at Lincoln Inn Court Sunday afternoon with good attendance. Mrs. Mary A. McFarland of Allegheny, Pa., lectured and gave tests, the latter being readily recognized.—J. E. Brauns, President.

GRAND RAPIDS, MICH.—W. B. Morrison writes that the Band of Harmony holds services every Sunday at Lincoln hall on Pearl street. Among the recent speakers were Mr. Samuel Smith of 87 North avenue, Mrs. W. C. Coffman, the president of the society, and the test medium was Mrs. F. V. Jackson of this city.

SPRINGFIELD, MO.—Mrs. C. M. Folsom is still in this city holding sances for materialization, and much to the gratification of everybody who has been convinced of spirit return. On Christmas night a special sance was held, when some twenty spirits appeared. Her engagement with the Hovey society in this city expires on the 1st of April.

ALLEGHENY, PA.—The First Church of Spiritualists of Pittsburg procured the services of Mrs. Ida P. Whitlock for December. Through her lectures we always had the hall crowded, and it appears everybody was well satisfied with her delineations. Mrs. Whitlock also aided the Ladies' Aid in a so-called orange social, which was a financial success.—H. S.

CHICAGO, ILL.—The Christmas festival given by Mr. Geo. V. Cordling was largely participated in by young children. Three hundred and seventy-four presents and eight hundred bags of candy, nuts, etc., were dispersed. Appropriate exercises were observed and everyone was made happy by the event. Another entertainment was given by Mr. Cordling on New Year's eve.—E. C. Gray.

TORONTO, CANADA.—Spiritualism in Canada is still coming to the front, and is here to stay. It is talked about among all classes of people, preached about in the churches and "explained" by the Theosophists. Mrs. Leo F. Prior, who has been with us for three months, and has done excellent work here, has been called to new fields of labor in the south. Through her efforts two societies have been organized with large membership in both, and chartered under the N. S. A.—Corr.

WASHINGTON, D. C.—Mrs. A. M. Gladling of Doylestown, Pa., has just closed her engagement with our society and goes to New York for January, February to Philadelphia, March to Brooklyn, having engagements to June, 1897. She can be addressed at her home in Doylestown for engagements from June on for season 1897-8. Mrs. Gladling is an eminent trance speaker, her lectures being followed by tests and psychometric readings. Complimentary resolutions were adopted by the First Association of Spiritualists of Washington at the last Sunday meeting.—Goff A. Hall, secretary.

DE LAND, FLA.—According to our correspondent the campmeeting at Lake Colby is to begin Feb. 14. Great preparations have been made to entertain visitors, both as to the material as well as spiritual. A new auditorium is building; the railroads have made liberal rates to reach the camp; the program is varied; among the talent are Carrie Twing, C. Fanny Allen, W. F. Peck, George W. Colby, Professor Talman, slate writer, and O. L. Cannon, materializing medium. President Barrett and Secretary Woodbury will also speak during the session. C. H. Gregory has charge of the Hotel Cassadaga. Union services and dedication of the auditorium constitutes the first day's program.

TOLEDO, O.—Frank T. Ripley has just closed a successful month's engagement here to be followed by Dr. Adah Sheehan, who ministers during January.

BROOKLYN, N. Y.—A new society called Fraternal Spiritual society has been organized in Brooklyn. Meetings were conducted at Fraternity hall, 369 Bedford avenue, beginning Feb. 16, 1896, under the management of Mrs. E. W. Barber, with Mrs. L. A. Olmstead as medium until Dec. 1, when a society was organized to assist in carrying on the work. We have the best hall in Brooklyn and our audiences are representative, while the medium is a steady attraction, making our hall the most desirable place to pass a Sunday evening. We held an entertainment and social, concluding with a dance and refreshments, at the hall recently. They are to be a monthly feature. A Sunday school has been opened in connection, holding sessions at 2 p. m. The attendance is increasing and much interest is being shown.—W. A. Palmer, Sec.

LOUISVILLE, KY.—Mrs. Mary Garrett during her last visit here organized a Ladies' Aid Society, a branch of the People's Religious Spiritual Society of Cincinnati, O. The meetings are held on the second and fourth Saturday of each month at the homes of the members. A box party was given at the residence of Mrs. Hazard on South Eighteenth street on the evening of the 21st. A number of boxes were donated by the members and friends of the order. Some were filled with useful and others were filled with comic articles. They were sold and quite a nice little sum realized, which will be used for charitable purposes. Cream and cake were enjoyed and a very pleasant evening spent. The next meeting will be held at the home of the president, Mrs. W. C. Mann, 717 Lucas Place. All interested in the investigation of Spiritualism are invited to attend the meeting.—Mrs. Bader, Sec. and Treas.

MIDDLE POINT, O.—Allow me to express my appreciation of the great improvement in your paper. Its evolution is self-evident. In connection with this I wish to note the fact that the light of truth is breaking in many minds in this part of the country, for at Southworth, a station on a branch of the C., H. & D. five miles south of Delphos a society will soon be organized. The interest and organization are the result of the mediumship of Mr. J. R. Bowen, made possible through the untiring efforts of Mr. B. F. Southworth. Mr. Bowen is a lately developed medium of the materializing and trumpet phase. He sits under test conditions. Forms of all sizes come from the cabinet. They represent the extremes of toddling infancy and hoary age. Some return to the cabinet, others go out like a bursting bubble, six feet from the curtains. Mrs. Bowen is developing a valuable mediumship, that of healing. An aged person obsessed by a drunken spirit has been coming to her for treatment. His case is of 20 years' standing. No doctor of any grade could reach his malady. Mrs. Bowen was impressed to inform him of his true condition. When she did so he admitted his belief that she had told him the truth concerning his case. During treatment of the medium the subject exhibited all the symptoms of a drunken man. Subsequently the obsessing spirit materialized at two separate circles, going through all the contortions of a drunken man sick right unto death. The obsessed man is improving under the medium's healing touch, while the presence of the obsessing spirit on two subsequent occasions at the circle meetings is proof that he longs to be relieved of his bondage. But time and space fail me to note half the interesting matter connected with this new-old light in a dark place.—J. Rigdon.



VICTOR HUGO ON SPIRITUALISM.

The announcement that Victorien Sardou has written a play called "Spiritisme" and boldly declares his belief in Spiritualism has been the means of recalling the position taken on the subject by another great Frenchman, Victor Hugo. The latter's belief in occult powers was never any secret with him, and can be found in many of his writings. Further and more complete statements of the poet's experiences are to be found in his memoirs, not yet published, but having been read by some of his friends and the facts given out. "Journal of My Exile," edited by his daughter, Mile. Adele Hugo, is the title of the forthcoming work. Of his early experiences, dating back as far as March, 1854, the poet writes: "Jersey is an island full of legends. There is not a rock, not an old ruin, which is not supposed to be haunted. One night about three months ago a young workman was going toward the Church Sainte-Sue. Suddenly he saw at the end of the road a white and motionless figure. It seemed, indeed, one mass of white flame. The workman stopped a moment terrified. Then, making a violent effort, he dashed ahead and so got past the flaming white spectre.

"This apparition appeared several times afterward, and finally became known as the White Lady. The first time my father heard of the workman's adventure he smiled. Yet, strange to say, he began to hear strange sounds in his bedroom every night. At one time his papers would rustle, though there was no wind; at another time some one would be heard knocking at his wall. My brothers, who slept in the adjoining rooms, heard the same noises.

"Other things equally strange also happened. On the evening when Tappet, the incendiary, died, my mother, after locking her bedroom door, went to bed, forgetting to blow out the light. The night was very calm and there was not the least breath of air. Yet when my mother awoke the room was dark. The candle, though not consumed, had been extinguished. By whom?

"On February 22 my father came home at 11 p. m., and as he passed through the room facing the street he noticed that the windows were quite dark. Yet when my two brothers came home at 2 a. m. the windows were ablaze with light. Yesterday evening Charles was amusing himself by trying to make a table talk. First he said to the spirit who was present:

"What is your name?"
 "The spirit, or ghost, replied that its name was the White Lady, and that it could not talk to any one except in the street and at 3 a. m. My father came in just then, and, being informed of the hour fixed for the interview, he concluded that he would be more comfortable in bed than chatting with a ghost in the deserted street at that hour in the morning. We all decided to do the same, and we went to bed and were soon all sleeping soundly except my father, who was working in

bed, as was his occasional custom. Suddenly he heard a bell ring loudly, and at once he remembered the White Lady and the rendezvous."

Touching upon other manifestations, Hugo wrote to Mme. Gerardin in 1855:

"Tables indeed tell us surprising things. We are living in a mysterious horizon; the tables command us to keep silence and not to divulge any secret. You will find then, in the 'Contemplations' nothing which comes from the tables, with the exception of two details. They are very important, and I have asked permission to use them."

Hugo took a curious view of many of these supramundane phenomena, as the following note from the manuscript of the "Legendes des Siecles."

"I have taken part several times recently in what is known as the phenomenon of the antique tripod. A table with three legs dictates verses by means of raps, and strophes come forth out of shadow. I need hardly say that I have never placed among my own poems any of the verses that have come to me in this mysterious fashion. These latter I have always religiously allowed to remain in the possession of the Great Unknown, who is their sole author."

Speaking of the aid which spirits give in the struggles of our external life, Hugo was equally curious in his position he assumed. He says:

"The exterior manifestations of the invisible are a fact, and the interior creations of thought are another. The wall which separates these two facts should be maintained in the interest of observation and of science. No breach should be made in it. By the side of science, which guards it, stands also religion, the great, the true, which forbids us to tamper with it. I repeat, then, that I have isolated myself in this matter as much through my religious conscience as through my literary conscience, and also through my respect for the phenomenon itself, having made it my law to admit no such outside influence into the sphere of my inspiration, and wishing to keep my work absolutely my own and personal."

Hugo foreshadowed Sardou many years in the opinion that Spiritualism ought to be portrayed on the stage. To Autenor Joly, in 1838, he suggested the idea of establishing the plan, but it was never carried out, "owing to the pigheadedness of the directors."

LYNN, MASS.—The Spiritualists of Lynn held their services Sunday at 33 Summer street, with good audiences at 2:30 p. m. Test hearing developing circle, appropriate musical selections and invocation. Captain J. Balcom spoke on "Spirit Communion From the Time of Jesus Until the Present"; Dr. S. M. Furbush on "Spirit Power the Force for Uplifting Humanity," and Willis A. Estason on "Mediums." Many recognized tests and spirit messages were given by Mrs. Matson, Mrs. Lefavour, Miss Hancock and others, Dr. Pierce, Dr. Furbush, E. Warren and others administered magnetic treatment. At 7:30 musical selections by Misses Lena and Elsie Burns. F. N. Foster gave able and instructive remarks on "Spiritual Phenomena." B. F. Foster followed with a physical seance. At the mediums' meeting Mrs. Dr. Dowland answered many questions and Mrs. Lefavour gave a physical seance. Tuesday eve, Dec. 29, Captain Balcom presided and made interesting remarks. Mrs. Dowland gave a masterly address. Mrs. Bromen gave many tests and messages. Mrs. Lizzie D. Butler gave tests and short messages.—T. H. B. James.

—Mrs. Lizzie Butler of Lynn, Mass., has recovered from her recent illness and is ready for engagements.

—When writing to the editorial department give your full address every time if you expect a reply.

FALS

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FALSE LIGHTS.

By George A. Bacon.

The two most pretentious and misleading books that have been issued from the press for years—Dr. Hudson's "Law of Psychic Phenomena" and his "Scientific Demonstrations of the Future Life"—have recently received a most searching review from the vigorous pen of Professor Loveland.

This critical exposition of these works by one who has compassed all their features reveals more fully than we have seen elsewhere the utter worthlessness of the positions assumed by the author to explain psychic phenomena or to demonstrate a future life.

The taking title of these respective books has had much to do with calling attention to them. Dissatisfied with all the ordinary works that treat of theology, the public wants knowledge that explains man's true relation to the immortal life, that intelligently and satisfactorily reveals the nature of that relationship, of human destiny, of the varied expressions of the soul.

These related subjects have become the commanding question of the age. They are the only vital ones recognized. Because these are now put forth under the attractive but specious guise of being a scientific exposition of the subjects on which they treat, many have eagerly read these books, naturally expecting to find the author's claim made good. Alas for the illusion of human hopes. These books are more than seriously disappointing; they are counterfeits of truth in their assumption, misleading in their statement, illogical in their sequence and unscientific in their science.

These charges have been clearly shown to be true by Professor Loveland, to whom readers everywhere are under obligations for his effective work in laying bare the untenable theories, the eclipse of reason and the utter falsity of the propositions which Dr. Hudson has persistently as vainly sought to establish. Not a few others among our leading thinkers and writers have likewise examined these publications, hoping to find in them some valuable contribution to Psychic law, some positive evidence of immortality, but whose personal and independent conclusions singularly agree as to the deplorable success of the author.

Among these critics are B. F. Underwood, Hudson Tuttle, Dr. Edmund S. Holbrook, Dr. Fred L. H. Willis et al.

Intelligent Spiritualists are indebted to these gentlemen for their share, respectively, in exposing the pretension of these works and nullifying the (improved) assertions of the author.

Finally, these two books, which claim to make known the "law" governing the operations and manifestations of the soul, and to furnish proof of man's continued existence, are found on investigation to contain only false bait to catch the unwary; an elaborate effort, in semi-scientific garb, to show that the spiritual manifestations are a delusion and a sham; that in fact they have no other foundation than in the action of our "subjective mind"—the manifestations of our "subliminal self."

The author's assertions and theories as to the origin of spiritual phenomena are easily disproved by everyone who has had any practical experience with the subject, or who has intelligently investigated the manifestations in a candid spirit.

Washington, D. C., Dec. 1896.

True happiness is an effect of physical achievements in accord with the soul's aspirations.

Spiritual phenomena, like figures cannot be reasoned away.

THE VERMONT HEALER.

Bradley C. Newell, the Vermont healer, submitted to several tests in the presence of a physician recently in his room in the Imperial hotel, New York city. To four newspaper men Mr. Newell gave an exhibition of his method of treatment. Each stood up in turn and the healer held their hands. Only one, however, felt the peculiar galvanic sensation experienced by the subjects whom Mr. Newell treated on Sunday.

The physician's card came up while the exhibition was going on and the healer sent word that he would be glad to see him. The doctor was a young man, who said he was interested in occult and phenomenal forces,

in Spiritualistic circles, and as all are not susceptible to hypnotic influence all are not susceptible to a magnetist's healing influence, though faith sometimes helps the case, as skepticism may retard it in one who is susceptible.

During this interview, however, a well-dressed, gray-haired man called for treatment. He had read of the healer, he said, and had come to be treated for chronic rheumatism, from which he had suffered for ten years.

He had been to many prominent physicians, but none had given him permanent relief. He did not believe Mr. Newell could cure him, but he wanted him to try.

"Where is the pain now?" asked the healer.

"Right here; on the inside of my



Bradley Newell Curing a man of Neuralgia.

and requested that his name be not mentioned, as the County Medical society did not approve of such things. Mr. Newell replied that he did not believe he was possessed of any unnatural power, and would gladly undergo any test the doctor might suggest.

The physician began by closely questioning him about his methods. He asked him if he used hypnotism. Mr. Newell said he first learned that he possessed hypnotic power about eight months ago, and has since used it with good effect in several cases. There were many persons, however, whom he could not hypnotize. His method was to pass his hands before the eyes of the subject and say "Sleep! sleep! You are going fast asleep!" At the doctor's suggestion he tried to hypnotize one of the newspaper men, but the subject did not prove susceptible, a well known fact

leg."

"Well, perhaps I can help you, and maybe I can't, but just let me take hold of your hands," said the healer.

While the treatment was in progress the doctor took the pulses of both men. The healer's ran up to 110 and the patient's registered 75.

"Now is the pain gone?" asked Mr. Newell, releasing the man's hands.

"Yes, it is," was the prompt response.

"Well, walk around out in the hall for a few minutes and don't think about it," said the doctor.

The elderly man walked up and down the hall as directed for a few minutes and then came back and declared that the pain had certainly disappeared. He handed the healer a five dollar bill and went away, promising to return again and tell him whether or not the pain had returned.

IMMORTALITY.

Death is as necessary to the constitution as sleep; we shall rise refreshed in the morning.—Dr. Benjamin Franklin.

The soul is that vital, immaterial, active substance or principle whereby man perceives, remembers, reasons, wills.—Lord Bacon.

UNDER THE SNOW.

Under the snow lies a secret, my dear,
Under the snow;
And it whispers the coming of roses fine,
And the golden bells of the Jessamine vine,
This secret under the snow.

Under the snow lies a prayer, my sweet,
Under the snow;
And it melts in a hope on the crocus leaf,
And promises life in the hyacinth wreath,
This prayer down under the snow.
—Clara Elizabeth Choate.

SPIRITUALISM LEADS SCIENCE.

Modern professors and teachers of today's science can only go a certain length, and there they stop, says The Esen and Unseen. They follow and do not lead Occultism. For example, it has been known to clairvoyants for many years past that the spirit leaves the body at death through the head. It has been seen to do so by those who have the gift of clairvoyance, but it is only lately that science, in the person of Colonel de Rochas, the head of the Ecole Polytechnique in Paris, has discovered by means of the most powerful glasses that the vision of the clairvoyants was perfectly reliable and correct, and that a light blue flame extended from the head of the dying person under observation, which gradually assumed the form of the deceased and slowly vanished.

Again, all Spiritualists know that in the case of a trance medium, while the medium is in a trance state, the spirit has left the body and stands or sits beside it while the body is taken possession of by another spirit, which uses the tongue or hands of the medium, as the case may be, and causes the unconscious subject to speak or write at the spirit's dictation. But this fact has been received with incredulity by the great majority of people for countless ages past; and it is only recently that Colonel de Rochas has scientifically proved by the use of hypnotic power and also by a machine invented by himself that not only can the spirits of two people be ejected at the same time, but that each can actually be made to temporarily exchange with the other, the two human tenements.

So with psychometry. There are doubtless certain phases which can be explained by modern science but it by no means follows that other phases do not exist which can not be explained by any yet known laws. For instance, a small piece of quartz was recently sent to a phenomenal medium, and returned after a few days with a written description of the scenery which surrounded the spot whence the stone had been taken; the minerals in the neighborhood; the geological contents of the sample itself; and, to crown all, stated in these words: "I see blood on this stone. There has been an accident at the spot where this came from—an explosion, I think, one man was killed and another seriously injured."

The information given was subsequently verified in every particular; and the accident was verified by a man now in western Australia, that his brother and another man were working some years ago at the mine from which the stone was taken, on the Eldsvold goldfield; they were blasting, when the charge went off prematurely, and one was killed and the other badly hurt.

There are many instances to hand, but this one will suffice to show that modern science has not yet grasped the workings of all the laws of Creation.

The man who wants hypnotic experiments suppressed by law because evil can come out of it, is on a par with the Spanish priesthood who is opposed to education on the ground that it enables people to read bad books. And yet Cincinnati has a statute forbidding hypnotic experiments, passed only a few years ago under direction of a board of health physician. Is it wonder that Cincinnati is doomed, when like the Spanish priesthood its city government is opposed to education in something higher than its rulers can comprehend?

The date adjoining the address on the paper indicates the expiration of subscription.

THE OGGULT.

Home Circle Development.

P. F. de GOURNAY.

The experiences I am about to relate have nothing very remarkable in themselves, perhaps. Phenomena of a more startling nature are chronicled weekly in the Spiritualist papers. But to me these experiences are invaluable, for through them I have been led, with no other assistance than that of spirit friends, from a positive proof in the continuity of life in the spirit to the knowledge of many of the laws that govern that universe of which our planet is but an infinitesimal small part—a knowledge which is a bulwark of strength against the ills and woes of earth life.

It is many years since for the first time I sat with my wife and three friends for spirit manifestations. We knew nothing of Spiritualism, except from hearsay; none of us had ever seen a medium or attended a seance. We sat around a table and placed our hands on it, as we had heard people did, and we waited. That first day, a bright, sunny Sunday afternoon, we obtained astounding motions of the table and intelligent answers to our questions. After two or three sittings my hand was controlled and I wrote. To a very fortunate incident of that early phase of my development I owe the relative immunity from deception which has marked my study of the great revelation. The principal controlling spirit, a Swiss physician and worthy man, whom I had known intimately, made me write the following message in answer to an irrelevant question of one of the sitters: "When you come with clean hearts and pure motives, with a sincere desire to learn the true laws of life and conform your conduct thereto, seeking your own spiritual unfoldment and the improvement of your fellow-men's lives, we shall not fail you, but be true guides. They who, moved by idle curiosity, the hope of material aggrandizement, or any other selfish motive, invoke the presence of spirits, are served according to their deserts, by spirits as unreliable as themselves."

The doctor explained the purpose of spirit communication. "We come to elevate you," he said; "we hold out our hands to you, as it were, to pull you up to a higher and purer plane of life; when your sole object is to derive material benefit from communion with us, it is as though you would drag us down to your own plane. As you can not do this to any advanced spirit, you are left to do with the ignorant and wicked, by whatever name they choose to be known."

Many are the pages my hand wrote, controlled by this and other good spirit friends and relatives. The departure of the family with whom we had begun investigating broke up the circle. It was some years before we organized another—an even smaller one. We had learned that sympathy of aspirations, harmony of thought and feeling were the conditions necessary to the best success. Now, quite unexpectedly, I became clairvoyant and clairaudient. The first spirits I saw were Indians. An Indian chief brought to me his young daughter; she would be my familiar spirit and learn, near me, those experiences of earth life which she needed. Always cautious, ever afraid of being deceived by my own senses, I wrote to a Boston medium concerning other matters and added this postscript: "Ask your guide if he can tell me who is Cag'hila, the Flower of the Rocks, man, woman or child?" Miss Stannard replied: "My guide brings me Cag'hila; she is neither woman nor child, but a young girl, very beautiful." Then followed a very correct description of the spirit and the

reason of her surname, and the concluding remark: "I think she is French." This last was a puzzler. Our work was conducted in French—my native language. Had translated the name Fleur-des-Rochers when I wrote, but how could she be French and yet an Indian girl—a very fair one, it is true? The mystery was soon solved: the chief was a civilized Canadian Indian who had married a French-Canadian white woman. Both have remained my trusty friends; as for Fleur-des-Rochers, she is to this day my familiar, my affectionate, devoted spirit child, by adoption. Every medium I have consulted or who has given me tests in public has seen and described her; Miss Maggie Gaulle became quite familiar with my "black-eyed girl," as she called her. Once in a public seance she gave me the particulars, already known to me, of her home history, and finally her French name. Dr. Roberts, hearing her call me "father," exclaimed, "Why, she is not of your blood, she is a half-breed!" At a materialization seance held by Mr. Concannon in Washington some years ago she materialized and gave me undeniable proof of her identity.

Can any learned skeptic prove to me that these repeated manifestations were so many cases of hallucination, suggestion, hypnotic delusion?

One evening I brought to our home circle a young Frenchman, an atheist, who ridiculed the idea of spirit communication. He turned out to have uncommon mediumistic gifts. Whenever he sat with us, which he did for five or six weeks, when he got scared and left—we had writing on closed slates, on pads of paper lying before us, on the wooden table, on the marble of a bureau, on the walls inside and outside the room. Sledgehammer blows were struck the table between our hands and on the back of our chairs; the chairs were pulled and moved; we were touched by invisible hands; the table was raised to the ceiling so that our fingers barely touched the end of its legs; it would sail thus all around the room, and coming back to its former place, be lowered gently. Objects were carried from one end of the room to the other; twice materialization was attempted, but failed owing to one of the ladies screaming with fright on being touched in the dark.

So much for the phenomena witnessed in a home circle without the agency of a professional medium.

I had ceased to write automatically at the table. My guides said they had manipulated my brain sufficiently; now I should be inspired to write for the press. My first efforts in this line were in the Paris Revue Spirite and the Better Way, the predecessor of The Light of Truth. Later on I was suddenly controlled to speak while sitting at a friend's home circle. This last phase has continued developing with increased power under the guidance have received such instruction as has uplifted my soul to blessed regions of light from which it returns strengthened against the trials and sufferings of earth life.

My unfoldment, it has been shown, has been by progressive stages, slow and methodical. My guides seem to have followed a carefully laid plan. When a phase has been experimented with so as to leave no doubt, I have been led one step higher, with this remarkable feature, that while I did not lose the faculty developed in the preceding phase, it diminished in power as I passed on to a more important one.

During this educational process, I have suffered in my material interests, but I have received spiritual gifts no money could purchase; I have lost friends as the world goes, but I have gained a host of friends, invisible to others, to me real, whose counsels,

sympathy and affection never fail me. Let me say here to those who may enter the paths I have followed, that patience, perseverance and discriminating judgment are indispensable conditions to success. "Try the spirits" is an excellent advice which the invisibles themselves endorse, but we should not forget that if we try the spirits the spirits likewise try us. Good spirits do not lie and deceive, but they do not—perhaps can not—prevent undeveloped spirits from lying and deceiving; we must be watchful, learn to know those who communicate as we try to learn the character of men and women who seek our acquaintance and friendship. The circle narrows as we proceed, but those that remain are true and safe.

A peculiarity to be noted is that in the first stages of our progress the most frequent communications will be from friends and relatives. Our loved ones come with words of affection and advice, they wish to help us, they show their interest in our affairs. Then it is, also, that foolish or mischievous spirits come, eager to communicate, ready to answer any question and to make the most dazzling prophecies. It is the crucial stage and we need all our coolness of judgment and unbending will to pass through it safely.

Many are satisfied with communing with their loved ones, with getting test after test, at which they marvel. The only knowledge they gain is that the spirit survives the body and may communicate. A single test should suffice to prove this. However consoling and gratifying the thought, there is something better to be found in Spiritualism: if our aspirations go higher than what this world may give, if our soul, realizing the darkness in which it moves, pleads for light, wise spirits are attracted to us, whose mission it is to teach the higher truth which shall free man from the bondage of ignorance and superstition. As we get in closer rapport with those superior intelligences, they finding us willing, true and faithful, communication with our ascended friends becomes less frequent. It is not that their affections for or interest in us is diminished, but we are scholars entering upon an advanced course of studies which they, perhaps, have not yet reached; but they are, nevertheless, often with us, guarding, helping silently, impressing us in matters of temporal interest which the advanced teachers of the higher knowledge seldom interfere with directly.

To conclude, if I have spoken at length of myself, it is in no boastful spirit. With the exception of an occasional article in the Spiritualist papers my work is not public, nor does it bring me pecuniary profit. A few congenial minds share the light I receive. A few loving hearts partake of the consolations vouchsafed to me. We try to learn and do our duty faithfully and lovingly, for we know that from the lowest mortal to the most perfect angel the chain is unbroken which was woven by divine love. I have therefore written this account of my personal experiences in the hope that other seekers after the truth may enter the path I have travelled and be likewise blessed.

P. F. de GOURNAY.

SENSITIVENESS NOT SYMPATHY.

Because pained by the rapport with a sufferer is not an indication of sympathy with the same, though no rapport can be established when repelled by antipathy. But we may be attracted by one's genius, come en rapport with his physical nature, suffer sympathetically, as it is called, and still have reasons to dislike the individual. Sensitiveness is a physical effect; sympathy a soul effect. Mistaking sensitiveness for sympathy or love, therefore, accounts for the apparent paradoxicalness of character noticeable in some people.



MRS. ADAH SHEEHAN.

This lady resides in Cincinnati. She began her career as a public speaker in that city about seven or eight years ago, and became very popular in a short time. She now accepts engagements all over the country and is seldom idle. She is a fluent speaker and a good psychometrist.

INDIAN THEOSOPHISTS.

Burcham Harding, one of the most famous of latter-day Theosophists, is now engaged in proselyting among the Indians. He has met with remarkable success in introducing the teachings of his mystic creed, and claims to have discovered that Theosophy was one of the cardinal principles of the Indian religion centuries ago. Mr. Harding's mission has been conducted very quietly, and this is the first time the public has been made acquainted with the facts.

The red men first visited were the remnants of the most famous confederation of Indian tribes that ever existed—the Six Nations. While these were called the Six Nations they were really all members of the great Indian race that spread over the east and the northeast, known as the Iroquois. The divisions which led to calling the whole the Six Nations were the Senecas, Onondages, Oneidas, Tonawandas, Mohawks and Tuscaroras. The reservations on which the members of these tribes are now located are situated in northern New York and Pennsylvania. It is to these points that Mr. Harding has journeyed to carry the message of Theosophy.

Mr. Harding, in speaking of the result of his labors, said: "I find that the people who listen to my words are more than delighted to find a pale face who will encourage the 'red man' to revive his old religion. They are a portion of discouraged humanity, sadly wanting the truth, light and liberation of Theosophy."

The work of proselyting among the Indians will be continued by Mr. Harding and other Theosophists indefinitely. A series of week meetings will be held both in New York and Pennsylvania and the entire line of effort directed toward a brilliant culmination at the festival to be held at Cataugus by the Indians in January.

SPIRITUAL PHENOMENA.

Dr. Robert Chambers says: "I have for many years known that these phenomena are real, as distinguished from imposters; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—Extract from a letter to A. Russell Wallace.

Mediumship externalizes character.

The X-Rays Explained.

The Roentgen are no longer the "X" or unknown rays; their wave length, after a long series of experiments, has at length been determined and they are found to be only about the one-fourteenth part the length of the ultra-violet wave. The vibration period of the ultra-violet section of the spectrum may be taken at a mean value of about 2,300,000,000,000,000 per second; so that this number multiplied by 14 will give us approximately the figure value of those, until lately, unknown vibrations. These numbers are, however, so great that they convey a very poor impression to the mind of the rapidity of etheric pulsations, and we shall perhaps grasp the idea better if we, for the purpose of illustration, represent the waves that give us the red of the spectrum by 5; the waves that give the violet will be shown by 8; the ultra-violet by 20 to 40, and the Roentgen waves by 300 to 600. The range of the human eye is only about one octave, and, as we have seen above, the Roentgen rays are 16 to 20 octaves higher; therefore to render them visible to normal vision we must employ some means of transforming them down until their frequency falls within that particular octave to which the eye is sensitive. At this level, however, they are simply waves of light, and do not possess the remarkable qualities of penetration which belong to them at their normal value. The reduction of wave frequently gives rise to the phenomena of fluorescence, and may be brought about in various ways.

The photographic plate is, however, peculiarly sensitive to the ultra-violet and Roentgen vibrations, and in the matter of sensitiveness it far excels the human eye, being capable of receiving impressions over a range of at least 15 octaves, and probably more. In fact, the photographic plate is practically our only means of ascertaining the existence of these vibrations.

Roentgen rays do not obey the same laws as light rays; that is to say, they are not refracted or reflected by ordinary substances, such as glass, so that they cannot, in the usual way, be brought to a focus by lenses. Glass is really very opaque to those rays, while aluminium, wood, ebonite and many other substances are very transparent, and allow them to pass with scarcely any absorption. Even flesh is very transparent, and it is this which makes the Roentgen valuable in surgery. The heavy metals, platinum, gold, copper, etc., and bone are more opaque than most other things and only allow the range to pass through them when in comparatively thin sections.

If our eyes, or other receptive faculty, were sensitive to the Roentgen vibrations, the appearance of our surroundings would be quite changed. We would see through each other—the "wall of flesh" would be removed and we would appear as simple skeletons. Stone walls, wood and some metals would appear transparent or semi-transparent, while we would find some difficulty in seeing through glass and several other things which are more or less clear to our visions at present. Whether this has anything to do with the sight of the clairvoyant is not determined so far, but it is evident we poor mortals, with our one octave of sight perception and about ten octaves of sound, far away down the scale of nature's keyboard, are but poorly equipped to scale the heights and sound the depths of the surrounding universe. We have a slight knowledge of the existence of upwards of 50 octaves of vibration for which we have no receptive of responsive organs wherewith to sense them.

The experiment of (shall I say "the late," Mr. Editor?) Traill Taylor in psychic photography led him to state his belief that the lens of the camera had nothing to do with the impressing of

the psychic form on the plate; that in short these impressions were due to rays or vibrations, not of the nature of light, but capable of directly affecting the sensitive plate and of passing through the substance of camera and dark slide. How this statement was scoffed at the time will be remembered by everyone. Poor Traill Taylor must have taken leave of his senses to assert that invisible rays could penetrate wood and register images on a photographic plate! But who scoffs now? Psychic emanations may not after all be Roentgen rays, but that there is an affinity or resemblance is very evident. The difference may be simply one of a few octaves more or less. The near future will undoubtedly see the invention of scientific apparatus which will enable us to sense more deeply those soul pulses of nature, and reveal more clearly to our understanding the stupendous fact that the physical universe, as represented to our consciousness by our very limited receptive faculties, is a mere atom in the midst of the vast depths of Nature's infinities.—T. J. Murday in *Two Worlds*.



BRADLEY C. NEWELL.

Newell, the blacksmith healer of Vermont, is in New York city, and has consented to exercise his powers promiscuously and for a fee of \$5 a touch—hit or miss, as a reporter puts it. He is momentarily stopping at a fashionable lodging house, where he is doing a thriving business. A number of persons have testified to various cures, and the Tubal Cain of healing propensities is happy in his new-found occupation and popular attention.

A WEeping TREE.

The weeping tree of the Canary islands is one of the wonders of plant life. It is of the laurel family, and rains down a copious shower of water drops from its tufted foliage. This water is often collected at the foot of the tree and forms a kind of pond, from which the inhabitants of the neighborhood can supply themselves with a beverage that is absolutely fresh and pure. The water comes out of the tree itself through innumerable little pores situated at the margin of the leaves.

It issues from the plant as vapor during the daytime when the heat is sufficiently great to preserve it in that condition, but in the evening, when the temperature has lowered very much, a considerable quantity of it exudes in the form of liquid drops that collect near the edges of the leaves until these members so bend down under their increasing weight as to pass, for them, the angle of repose, when the tears tumble off on the ground below in a veritable shower.

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Dreams or Realities?

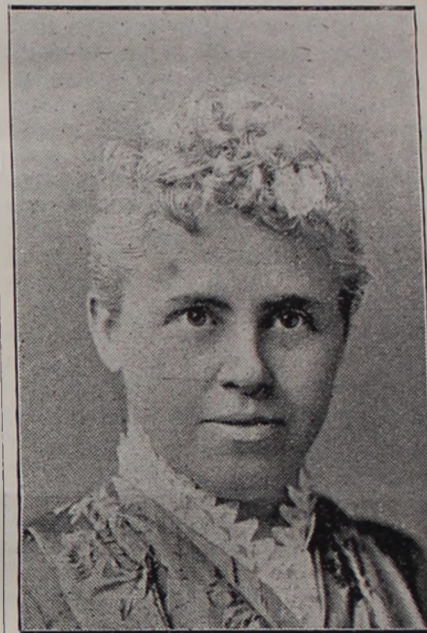
That dreams are more than mere hallucinations of the brain has been amply proved by connecting facts or occurrences. When a man dreams of a woman visiting his house—the person thus seen a stranger—whom he describes accurately to his wife the next morning, and that this woman came for the sole purpose of imposing upon them, and which dream enacts itself to the letter the next day, we must look to other causes than imagination or an overloaded stomach for the effect.

We have absolute proof of the above fact, and give it merely as a theme to the variations.

That dreams do occur through previous mentation or ideation we will not question, nor that indigestion is attributable to many, but that neither could have occasioned the aforementioned, nor others that are previsionary, we will dispute. Thus we must seek other causes for them.

We know that spirits haunt our bedside in the hour of night and may impress their individuality on our brains so as to leave us with the memory of having seen them or dreamt of them. We also know that mortals may present themselves to our mental vision by thinking of us very strongly, provided we are receptive to such impressions, and which we call seeing their double. But as the woman in the case was neither a spirit in the sense of being disembodied, nor a mortal known to the dreamer that may bring it within the pale of telepathy, we must find a third cause to explain the mystery, unless we wish to assume that telepathy can convey the spirit as well as the thought of a mortal to our vision. In that case we must acknowledge an independent spirit distinct from the body, which can give a test of this kind. Furthermore, it was an involuntary test, as no one who has in mind to deceive another would foretell it. Yet it was a warning to that effect and the person's identity made known in the bargain. Shall we say that the woman gave herself away by thinking of it? If so, how are we to guard our thoughts even if they are not wrong? But it seems that we are approaching a period of earth's, or of human development, in which thoughts are beginning to be as potent as acts, as effectual as sound, light, heat, cold or electricity. And who knows but that they are electrical and thus phenomenal? It is said that thoughts are things. Perhaps electrical or magnetic things, individualized or living pictures which course around a community as air-whiffs or smoke, or go whence they are sent. May not this partly account for the dream of warning, or rather her own thoughts going out and being caught up by one who was sensitive to psychic influences? But whether her spirit followed the thought, or whether her personality was simply depicted in the thought, is another question. Perhaps it was both, she being one whose double or spirit could be easily disengaged from the body, and unbeknown to herself told what she contemplated. Under such circumstances is it not high time that we guard our thoughts in other respects, if but to feel unkindly of other people? Sen-

sitives know when they are being abused or unjustly treated, and it is only the most ignorant among Spiritualists who think they can hide their doings from such. Sensitives are dreamers, whether awake or asleep, and when mankind begins to realize that every individual is sensitive in some degree or in some special direction which may be developed for a higher effect or use, evil intentions, impositions, injustice and crime will cease.



MRS. H. S. LAKE.

Mrs. Lake is a highly intellectual speaker, and withal a fine writer. She is a woman of decided character, but with a tender feeling toward all humanity. She lives in her heart, and constantly feels an incentive to do more than her environments permit, or is possible, under present circumstances of social progress.

CONCATENATED ORDER OF HOO HOO.

This is the name of a western organization. It was organized by the "supreme nine." The Snark of the Universe is William Eddy Barns of St. Louis, Mo. The other officers are designated Senior Hoo Hoo, Junior Hoo Hoo, Bojum, Scrivenoter, Bunder-snatch, Custocatian, Arcanoper, Gurdon. There are 24 Vicegerent Snarks for as many states and territories. This order was founded in 1891 by nine traveling lumbermen, detained at Kansas City on account of a railroad wreck, and has extended over the Union. Its declared object is the promotion of the "health, happiness and long life of its members." The membership is limited to 9,999. The symbol of the order is a black cat with its back and tail up, chosen because of its traditional nine lives. Brethren are known as kittens. Hoo Hoo day is the ninth day of the ninth month of the year. The annual meeting begins the ninth minute after 9 o'clock p. m. on that day. The initiation fee is \$9.99, and the annual dues are 99 cents. There is a ritual, and aid is extended to distressed members and their families.

Health and happiness are the effects of right living.

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A VALUABLE TEST CASE.

The strange Connor case is being revived. Mr. Connor was an expert with calcium light and stereopticon effects. He went to Mexico and was reported to have died there. A \$2,000 insurance on his life was paid by the Mutual Life to his father in Burlington, Vt.

About a year ago P. C. Dodge, a life-long friend of Mr. Connor, went to Mexico, opened the grave and stated that the remains were not Connor's.

Mrs. Hannah Piper, the noted medium, and others were resorted to and they all said Connor was not dead. Mrs. Piper said he was confined in an institution of some kind and it was through her statements that Mr. Dodge, accompanied by Mr. Samuel Spohrhawk, went to Mexico for the purpose of testing her, with results as above stated. Investigation led to the theory that Mr. Connor had been taken from his bed in the ward of the hospital and placed in a private room. He was suffering with malarial fever. A Mexican was placed in Mr. Connor's bed in the ward and died there, and the name over the bed not having been changed the Mexican was buried as Mr. Connor, the latter having recovered, but with his reason clouded. This is the theory. Mrs. Piper, as medium in this strange case, which is now attracting wide attention, has made a great impression. In consultation with her the spirit of an old man has spoken very positively as regards the fate of Mr. Connor. Mrs. Piper, it will be remembered is the medium who has done so much to convince the members of the Society of Psychical Research. Her descriptions of Mexico and places and people were accurate to the smallest detail. The medium herself, so it is claimed, has no knowledge of Mexico. At times, another incorporeal being, apparently a younger man, expressed itself through Mrs. Piper by means of writing. The writing bore no resemblance to the medium's own chirography. It was that of a well educated person and gives exact descriptions of the country in which Mr. Connor now is.

By these directions Mr. Dodge and a searching party have been conducted from the City of Mexico through town after town to Orizaba, thence to Pueblo, where they now are. Pueblo is 120 miles from the City of Mexico, and its scenery, streets and surroundings have been exactly pictured by Mrs. Piper. Telegrams received at frequent intervals direct the party. They sometimes mention towns by name, oftener by the scenery around them. One message told Mr. Dodge to go up a certain street, turn to the left from a church and proceed toward a hill. With such details the searchers are able to find the exact localities indicated.

The Connor family say the search is not a sensational or superstitious experiment. They, with members of the Psychical Society, regard it as a scientific investigation.

They say that the United States and Mexican governments and a large

number in all societies of psychical research are deeply interested and ready to assist in any way possible.

While in the various towns the searchers visited the workhouses, asylums and other institutions, looking for clues. At one sitting it was said by the spirit that Mr. Connor was in a building at work with his hands, and that he had on a checked frock. The details of his appearance were thought to be absolutely correct, and some of his psychical peculiarities were mentioned.

It was stated that he had lucid intervals, and that he has written two letters, which he had dropped from a window, but which no one found. They say he suffers much mentally, but that his mind is clearing. If Mr. Dodge fails in his search, the spirits say, Mr. Connor will return some day of his own accord.

The outcome of this remarkable case will be watched with interest by Spiritualists everywhere.

FRANCIS SCHLATTER.

During the simple yet tremendous career of Francis Schlatter, and until he disappeared from view in Denver a year or more ago, The Light of Truth from time to time took note of his work. Having a firm conviction of the validity of his claim as a healer of extraordinary power and of his own simple, trusting reliance on "the Father," as he termed the good guide who had him in charge, we thought that he had a place in the mind and heart of every soul seeking after God, Life, Love—whatever that something may be called which men instinctively turn to for strength, for reliance, in their utter dependency. And now comes the welcome announcement that a compilation of incidents relating to his life and his work has been brought out in Denver under the title of "Francis Schlatter, the Healer." The book reads like a new Testament. Stripped of the outward utilities of civilization, one might well conceive the itinerancy of the Christ in his wanderings through Palestine in the wanderings and life of Schlatter. It will not do to dismiss this man's work with a simple thought, be it for or against the hypothesis set up for him. Those who watched his brief career in Denver, and all who will now read this book, can not but feel that more, much more than a passing light has illuminated the dull, dark peaks of human doubt and sin. No more remarkable personage, in his way, has walked the earth in modern times than this simple, untutored child who has given his life to the Father for the good of humanity. To the Spiritualist Francis Schlatter possesses a peculiar interest, for by and through the philosophy and psychical wonders of Spiritualism we have a master key in unlocking the secret of his power. But all humanity sans creed, sans belief, is to him the same, the children of God, and his mission to go about doing good.

The Light of Truth can supply this book at 50 cents a copy. It is bound in paper covers, copiously illustrated, with numerous extracts from prominent pulpit utterances, letters, memoranda of cures, and a detailed narrative of his wanderings.

At last accounts Schlatter was amongst the Indians and Mexicans in New Mexico.

Dr. Price of Florence, Ala., has a twelve-year-old daughter who is creating a wonder among intelligent investigators of the occult. She reads a book blindfolded, interprets the thoughts of others, finds hidden articles and returns them to their owners. She is a psychic of the first water and will prove a grand link in the chain which binds force to matter.

Remail this paper on a missionary tour.

A CASE IN POINT.

People interested in daily recurring incidents of an occult nature can find food for reflection in the account of a seance in Baltimore, Md., where the alleged spirit of an executed murderer named James F. Smith manifested a few evenings ago. It was at Raines hall, Dr. John H. Roberts the medium. Smith, it appears, knew something of these things before his taking off, and agreed with a Mr. Frank Wachter to give him a sign after death, if possible, and on a certain night. On the night in question Mr. Wachter and two companions started out to find a suitable place to try the experiment, and finally reached Raines hall. Each of the men carried a piece of the rope with which Smith was hanged. As they entered the hall the medium in question was giving a test of his powers, at the conclusion of which he walked down the aisle, and when a few feet from Mr. Wachter threw up his hands and said: "An evil spirit is here. He died from a fall." Placing his hands to his throat he added, "My, I feel as if my neck was broken." Another pause and he said, "He is an evil spirit and I will not speak for him." Mr. Wachter stepped forward and said, "I would like to hear from that spirit." "He is too evil," replied the medium. Finally he leaned over and whispered to Wachter, "This spirit is pointing to your charm, and he is grasping your hand as if trying to thank you for some kindness you extended to him." The medium was excessively averse to speaking for the spirit, and Mr. Wachter displayed the piece of rope he carried carefully wrapped in paper, saying, "Perhaps this will aid you." The medium shrank back from the object and exclaimed: "I know what it is. It is a piece of hangman's rope. This man was hanged by it. He died of strangulation." Other incidents were given, all tending to establish the identity of the man. There appears to be an element here that the ordinary rules of psychical explanation do not explain.

MEDICAL BOARDS VS. MAGNETISM.

A young physician called on the Vermont healer in New York to learn something of magnetic healing, but requested that his name be not mentioned, as, said he, the County Medical society did not approve of such things.

We are sorry for the people of a county governed by such sixteenth-century mentality. Gallileo, like this young physician, no doubt, investigated in secret the higher science of his particular branch of study and revolutionized the world. He, too, may have said, the priestly astronomical society did not approve of such things. But, while he was made to recant, he also said the world moved despite the priests. So our young hero may be able to say that magnetic healing is a fact despite the reluctance of the medical fraternity to accept it.

County medical societies and boards are the bane of civilization and progress, and to them are due many deaths that would never have occurred but for their interference and dogmatic ruling in cases of magnetic and other higher methods of healing.

"For this are we doctors" is a very significant phrase, and represents to the mental vision a pair of aricular appendages usually worn by those dear creatures that are too lazy to think, but sometimes made to do so by a higher power—proved by its talking (Num. xxii, 28). Will it also require a higher power to make doctors think?

A criminal incubator: Marriage without love, the impulse needed to inject divinity into the newly organized soul.

Truth will ever rise to the surface, however crushed under foot.

LOOK WITHIN.

"Blessed are the pure in heart, for they shall see God."—Matt. 5.

To be blessed in this sense means to be made happy. Physical as well as moral health reaps happiness, though with one or the other lacking we are always more or less in spiritual or mental darkness.

To be pure in heart, according to spiritual science, implies freedom from selfishness or prejudice—one an outcome of the other and both in opposition to love. But a man may be pure in heart, so far as sympathy or generosity is concerned—may be honorable and philanthropic—yet have physical habits that are not denominated spiritual or pure. And there are others who are pure-minded, clean in habits, have no physical weaknesses, yet have their little vanities, prejudices and conceits. Such are not pure in heart as implied above, unless the latter was implied in the former. But as a rule the combination means transition, for physical or mental and heart or soul purification is the aim of mortal life, or where a true spiritual life begins. It is doubtful whether a spirit in the flesh can exist in this material atmosphere after reaching that state, though there may be exceptions. But a psychometric delineation or analysis will always trace some material tendencies, even in the highest, as it seems natural that man should have something earthy left to hold him in the body; and as God is pure spirit it is perhaps difficult to find a mortal who can claim to see God. He may have exalted moments, when all the spiritual forces momentarily combine to vibrate in unison, and temporarily above the combined material forces. In that event he may claim to have seen God, speaking of it as a past event. But to see him consistently, we imagine he must be a spirit, per se. And this is probably what Jesus meant, for he speaks in the future tense, "they shall see God."

However, there is no doubt, and it is not impossible that some have a superior understanding of their divine nature through the study of self, and may claim knowledge not made palpable to the inexperienced; and in this respect are blessed with an interior light which they call God, as meaning truth not proved by science. And as God is in man, why not? Self-knowledge is the key to the higher light, and Jesus, no doubt, knew this, and probably had attained the development needed to speak from experience.

MENTAL HEALING.

That commonly called mind cure is but a wish or desire to be well in certain directions, only that one must make extra exertions and keep it up consistently. But reason must be observed also. The mind cannot replace a lost limb or aneal a broken one without material aid. But after the parts have been adjusted the mind can aid in its healing, just as it can retard it, if it so desires. Imagination is the doctor's best solicitor of patients among those who can not kill time. But the human will is his worst enemy among those who have no time to become sick. In the latter it is mind cure, pure and simple, carried out with a vim and a determination to conquer. All disease can be controlled in like manner; if not entire—as all persons have not the same amount of will force or soul energy—at least in part, and to the extent of saving life in many instances and of practicing the art of healing on self, which in time also becomes an agent for the healing of others.

The man who opposes medicine because there is evil in it is on a par with him who opposes printing for the same reason.

Self-study is an endless chapter.

"Self-pr nature," l ural that first in cynic, an in the r selfish n ples it wherein selfishne velopme conscienc another wrong; innatel such te tion, o is part is a sc is onl it me busin handl ing s have juggl pose sales izon covc cust its But by bea ma chr ins is sa th bu th he u w o s w p e s J i

SELF

"Self-preservation is the first law of nature," it is said; "therefore it is natural that man should think of himself first in all other matters," added a cynic, and then selected the best chair in the room. But the cynic is not a selfish man, after all; he simply applies it objectively, because he sees wherein selfishness lies. Subjective selfishness is inborn or an effect of development—mostly self-educated, for conscience seldom permits one to teach another that which is known to be wrong; and, as a rule, it is only the innately selfish who take naturally to such teachings. Like hypnotic suggestion, only that can be induced which is part of the man. Selfishness, per se, is a science all do not understand. It is only when applied bunglingly that it meets with opposition. The shrewd business man is he who knows how to handle weak humanity. Simply buying and selling is of the past. Both have been substituted by a kind of jugglery in which the buyer is supposed to become the victim. Clerks or salesmen command a salary in comparison to their power to deceive—under cover of being persuasive or sweet to customers. It is selfishness shorn of its bungling effect and made lawful. But buyers educate up to this science by a counteracting shrewdness and beat the seller at his own game—the majority by postponing their purchases indefinitely through fear of being imposed upon, so that the retailer is finally forced to offer his goods at a sacrifice and play the bankrupt act on the wholesaler. It is the law of retribution enacting itself—cause and effect—and constitutes one of the "signs" that wrongs can not go unpunished, however small or great. Love rules the universe, and is the law or principle which congeals atoms, forms worlds, controls man; and anything in opposition to it must disintegrate or meet with disaster finally or before the opponent can continue to progress as an entity or an individualized intelligence. Self is not a principle in nature. It is simply a misuse of intelligence or a perversion of the divine principle. Self-preservation is a natural impulse of the inner consciousness to protect its working machinery—the physical organism—from injury, as that is its mainstay or medium of development for future maintenance or perpetuity. But when perverted it becomes selfishness, pure and simple, and retards the soul's progress for this effect—selfishness being to the body what a broken shaft is to a piece of machinery—each phase of selfishness affecting a part of the body compatible with the motive power. Selfishness is, therefore, the cause of all disease, and its antithesis the cure, only that we must study self to find the root of the trouble. As we understand self, we understand nature in the cause, and where our eyes are opened to the mysteries which surround us.

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It is not always the circulation which makes advertising the most valuable, but the kind and class of readers a paper has. The Light of Truth may not be able to claim a moneyed class, but it has a liberal class, who spend money when anything is offered that is worth purchasing, as well as an intelligent class, who can appreciate a good thing; and advertisers prefer buyers to mere readers of their ads. any time—circulation or no circulation. Those who have anything worth offering, therefore, are invited to our columns. Others are not wanted at any price.

Forgiveness is the test of charity; revenge the test of its antithesis—both an indication of the true character of the individual.

ALFRED R. WALLACE.

The gentleman whose portrait graces our title page this week is a noted English traveler and naturalist. During the seventies he turned his attention to Spiritualism with the intention of giving it a rigid examination. Like all investigators who are not to be discouraged by adverse public opinion and failures in the inception, he came out victorious possessor of the truth absolute. His endorsement of our cause by his "Miracles and Modern Spiritualism," is wide read and has brought many to a halt in their opposition and ridicule. An article by Albert Morton on second page of this issue anent our subject will be found an interesting document for missionary work.

CITY AND COUNTRY PRESS.

While many of the interior Southern papers are giving Spiritualism a hearing, the coast or city dailies in general regard it with suspicion or disdain, believing that country editors are naturally ignorant or not as wise as city editors, and thus easily moved to accept new fads or superstitions only fit for children and negroes. But they seem to forget that reforms always come out of the woods or centers where the mind is free to imbibe new truths, and where all good things take root. Christianity wasn't born in a city. Most great men are products of the interior. All new political moves come from the country. So the country has taken up Spiritualism, and thereby proves its superior wisdom over the city, despite the latter's advantages and pretensions. But city editors are naturally self-opinionated, which phase of mental derangement shuts out a comprehension of new truths, and gives their interior competitors prerogatives not realized until too late.

Now, the Northern dailies are more politic, even if they do not believe in Spiritualism. They, at least, open their columns to it, believing that it can do no harm, even if it does no good. But they are building wiser than they know, and will continue in the field when others have died in the throes of old-fogyism, a disease consequent upon dogmatism, pride or prejudice.

CRUSHING OUT SPIRITUALISM.

An exchange says that a crushing blow has been given to Spiritualism by a Frenchman named M. Alber, who has devised ways and means of imitating the spiritual phenomena so cleverly as to disguise all semblance of trickery. He makes the table turn by a small iron lever inside of his coat sleeve and attached to his forearm by a strong leather strap. His spirit writing is done by means of a thimble "which contains a tiny lead pencil controlled by a secret spring." The spirit hand he imitates through a phosphorescent glove. Spirit photographs are made by double exposure—all very ancient methods and often exposed by Spiritualists themselves when fortunate enough to catch such brilliant geniuses as Mr. Alber in their little game of receiving money under false pretenses. But the idea that imitating the phenomena is a crushing blow to Spiritualism is absurd. Is the counterfeiting of bank notes a crushing blow to the banking business? Is the disgracing of ministerial robes by a pretender a crushing blow to Christianity? Can any truth be crushed by an imitation? As a rule the trickster is crushed between the truth in the end, just as the counterfeiter and pretended priest are. But the truth lives on, and "though crushed to earth will rise again," despite opposition, trickery, and whatever self-delusion there may be in the matter. Spiritualism is a science to prove the soul's immortality, and like that of which it teaches it is destined to live—is an absolute immortal fact not to be crushed out by mortality.

Spirit Face in a Plate Glass Mirror.

At Bourbon, Ind., a most curious phenomenon was to be seen in the form of a spirit face depicting itself on a plate glass mirror in Dr. Matchett's office.



Following is the doctor's own version of it in a letter to the Light of Truth:

"The mirror two months ago was, to all appearances, perfect. But about that time a heavy film or cloud appeared to gradually form over the top of the glass, and after a little time slowly covered about two feet of the left hand corner and nearly the same distance across the mirror, but was without definite form. Within a short time the lower part of the shade appeared to assume something of an outline of the lower part of a face up to the nose, but the lines were very indefinite and could be discerned by but a few. Then the chin came to view, with a breeding goatee, which, after a few days, developed into a handsome imperial. The mouth now slowly unfolded, the upper lip being covered by a heavy mustache. The nose is Grecian, the forehead low, overhung by a lock of hair. The whole is a complete portrait of a foreigner, distinguished in bearing and of a military mien—all in all, a most striking picture as large as life. It is still becoming more perfect and appears to be increasing in size. The picture when first formed looked fierce and malicious, but it has been slowly assuming a more pleasant expression, which change has been witnessed and noticed by thousands.

Many press reporters have called and all pronounce it a strange phenomenon, without accounting for it, though all agree that it is something remarkable.

Some declare it a spirit portrait, others a ghost or shade, goblin head, etc. The head seems to resemble one closely cut off, as if done by one stroke. He reminds us of a distant French relative, an official of his king, who was thus decapitated at breakfast by the king for some imagined offense. Some declare that it is our ancient relative. Possibly it may be. The question is, "What is it, and how has it been produced?" None seem able to reply. Can it be explained on some natural hypothesis. Yours,

A. C. MATCHETT, M. D.

ENDORING SPIRITUALISM.

From "Wallace's Miracles." That the names we are able to quote of men who have publicly acknowledged their conviction of the reality of the phenomena of modern Spiritualism form only a small portion of those who are really convinced, every Spiritualist knows. As an example of the latter class we may refer to the late Dr. Robert Chambers, a man as remarkable for his powers of observation, scientific knowledge and literary ability as for his caution in forming and expressing his opinions. I am glad to be now able to give the following extract from a letter received from him in February, 1867: "I have for many years known that these phenomena are real, as distinguished from imposture, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past, and, when fully accepted, revolutionize the whole frame of human opinion on many important matters."

I CURE FITS

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

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

THE SENSES.

At a regular meeting of the Denver Theosophical society recently the subject of discussion was The Senses. A translation of an article by C. Flammarion of Paris was read, in part, as follows: "In analyzing the testimony of our senses we find that they are absolutely unreliable. Sun, moon and stars appear circling around us—but this is not true. The earth seems immovable under our feet—but this is not so. We see the sun rise above the horizon—he is really beneath it. We touch solid bodies—there are no solid bodies. We listen to harmonious sounds—the atmosphere transmits only vibrations which in themselves are silent. We admire the effects of lights and colors—in truth there is neither light nor color, but only unknown, etheric vibrations which, on touching our optic nerves, produce luminous sensations within us. We speak of heat and cold—there is neither heat nor cold, but only motion. Thus do our senses deceive us concerning reality. Sensation and reality are two different things. This is not all. Our poor five senses are utterly insufficient. They help us to realize only a small number of the vibrations which constitute the life of the universe. From the finest accoustic sensation perceived by the ear (due to 36,850 vibrations per second) to the first optical sensation perceived by the eye (which is due to 458,000,000,000,000 vibrations in the same unit of time) we can perceive nothing. We have no sense whatever which can bring us in relation with all the vibrations in this immense interval to the lyre of our being."

Theosophy teaches that humanity when perfected, will have seven senses. The reason of our present imperfect perceptions is that the five senses we have can only cognize certain definite planes of manifestation, and the knowledge we are capable of getting in regard to anything is proportionately erroneous, as would be the knowledge a blind man could receive of any object. He would recognize all its qualities that could be recognized with the senses he had, but would necessarily remain ignorant. Hence arises the mistake of those so-called Positivists, who deny the existence of anything in the universe which cannot be perceived with the five senses; for there are seven planes of manifestation, and as we develop other senses, more will be apparent to us.

SEND FOR IT.

The Spiritual story just begun in last issue of this paper will be found an instructive as well as interesting production. But it has an antecedent in "Higher Realms," which should be read in conjunction with it or while waiting for the weekly messenger containing the new story to arrive. It will make the psychic world a more familiar stamping ground for the reader. The merits of "Higher Realms" may be judged by the present story. Send for it. Price 25 cents.

Let your light shine in dark places by remailing.

MISCELLANEOUS.

The Psychic World.

OR

Experiences After Death.

A Psychological Novel by the Author of "Higher Realms."

CHAPTER III.

WE ATTEND A SEANCE.

In former travels I was generally the charge; now I am the leader. My friends had taught me much while showing me around. One lesson they had particularly impressed on me; and that was the necessity of aiding others to rise in order to rise myself. I had a case on hand now which perhaps answered my purpose, although at first I regarded it as an interruption in my program. But if man intended only to do good when it suited him little would be done. Every sacrifice is an interruption, and they all come unlooked-for.

I had forgotten that by simply following my intuitively-felt inclinations I would go right. Of course, I felt inclined to aid the Hibernian, but thought it a mere accident that suggested the inclination. I later learned that it was not mere blind fortune that favored me, but that there is an intelligence in nature which guides us—that we are imbedded in omniscience, and spirit friends watch over us to prevent mistakes—a possibility consequent upon false teachings or conventional reasoning.

Mediums especially need spirit guidance, as a responsibility rests upon them; for if they were not thus protected they would be more apt to go wrong than right, because they are sensitive to influences, and every earth-bound spirit approaching them would suggest another mood or inclination. But being thus protected their soul nature again becomes free to catch the whisperings of conscience, if it is not blunted by materiality. For it must be remembered that mediumship is not a special privilege. It is simply a talent or gift, as that of music, mathematics or mechanism. A genius in music may be a debauchee, but none the less worthy of charming the listener. So the medium may be an immoral character, but none the less capable of being used by spirits as an instrument or battery for the so-called phenomena. The only difference in the latter case is that the communicant is apt to be deceived by a lower order of spirits, who are often in possession of an immoral medium; or tricked by the medium, if unprincipled in connection with the other failings. Thus mediums should lead exemplary lives, in order to give their guides good conditions, and to gain the confidence of the public; for confidence helps along the phenomena, just as skepticism retards them. And mediums who claim a prerogative over ordinary mankind should not forget the admonition that he who is without sin cast the first stone.

Such were the meditations evolving from my inner consciousness as I walked along the road with my charge. I afterwards learned that it was an effect of the good act—every good deed adding to the soul-impetus or its growth, and expressing itself intelligently to the outer consciousness, the spirit. In other words, the reward for every good act is a new truth—additional knowledge—self-evolved by the addition of force or potency to our law center, the soul.

We finally reached the village, and had passed about half way through its main thoroughfare, when we met a delegation of mortals just turning into

a by-street. Challenging our interest, we soon became aware that they were also attended by as many spirits, if not more.

Wondering what it meant, I approached within the area of their magnetic influence, and immediately learned that they were going to a seance for materialization.

Permission to join is not needed on such occasions. The difficulty lies with the spirit in being able to affinitize with the medium's band. I had no apprehension concerning myself, and thought I could smuggle in Dennis by a little infusion of my own spiritual magnetism, or aura, as it had been done for me by friends on previous occasions, to show me the higher realms,



Success crowned my efforts, and a few minutes later we were among the spiritual visitors in the seance chamber.

Shortly after all were seated a rear door opened and a stream of light issued forth, immediately followed by a young lady of about seventeen summers. I not only saw that she was the medium, but thought her face familiar. I tried to locate her when suddenly a beautiful female spirit appeared behind her, whom I recognized as the guardian of a master mechanic's daughter I once met in one of my former travels. This, of course, settled the identity of the medium. The spirit recognized me immediately, and extended a cordial greeting by way of mental telegraphy; also bidding me welcome, and in the flash of a thought presented me with the whole history of her charge's mediumship. The revelation conveyed that I was the father of her development, having enkindled the spark on the occasion referred to. Not feeling like taking that honor to myself, I reminded the spirit that perhaps the friend who was with me at the time might have done it. Shaking her head, she replied to the effect that I was a developing medium, and my presence among sensitives in the earth life was conducive to mediumistic growth. I was surprised at this, and wondered why it had not been told me before. But she read my un conveyed thought and said I would soon know. I then apologized for bringing the Irishman to the circle, to which she replied—very much to my astonishment—that he was not only welcome, but could remain, as such a spirit was just needed in her band.

About this time the medium began to arrange the circle and our conversation ended. I then conveyed the last-obtained information to Dennis, at which he was overjoyed. So was I—in having disposed of him so readily. The seance was soon fairly under way. Many materializations occurred, which gave me food for thought, as I could now see the operation in the cause. I noted, however, that the majority of the female spirits, instead of being independent formations, simply took

possession of the medium's spirit body—which became detached from her physical body as she became entranced—and transfigured this to suit their purpose. Some succeeded in hiding every trace of the medium in the transformation, while others impressed very little of their external identity on the borrowed spirit, though gave name and incidents very correctly. A few male spirits also used the medium's spirit body for their exhibition. But there was one male spirit in the band who understood the art of building up an independent form from the elements abstracted from both the medium and sitters. He was a chemist in earth life, as I learned, and was the principal working spirit in the band. He not only helped all the others to build up, but would allow others to control him, and then transfigure his materialization into some other individuality. Now it depended on the experience and will-power of the spirit to identify himself. Neophytes and weak ones often gave more cause for doubt than belief in the genuineness of the medium.

Although having, besides the mental or trance control and the chemical control, an Indian, spirits from the circle would often take the medium's astral unawares, and present themselves before ready—so eager were they to give their loved ones a test. Thus it was natural that more help was wanted, and through which Dennis got a job.

Toward the close the Indian (not as a materialization, but as a spirit) came over to us, took Dennis by the hand and unceremoniously hauled him over into the cabinet. I surmised that an experiment was to be tried. It proved to be true; for no sooner was Dennis inside than the two other spirits began to pack him with material elements, and, as a finish, dressed him up as a policeman. He was well known in that section and there were several villagers present who knew him, or had known him intimately.

When ready for presentation Dennis was shoved out, though hardly conscious, and as stiff as a poker—the effects of a first materialization, and done more to make a perfect physical test than one for intelligent identification.

It had the desired effect, however, for, with one accord, those who knew him cried out:

"Oh, see, Dennis O'Doyle!"

The calling of his name had such startling effect on the materialized policeman that he threw back his head suddenly as if to reply; but it broke him up, and he fell to the floor like a dishrag, all in a heap. Of course the spirit remained standing. Dennis had simply dropped his temporary physical body, which dematerialized almost immediately after it touched the floor. In a moment he was himself again and returned to where I was standing. But the circle was disrupted by excitement over the wonderful manifestation, and in the midst of which the medium came to the cabinet door and announced the close of the seance. She was still in trance, but enveloped by her beautiful guide, who really did the speaking.

I was about to leave with the crowd when a sudden desire touched me to know who this beautiful spirit guide was, and whether I would ever meet her again. This thought seemed to have gone to her, for at the next moment she was beside me.

Without giving me an opportunity to question her she began by saying: "You will know me as Fairy Belle—a name I assumed to suit the fancy of my guide in her early development. My mortal name was only a commonplace one, but a little sentiment in Spiritualism often convinces better than the practical truth. You will experience the same if you remain among mortals long enough. We shall

meet again. Good night." She then left me to return to her medium.

While I would like to have lingered in the atmosphere, where a sweet kindness was the sovereign influence, I felt an irresistible impulse to move on; and, having no duties on which to hinge an excuse for remaining, I gave way to Nature's silent bidding.

As I reached the main thoroughfare a sense of loneliness touched me, which led into a series of meditations, but from which I was awakened after a march of several blocks by a heavy and deep-drawn sigh emanating from a doorstep. I felt moved to investigate. This time I found a woman crouched before a tavern entrance. As I approached her she gave another sigh, followed by a long groan, as a mortal would after having become exhausted from suffering. It pierced me to the soul, while at the same time I felt disposed to be stern or unsympathetic. Her suffering was genuine, for it pained me; yet I felt like saying to her: "You had no business to do it! You knew better!"

She must have felt my censure, for she looked up and said:

"Don't scold me. I know I was wrong, but it is too late. I wouldn't listen, and now I am suffering the penalty."

This unexpected confession and pleading nearly broke me up. I gasped for breath to prevent a flow of tears. I quickly substituted sympathy for censure, for I sensed culture, refinement, genius, talent, quality in the woman. But, why here on this lonely road, away from her natural haunts, and held by the influence of a saloon magnetism?



"Oh!" moaned she, interrupting my reflections; "don't ask who I am; for walls have ears, and it may be carried on the wings of thought to some medium's or sensitive's ear that I had met my deserved fate. The bare possibility of such makes me blush in shame. I do not even think my name—for fear that some one may catch it. I was a prominent actress in the mortal but debauched myself, and now am a wanderer. Tired out, here I sought rest, finding comfort and strength in this liquor-fumed aura. It revives me. I have absolved from drinking through the control of a mortal, but must have a compromise in this form. But why am I telling you this. You are the first one whom I have told my story. All I get is censure—wherever I go. You are the first who had a spark of passion mingled with love. I know what love is, but forfeited it to indulge my passion—drink. Not in the common order, but in the form of cordials, champagne, and latterly absinthe. I am traveling to find relief from the burning hell within. I want fresh air, and can not find it. I feel that I must start again, for I am becoming restless, and as if being followed by ugly creatures, both men and animals!"

The woman had risen during her de-

livery and became quite eloquent at times, showing the genius distinctly. I wanted to help her, but was almost afraid to offer her my humble services—so superior did she appear when speaking. But at the end of her discourse she collapsed again into a sort of negativity that was remarkable for its transformation into shabbiness, and my attitude towards her changed compatibly with the influence she threw out. But I offered her my services, nevertheless, upon which she placed her hand on my arm, looked me trustingly in the face, and said: "Would you help—and could you? Am I not beyond aid?"

I was then moved to take her hand and press it, with the desire to infuse it with magnetism. It caused her to give vent to a flow of words that was a mixture of thanksgiving and prayer. When finished she began to look around wildly; then drew her hand from mine and pressed both of her hands to her temples, as if trying to recall something. Then turning slowly and tragically from one side to the other, as if playing a part, she began to grow brighter and brighter, when suddenly she burst forth in plaintive accents:

"Oh! oh! oh! Is it true? Do I hear her sweet voice calling me? It is coming nearer! It is she! There she stands! My mother!"

While uttering the last words the poor woman sank, with a heart-rending scream, to the ground, burying her face in her hands.

My heart was full. I wept in sympathy with her. My eyes were so filled with tears that I did not at first see what caused her strange emotion. When I recovered my normal tranquillity I saw an angelic spirit form bending over the unfortunate actress. It was truly a messenger from heaven, sent in answer to a prayer.

(To be continued.)

SUPERSTITIOUS ABOUT IT.

When life insurance was first introduced some persons looked upon it as a violation of divine law, which prohibited any proposition to make compensation for passing away to eternal rest, in defiance of the will and act of the Supreme Being. It was thought to raise the presumption that the policy writer could control life as he did personalities, and the impression existed that a contract was to be entered into to buy them a life for a monetary consideration.

This superstition yet exists among some people, illustrated as follows: An aged colored pastor once consulted an insurance agent about obtaining a policy upon his life. He made inquiry if there was not some other way by which he could secure an inheritance for his family, for, he said, as God had given him his life, he had come to the conclusion that it would be a violation of religion to entrust it to a corporation that had no soul, and it seemed like tempting providence to enter into a contract with a corporation on mere speculation. Possibly this pious man was under the impression that he was on a straight transit route to heaven, and possessed means to enter its gates, which might be prevented by an impious act, such as he declared would be the acceptance of a policy on his life written by human hands. He did not place any respect on the indemnity promised, whether it was to be in gold or silver 16 to 1, but said that he was confident that his reward in future life could not be granted by any man or association.

It is not intended to be understood that such thesis is now prevalent in civilized communities, for those who neglect to make provision for those dependent upon them after passing away commit as great a sin as the pious minister apprehended he would have been guilty of had he accepted a policy on his life.—Philadelphia Item.

USURPATION PRACTICED BY OUR PRESIDENT.

The Independent, in defending the President's references to Jesus Christ in his 1896 Thanksgiving proclamation, says:

"Our president and governors are authorized by law to set apart certain days as seasons of thanksgiving and fasting. All that the law provides is the bare announcement of the time. . . . If the president or governor says anything further [than is provided for by law] it is not a legal act."

Now, it is not true that the president of the United States is authorized by law to appoint days of thanksgiving and fasting. Where it is done, it is done without law, without constitutional authority. The right to issue religious proclamations is not a right which the states have delegated to the general government; and all powers not so delegated by the constitution are reserved by the states. The framers of the constitution took especial pains to exclude the word God from that document in order that it should be entirely secular. The president has not the least legal right or authority to issue a religious proclamation. Yet The Independent says that he is authorized by law to do this. Where is the law? Where is the law which authorizes him to make the "bare announcement" even?

According to The Independent, if the president does more than the law provides "it is not a legal act." Well, the law does not provide for the issuing of a Thanksgiving proclamation by the president. That, then, is not a legal act, and for the president to do officially that which is not legal is to commit a grave offense.

The Independent takes the ground that the President's expressions recognizing Jesus Christ as the Savior was merely an expression of his own "personal faith," his "little sermon" addressed to the American people, but unofficial in its character. This is nonsense. One part of the proclamation is not more official than another. The entire document was issued by the President in his capacity of President of the United States. It was so signed and to it attached the seal of the United States.

As the American Sentinel says: "Other presidents gave national recognition to religion in general. President Cleveland has given national recognition to the Christian religion in exclusion of all other religions. It is only a question of time when the next step will be taken, and a president will give national recognition to some particular sect, and that the Catholic sect, in exclusion of all others."

If a Protestant president may in official documents invoke Jesus Christ as its mediator, a Catholic president may, a few years hence, in such documents, invoke Mary as a mediatrix. Understanding this fully, Catholic priests and Catholic papers have viewed the proclamation very favorably, defending it even against the criticism of the Jewish rabbis and others who have pointed out the president's act of usurpation.

President Cleveland, it would seem, is in full sympathy with the National Reform association in its purpose to commit the government of the United States to the recognition and support of the Christian religion.

B. F. UNDERWOOD.

Read "Higher Realms," by Arthur F. Milton, as a prelude to its sequel, "The Psychic World."

Inspiration is valued in accordance with the moral bearing of the inspired.

Console those in mourning by re-mailing The Light of Truth to them.

X-RAYS.

A speaker, a test medium and an organist are the three essentials of a spiritual meeting, but the speaker must not tire the people with long sermons nor the medium with long messages. Both must be crisp and brief, and where this obtains there will be no lack of good houses.

Thought and action are the underlying principles of nature—represented in man as reason and love, cause and effect, design and execution—a microcosm of the original, the creature proving the existence of a creator like unto itself.

Death assumes a natural hue in the light of spirit communion.

MY SICK SISTERS.

"I want to tell you what Lydia E. Pinkham's Vegetable Compound has done for me. For twenty years I had suffered with loss of appetite, nausea, constipation, palpitation of the heart, headache and pains in nearly all parts of my body. My physician said it was only indigestion, but his medicine did not help me any. I began the use of the Pinkham Remedies, particularly Lydia E. Pinkham's Vegetable Compound. I have taken four bottles, and now those troubles are cured."



"I cannot praise it enough, and our druggist says the medicine is doing a world of good among his customers." —BELL S. THOMPSON, New Bedford, Mass.

Worth Ten Times Its Price.

That is what that great medical journal, the "Gleaner," says of Dr. Bland's book "How to Get Well, and How to Keep Well." It is a complete Family Physician and a Guide to Health, by an eminent and progressive physician and author. Its directions for curing the different diseases are so plain that any person can follow them, and the remedies prescribed in it are simple and safe, as well as reliable and sure. It is the best home doctor book ever published, is what the press and the people say of it.

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GIVEN AWAY!

DO YOU

WANT IT?

You can get it in the Womankind word contest. How many English words can you form from the nine letters in "WOMANKIND?" It's easy. Every contestant wins a prize. 2 Columbia Bicycles, Price \$100 each. 1 Cleveland Bicycle, Price \$100. 1 Gladiator Bicycle, Price \$100. 1 Business College Scholarship, \$100. 1 Kodak, \$25. 1 Silver Tea Pot, \$25. 1 Set Amer. Ency. Britannica, \$30. 1 Webster's Inter'l Dictionary, \$10. And more than 300 other prizes. Contest closes Jan. 20, 1897. Send today for free sample copy of Womankind containing full particulars. Address, WOMANKIND, Springfield, Ohio. Remember Every Contestant gets a Prize.

Tidings from Over the River

Or "Spirit Experience in the World Beyond," by Spirit Wm. Barron. This story makes an 80 page closely printed book, and will afford a hundred-fold that amount of satisfaction to read it. It carries an influence with it that is soul-elevating, which a perusal will explain. Price 16c. For sale at this office.

DESCRIPTIVE MENTALITY
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 13 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 markings that are present in their hands. 178 large pages. Price 50 cents.

Life and Healing.

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

Gravitation.

What is It—No Ice Age, by Wm. Andrew, an essay on Law, Force, Attraction, Temperature, etc. 7 cents. For sale at this office.

The World of Psychics and Liberal Thought

Mrs. Elizabeth Smith of Norwalk, Conn., has broken off her marriage engagement with a young man named Merrill because she says she was warned in a vision that she would be unhappy with him. All the parties are among the best families of that city, and the case is creating much comment. There is at times no mistaking the virtue of dreams and visions.

A great misfortune has overtaken our Texas friend, "The Independent Pulpit," in the destruction of the entire plant by fire. Liberal minded people everywhere will flock to the aid of Mr. Shaw and help him replant the ensign of liberal thought in Texas.

Mrs. Ada Gage continues her wondrous singing and sways multitudes by the power she is possessed of. She sings in various languages with which she is totally unfamiliar in her normal condition. New York audiences have listened to her with delight recently. When she sings she is entirely unconscious.

"What becomes of the suicide after death?" was the question discussed by Mrs. Helen Temple Brigham in New York on the morning of Dec. 20. "Suicide," she said, "is the result of some mental disturbance. He who takes his own life is a spiritual degenerate. In turning away from life the suicide takes action against all that has been breathed into his spiritual nature.

"God has a million doors and windows open to us. We should be built up by our difficulties rather than be torn down and destroyed by them. We must keep climbing and striving until we reach the topmost round of the ladder.

"Now as to what becomes of the suicide."

"There are grades in the spiritual world. The man who has become a great mathematician does not become a professor to children. So it is in the spiritual realm. True, the spirits that have advanced communicate with the earth, but they do so through others. Death is transition; life is immortality. Spiritualism is not a creed; it is progressive; it is a system of evolution."

Countess Wachtmeister, the famous expounder of theosophy, lectured before the St. Paul Theosophical society at its rooms in the Endicott on the subject, "Man and Woman the Masters of Their Own Destinies." The Countess Wachtmeister is recognized as one of the foremost teachers of the creed which has comparatively recently gained such a foothold in the civilized world, and an unusually large audience assembled to listen to her discourse.

James S. Pryse, the John the Baptist of the Theosophical crusaders, lectured in New Orleans recently. Speaking of the mission of Theosophy, he said: "Now, we Theosophists are not seeking to destroy religion. We seek to restore it. We want the spirit of true religion. We desire to establish the correct idea. There is but one religion. We ask the world to drop its wrangles, dogmas, creeds—study the Bible, and the laws of life, and the ancient books. The people are quarreling about what Christ taught instead of practicing it. He was a Theosophist, as Buddha was, and Plato. We do not antagonize Christianity. We accept all the truths Christians accept, but we seek to be like Christ. We seek to be perfect and to come back to the true and ancient religion. We have a right to call ourselves Christians, but we prefer to call ourselves Theosophists."

A letter from Minoa, N. Y., states that Simon Kittle, a Lily Dale convert to Spiritualism of two years' standing, is creating a sensation in that place by his enthusiastic propagation of the new faith. He is apparently causing much uneasiness in church circles, and Rev. G. C. Wood of the Methodist church publicly warned his congregation against the young man's conversation and influence. This reached the ears of Mr. Kittle, who challenged the minister to a debate upon the question of Spiritualism. They met, and Mr. Kittle fearlessly told his story, and offered Rev. Wood \$1,000 to be allowed to speak in his church one hour. This offer was promptly declined. Then Mr. Kittle stated that he should publicly give his views of Spiritualism in some church or hall of that place. News of the affair reached Syracuse and some prominent men there came over and invited Mr. Kittle to come to Syracuse and occupy a hall and receive pay for his services. Much interest is being shown in the matter, as the young man's influence seems to have affected young and old alike, and questionable blessings are being showered upon his head by pious churchgoers.

The body of Leonard I. Abbott, who died on Friday at his home in Philadelphia, was cremated on the 28th ult. at the Chelton Hills crematory. He was 60 years old and one of the pioneers in Spiritualism in this country. Born in Massachusetts, of old Puritan stock, he came to Philadelphia thirty years ago, after having served through the civil war. He was at one time editor of Mind and Matter.

Like a great many others, Anton Mesmer, the great apostle of mesmerism, scored his first success through a woman. Mlle. Paradis, a celebrated blind musician, was afflicted, in addition to her blindness, with occasional mental aberration. She had been under the care of the ablest oculists for the one misfortune, and for the other was under the care of a Dr. Stoerk, physician to the empress and a violent opponent of Mesmer. Mesmer restored her sight and established her health, and she appeared seven years afterward at a concert in Paris, to the complete confirmation of his fame.

The town of Edinboro, Pa., is agitated over a remarkable instance of faith cure. Mrs. Orpha Tuttle, with her two little girls, lives there. On August 2 she was taken violently ill with neuralgia and pleurisy, and has been ill since. She consulted various physicians, and did all she could, but secured no relief, gradually getting worse. Saturday morning she sent for two neighbors and asked them to pray that she might be healed. Both of these women believe in the power of prayer. They read a portion of the Scriptures and then prayed that Mrs. Tuttle might be healed. In less than an hour she was on her feet and walking about, and has since gradually improved. Next day she was on the streets and making calls. She says that she is now perfectly well.

A story has just come to light concerning the prophecy of a death on the 7th of November last. It is of F. W. Madera, city agent of the Burlington route, San Francisco. Two years ago Mrs. Madera attended a seance where the prophecy was made and date as above given. She related it at home, but was laughed out of it and finally forgot all about it. But her husband did not forget it, and when his final day drew near he referred to it jokingly, and seemed delighted to be able to score one on a medium. But shortly before the fatal day Mr. Madera took sick and passed to the beyond on the 7th.

West Franklin, Me., is the scene of a ghostly visitation having a romantic tinge in that an Indian plays the important role of the perturbed spirit. When the white man came he coveted the Indian's possessions. He tried to buy of the Indian, but he would not sell. Soon the Indian disappeared. His traps and other fixings remained, but the Indian had mysteriously dropped out of sight. Settlers living at Hancock believed that he had been murdered and his body sunk in the stream, but there was no proof and the matter dropped. About that time a large heath began to move around the pond. It has cost the mill owners many dollars to move the heath away from the mill, and every effort to fasten it securely thus far has failed. The spirit of this murdered Indian, it is said, sets it afloat to torment the descendants of his slayer.

John Evans, a tailor, of Granville, N. Y., believes himself to be on earth to perform divine missions. For some weeks past he has been in the habit of going to the highest mountain peak of Haystack mountain, where he would kindle a fire and remain for hours in an attitude of prayer. Evans declares that he has received divine inspiration while on these lonely and toilsome trips. He claims to have gained the power of curing and warding off disease, and says he will go to New York and heal the sick of that city free of charge.—New York Journal.

There is a sleeping woman in France known as "La Dormeuse de Thenelles"—the sleeping girl of Thenelles. Her name is Margaret Boyvenal. Thirteen years and five months ago she had a fainting spell and fell to the door sill of the cottage where she and her mother dwelt. Carefully the poor girl was assisted to bed, and soon after she fell asleep, from which she has not awakened since. Those familiar with the case of Miss Mollie Fancher in Brooklyn will see here a striking analogy.

Theosophy and Socialism became mixed and did good work at a meeting of the Labor lyceum in Syracuse, N. Y., Dec. 20. The advocates of each contended as to which was doing the more for the brotherhood of man.



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Mrs. R. Robsin, a lady of 43 years of age, residing at Perrysville, O., says Sept. 13, 1895: "Any one who saw me about six months ago never thought I would be alive today. I looked like a ghost, and I couldn't eat or sleep on account of having malaria so bad. I had chronic indigestion, was dizzy about all the time. Medicine did not help me any. I spent so much on doctors I was clear discouraged. A neighbor told me about Ripans Tabules, so I bought a package at the drug store. I got better from the first dose. Now I am able to do all my household myself. I tell everybody to use Ripans Tabules and save doctor bills.

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.

College of Fine Forces.

(Formerly New York College of Magnetism). The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institute of refined therapeutics, which is fast becoming of world wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar, and spiritual forces which underlie every thing. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babitt is author of several books on the subject.

The college is chartered, and confers the title of D. M. on a handsome diploma. Send stamp for circular to K. D. HARRITT, M. D., E. I. D., Dean, 23 South Broadway, Los Angeles, California.

Psychics.

Buffalo, N. Y., has been the scene of a new psychological event. Senor de Ovies started the Buffalo Society of Physical Research, but his ideas did not coincide with those of Mrs. M. E. Stevenson, another brilliant light in psychical research, and the latter forthwith proceeded with comforting success to organize a branch of the Oriental Order of Psychics. Senor de Ovies, not abashed at all, effected a more permanent foothold for his society.

M. Cassius McDonald, the well-known teacher of psychics, of Detroit, has also been laboring at Buffalo.

Professor Watson, a hypnotist, has been creating considerable interest in Lowell, Mass. Many of the leading physicians and lawyers have investigated him.

Sylvester McDonald, who resides at the north end of the city of Halifax, N. S., is claimed to have made some remarkable cures through the "gift of healing." He says he has received instructions from on high to exercise his gift, and makes no charge for his services.

Interest in the trial of a pair of alleged counterfeiters, George Sands and Mary Knapp, has increased in Trenton, N. J. This interest turns on the feature of control which Sands, an old, decrepit, repulsive man, exercises over his accomplice, who is a young, refined and educated woman. The psychology of the case is its most important feature.

Mrs. Mary J. Karnes, an esteemed resident of the East End suburbs of Cincinnati, O., a prominent member of the Daughters of Rebekah lodge and Woman's Relief corps, is the recipient of psychical favors of an extraordinary character. Mrs. Karnes resides near a ruined cemetery, and the more superstitious of her neighbors and the multitude generally who have visited her home, feel that the long-continued quiet of the aforesaid graveyard has at last been disturbed and that uncanny things are being done. The facts are as follows: One morning about three weeks ago Mrs. Karnes noticed a plainly outlined letter A on her lamp chimney. No one had stirred in the house during the night, and no one could account for the appearance of the letter. Every night since then various pictures and letters have appeared upon some glass article in the house, the pictures representing a woman holding a rope, a steamship seemingly fastened in an iceberg, etc. These pictures are sometimes visible for an hour, then disappear, to return again during the night. The news of the work of the mysterious artist has penetrated the surrounding villages, and throngs of visitors daily try to solve the mystery.

Orville Dewey says: "This great school of life I regard but as the infant school of eternity. The pupils, I believe, will go on forever learning. There is solemn retribution in this system—the future must forever answer for the past; I would not have it otherwise. I must fight the battle if I would win the prize. There is help divine offered to me, there is encouragement wise and gracious; I welcome it. There is a blessed hereafter opened to prayer and penitence and faith; I lift my hopes to that immortal life. This view of life spreads for me a new light over the heavens and the earth."

The stars shall fade, the sun grow dim, and nature sink in years, but the soul shall flourish in immortal youth. —Joseph Addison.

Remail this paper to your friend in the country.

A TRILBY IN REAL LIFE.

Extraordinary circumstances that have surrounded the life of Miss Abbie M. Nutter of North Edgecomb, Me., have been brought to the attention of the public by the deputy sheriff of Wiscasset serving notice on her to appear before the Lincoln county probate court in proceedings for the appointment of a guardian.

For twelve years, since her mother died, the girl, now 22 years of age, has lived, hidden, in the family of Alfred Dodge in North Edgecomb. Mrs. Dodge is the girl's second cousin.

For twelve years she has lived an utter recluse in the attic of the Dodge house, avoiding the neighbors and every stranger so resolutely that there are many persons in Edgecomb who not only have never seen her, but do not know that such a person exists. Though she lives barely three miles from Wiscasset, her former school-mates in that town have entirely lost sight of her.

The charge, boldly made, that the girl has been hypnotized, put under restraint, quelled into subjection by force of stronger wills, will come out in the legal proceedings and will make the case one of Maine's most singular actions at law. This charge Mr. and Mrs. Dodge indignantly deny and they are supported by the girl.

All of Edgecomb is in an uproar about the affair. The selectmen have held an inquisition; the Grand Army post at Damariscotta has interested itself actively, for the girl is a veteran's daughter. The neighbors talk of nothing else.

The Dodge home is a lonesome place. It is a big, weather-beaten, unpainted house, several rods from the highway, and below the level of the road. There are no near neighbors.

The girl's guardian paid to the Dodges \$110 a year for her board, and when he turned her property over to her in 1895 there was \$1,400 left. Since then the Dodges have drawn \$900 of this out of the bank on orders signed by the girl. Soon after this withdrawal it was said that Mr. Dodge had discharged a mortgage on his farm. Many rumors then spread.

At the height of this gossip last fall came Mrs. Lida A. Ourish of Dorchester, Mass., a cousin of Abbie Nutter. No one in the community had felt called upon to act in the matter, but Miss Ourish, who is businesslike, set out vigorously to deliver her cousin from the enchanted castle of the Dodges.

She obtained as counsel George B. Sawyer of Wiscasset and began legal proceedings to place Miss Abbie again under guardianship.

The case came before the selectmen of Edgecomb who, on Nov. 30, held a hearing. Miss Nutter, the Dodge family and others interested were present.

The selectmen returned a decision that, in their opinion, Abbie M. Nutter is a person of infirm mind and incapable of managing her own affairs. They therefore recommend to the judge of probate that a suitable guardian be appointed.

The girl does not appear mentally unbalanced. Inexperienced and weak she certainly is. She moves as if in a dream. Her voice rings hollow, and the neighbors insist that there is a mystery in the household—a mystery of mind guiding mind.

CONCERNING RECEIPTS.

Many of our subscribers upon remitting ask for a receipt of their money. We cannot do this as there are too many. But if the remitter will look at the date upon his address after the second or third issue following, he will find the date changed to the time paid up, which in law is a receipt per se, and will answer all purposes.

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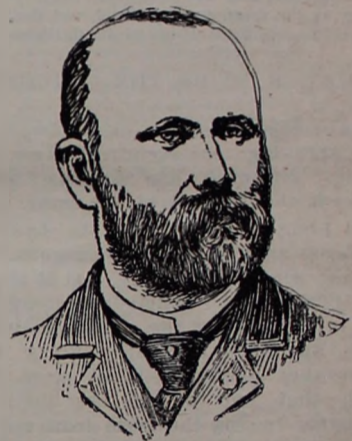
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—LEXINGTON GAZETTE

The "Pacific Coast Spiritualist," of December 30, 1893, says of Dr. Forster:
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Voice of the People.

THE HERMIT AND THE PILGRIM.

Within, the holy hermit knelt and prayed. With arms upraised above his bended form.

He called aloud amid the beating storm, Invoking for the homeless heaven's aid.

"O God," he cried, "if in this bitter night There be but one who seeks a sheltering rest—

Even as thou givest to the birds a nest— Lead tho, O Lord, his faltering steps aright."

Without, a lonely pilgrim, faint and sore, Drawn thither by a Laura's flickering light—

A star amid the tempest-ridden night— Stood knocking at the hermit's welcome door.

"O man of God, take pity ere I die And grant to me the refuge of thy care! But to the anchorite, absorbed in prayer, There came no sound of knock nor pleading cry.

When darkness, with its stormful wrath Had sped, His duty done, the weary hermit slept. While he for whom that night he'd prayed and wept

Lay at the door, unrecognized and dead, —Clifford Howard in Scribner's.

WHAT IS TO BE THE OUTCOME?

In a communication from Mrs. Lillie, speaking of society matters, of which reference has already been made in the Field notes, she says:

In Light of Truth, Dec. 5th, Lyman C. Howe says he has no engagements for the winter and spring, and if none call him he shall conclude that he is not in demand on the Spiritual rostrum, and must turn his efforts in some other direction. What does it mean—that one of the best instruments for voicing the truth from spirits to mortals is unprovided for? His lectures are known to be among the most profound and instructive. It means that the present method of running Spiritual meetings by nearly all societies is ruinous to the welfare of the cause, and is driving from it into the liberal churches, by the thousands and tens of thousands, those who have been attracted to Spiritualism—have learned its central truth, and going to the meetings month in and month out, find that they are not fed or supplied intellectually, and quietly withdraw, having a circle at home to meet their requirements in that direction, or visiting privately a medium, and on Sunday they are found in the pews of the Unitarian and Universalist churches. And while such men as Lyman C. Howe are left idle, the platforms of hundreds of meeting places over the land are supplied with an inferior order of intellectuality because, as some of the managers say, "It doesn't matter so much as long as we are going to have tests, for that's the main thing," which in many instances means that there is to be an exhibit, presumably, to prove that spirits are present, but which too often is of such a questionable character as to the origin or source of the information as to leave doubt and distrust of the truth of any part of the work, such things always doing untold injury to the true Spiritual test medium, and making the medium for the philosophy an "unnecessary quantity."

And while many officers of societies admit these facts and lament the conditions, they will conclude by saying: "But it draws." Here is the great error most societies are run on—the principle that they must sustain themselves. A sensation of some kind must be kept up to bring in the fee at the door, instead of supporting and sustaining the truth, that it may go forth to mankind a blessing. Spiritualists should contribute to the upbuilding and promoting of Spiritualism and what it represents, as they used to when they were in the churches. They should look upon it

as a duty to put it before the world, where it belongs. Instead of which it is too often the case that the mountebank and pretender, with information obtained from any and every source, equipped with flimsy tricks, transparent to the majority, occupies the platform and successfully blinds enough of the Spiritualists by their sophistry to insure success. These are facts acknowledged by thousands of Spiritualists who are anxiously asking what will be the result, and wherein lies the remedy?

There is, as it appears to me, but one remedy. It is to go to work and establish a place of meeting and procure means to carry it forward, and whether presenting the philosophy or phenomena, have each in its proper time and place, and the best that can be procured, and it is my belief that to be just to both classes of mediums they should be held at separate times, as neither one can be at their best with a restless audience—one portion of which has come for one thing and another for another.

R. S. LILLIE.

MATERIALIZATION.

It was with much satisfaction and a feeling of them's my sentiments, too, that I read the editorial article on the matter of "Materialization." That this phase of the phenomena is a fact clear, level thinkers must admit, but that the public manifestations are most unsatisfactory in their expressions none can deny.

I know that the ineffectual attempts or unsatisfactory demonstrations are driving many from our midst and disgusting those who otherwise would be active workers with us. It is a manifestation that should demand, and should have the finest conditions of harmony, and when the day comes that it is produced as a result of home circles, we shall have an expression of that phenomenon on a far different plane than we find it now. But educational work is needed along all the lines of our modern manifestations from the tiny rap to the full form materialization, and from trance mediumship to the inspirational spheres.

Mediums and lay members must study and make daily effort for continuous unfoldment for the broader promulgation of the laws of natural expression we are daily gaining clearer comprehension of.

It is not for one class or set of persons to carry the whole responsibility, but for all to work unitedly as brothers and sisters. The day is here when we are demanding intelligent investigation of all the conditions of human life, and before these advancing powers of progress superstition born of ignorance must melt away.

Let us not only demand a higher plane of development for a few but for all, and let each take active part not only in accepting but in giving in all ways at all times. If we are ready to act harmoniously, unitedly and intelligently, regardless of the great personal pronoun I, we shall have grander manifestations of natural law and stand where we belong for what we each are, a nobleman of nature.

G. C. B. EWELL, M. D. Pastor First Spiritual Church, Denver, Colo.

THE MARION AID SOLICITOR.

Sir and Brother.—Seeing your answer to the letter of our advice concerning solicitations for aid sent by F. S. Laton and myself, we will say we are charter members of the N. D. C. of Chicago and members of the branch No. 1 of Marion, O., and hold our charter representing the same. And we deem it our duty to aid all that are worthy Spiritualists. Finding nobody here of the name published we thought it our duty to inform you.

CHARLES BRIAN.

MIND BUILDING.

That our food modifies mental action seems probable, and that mental action changes food into subtle nourishment for brain, nerve and intellect is to me self-evident, and that the better the food is adapted to nourish the body and brain, and thus the whole psychic nature of man, the easier it will be converted from vegetable form and animal tissue into human flesh and nerve, and translated through these changes into nourishment for the mind and spirit. But these are only physical bases for the building of the temple of life. Sweet thoughts or intellectual friction that generates the motions of mental ether, by which the mind radiates, may so mold the life of man or woman as to make easy the attainment of adapted pabulum from both physical and spiritual sources. No creed can be formulated to guide all men by one standard in the details of diet or any other department of living. The same course of living that would nourish one man in healthful gladness might dwarf or kill another. All theories should surrender to the authority of well proven facts.

LYMAN C. HOWE.

AS A TONIC AFTER FEVERS USE HORSFORD'S ACID PHOSPHATE.

Dr. W. B. Fletcher, Indianapolis, Ind., writes: "I have used it with great satisfaction in a large number of cases of nervous debility, and as a tonic after fevers."

BOOK LIST.

No 4

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 CO., 318 & 315 N. Front Street, Columbus, Ohio.

Man and His Relations. Illustrating the influence of the mind on the body, the relations of the faculties and affections to the organs and their functions and to the elements, objects and phenomena of the external world, by Prof. S. B. Brittan. Cloth, \$1.50.

Marguerite Hunter. A narrative descriptive of life in the material and spiritual spheres as transcribed by a co-operative spirit hand through the mediumship of Lizzie S. Bangs independent slate-writing psycho. 284 pages; cloth, \$1.50.

Mediumship and Its Development, and How to Memorize to Assist Development, by W. H. Bach. 108 pages; cloth 50c; paper 25c.

Memorism, with hints to beginners, by Capt. John James. Cloth, \$1.00.

Mind, Matter and Man. An address by Willard J. Hull. Pamphlet, 10c.

Missing Link in Modern Spiritualism, by A. Leah Underhill of the Fox Family. A book of rare value that should be possessed by every Spiritualist. 470 pages; cloth, \$1.50; postage 10c.

Molecular Hypothesis of Nature. The relation of its principles to continued existence, by Prof. W. M. Lockwood. Paper 25c.

Master's Perfect Way to Interior Illumination and Occult Mastery. By J. H. Dewey, M. D. 15c.

Mollie Faucher, the Brooklyn Enigma. An authentic statement of facts in the life of Mary J. Faucher, the psychological marvel of the 19th century. By Judge A. H. Dailey. 202 pages; cloth, \$1.50.

My Experience as an Investigator of Spiritualism, by A. D. Swan; 10c.

New Life, The. Thomas Paine, the author-hero. Paper 10c.

Occult Family Physician, The, and Botanic Guide to Health, by Mrs. Antonette Matteson. 317 pages; cloth, \$2.00.

Old Testament Stories. Comically Illustrated by Watson Weston. The stories being humorously told, and hard facts given concerning the origin and authenticity of the Old Testament. 394 pages; boards: \$1.00.

Order of Creation, The. The conflict between Genesis and Geology. A controversy between the Hon. W. E. Gladstone, Prof. Max Muller, T. H. Huxley, M. Revillo, E. Lynn Linton. 50c.

Our Uncle and Aunt. By Amarala Martin. 224 pages; cloth, \$1.50.

Philosophy of the Incarnation Considered, The. By J. Clogg Wright. 48 pages; paper 25c.

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QUESTIONS AND ANSWERS

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

Question.—What is the best way to develop the dream phase of mediumship?—H. Rice.

Answer.—There is really no "best way" of developing any phase of mediumship. All mediumistic qualities are inborn—gifts of the spirit. But when mediumship is discovered—as we note talents for music or art—it may be developed by practice or sitting for it. But as there is no way known by which to invite mediumistic dreams—unless by a strong desire—this phase must develop by nature's own sweet will, as all phases do anyhow. If left alone, and which generally proves the "best way" in the end.

Question.—Can hypnosis be induced without resorting to lies—that is, saying that a cold object is hot, that an empty tumbler contains beer, etc.? Could not truths be emphasized, rather than saying things which are wrong or untrue?—Otto Ruetenick.

Answer.—Can anatomy be studied without resorting to butchery—if butchery it is under the circumstances? So lies are not lies under the circumstances. To prove the truth of hypnotism experiments of a certain character must be made, and these consist in expressing thoughts that are suggestive—showing that the mind can be affected to believe the contrary of what is. To tell a hypnotized man that a hot object is hot would prove nothing to the experimenter. We need contrast. A lie in its general sense is an untruth that injures some one, or is intended to do so. The hypnotiser has no such intention when experimenting with a subject—no more than the medical student is practicing butchery in dissecting a human body.

Question.—What is insanity? Is it obsession? Is intuition spirit impression?—Warren Miller.

Answer.—Insanity is twofold, physical and mental or spiritual. The former is an effect of brain derangement, inherited or generated in the course of disease, evil habits, intemperance, gluttony, or abscess. The mental (though it is all mental in a measure, but not as to causes) finds its origin in the mind or spirit, and may also be an inheritance. But many reasons can be assigned for insanity based on other than purely physical causes. Worry, remorse, anger, prejudice, pride, conceit, vanity, selfishness—all lead to insanity when allowed to run riot; and if all cases were logically and scientifically probed they could be traced to one or the other of these evils or weaknesses. Monomania is a phase of insanity; so is fanaticism or bigotry—whether in politics, religion or other fields of action. The man who robs, murders, wrecks or fires is insane; for sanity is moral reasoning, and the child, the savage, the innocent or unwary can often give it in nature's own language or teach the Solomons of earth a lesson in its simplest form. It is ordinary reason, governed by humanity. Insanity is its antithesis, beginning with a morbid taste or desire to do something contrary to this—something that has been done before and sighs for or craves repetition. One sin does not make a sinner, for repentance or reparation can readily repair the discord; but a hankering to repeat it is the first indication of moral degeneracy—insanity. Carried to extremes, it makes the criminal where it conflicts with statutory law. Obsession is not infrequent where passion governs, but not

all the insane are obsessed. These have their spirit friends and loved ones as well as the morally or physically healthy, and when strong in moral force as a family unit can protect the worst criminal from obsession or suffering. It all depends how much good the unfortunate one has back of his evil or accidental misfortune. A philanthropist may become a murderer on an impulse. The law hangs him as it does other common criminals, but that one evil act does not neutralize all his past good by far. He may still have a surplus in favor of spirit. But beware the man who has nothing to bank on—neither moral principle nor good deeds behind him. For such have pity. Obsession is theirs before and after death. Individuality is lost in degeneracy below the line of good—where evil holds the balance of power in the make-up of the man. He will not be lost as an entity; but he will have no control over his own personality until released as a prisoner is after serving his time. Man's time is served in this respect by suffering under the pressure of natural law on his discords, and at the same time being a play to other evil spirits who are more powerful than he in force of will or intelligence—criminals grown out of educated knaves. But unless there is moral turpitude in the balance counteracting the good, there is no arbitrary obsession. Where this is the case some secret vice must have led to it; or some crime unsuspected to those who know the victim must account for it. Otherwise obsessions are not possible—unless momentary by spirits who are themselves yet insane from the effects of an ill-spent earth life, and coming under the law of affinity. But these obsessions are not the cause of insanity. Insanity may be assigned more as the cause of obsession, though largely believed in to the contrary, which belief, however, arises from the fact that appearances favor it—especially so to clairvoyants.

A Few Questions Answered.

Mr. Theo. Terry of Gainesville, Tex., writes: "In the Light of Truth you mention that you are about to make a compilation of personal experiences in Spiritualism, which is very good. This being the case, why not give your readers a series of lessons in mediumship and its development; a guide for mediums, invocators and investigators; the theory of all kinds of manifestations; the means and way of communicating with the invisible world; the difficulties and dangers that are to be encountered in the practice of Spiritualism; the avoidance of obsession and all unpleasant influences and the difficulties and disappointments that a novice meets with. We want to know how, the modus operandi, the way and time to reach some satisfactory stages. The natural desire of everybody is to be able themselves to enter into communication with spirits; in short, show us how to develop the mediumistic faculty."

The suggestions of this brother are very good, but we have been doing this since our second issue from Columbus, only that it will take a little time to cover the entire field. And our contributors, too, are falling in with this idea, as the consistent reader will have noticed by this time. But as a starter we will try to answer the above in brief, which, at the same time, may be a lead for others to follow or a text for more extended dissertation on the special subjects handled.

As for "mediumship and its development," it is generally known that a circle of six, eight or ten persons, congenial to each other, make a good battery for experimentation, while the practice of automatic writing—done by holding a pencil as in ordinary writing lightly over a sheet of paper and await results—is the best modus operandi for individual devel-

opment, taking in self-study as the complement.

As a "guide for mediums, invocators and investigators," we know of no better method than reading Spiritual literature, attending lecture services and phenomenal seances. The object lessons received there will open the way for further progress in Spiritualism.

The "theory of manifestations" is a matter of individual opinion variously written up in books and often touched upon by speakers; but concerning the truth or science of them, we are all as yet very much in the dark. Intuition is so far the only revelator we have, but this must be substantiated by material facts to make them understood by the unintuitive. The only one theory so far accepted is that these manifestations are produced by spirits, but how produced is another question which will perhaps require a higher form of mediumship to unravel. We cannot measure spirit with matter. It will take the same force to understand the causes of mediumship or spiritual manifestations as there is force involved. Our spiritual vibration must accord with the vibration moving the phenomena.

The "means and ways of communicating with the invisible world" is involved in the answer to the first question.

"The difficulties and dangers in spiritism" are exceedingly small compared to the good that we enjoy, it all hinging on our moral behavior during the practicing, as like attracts like. The man or woman who aims for spiritual or moral progression will know nothing of dangers in spirit communion.

"The avoidance of obsession" is a matter of self-study. He who knows his own soul will invite rather than reject obsession, knowing that they are unavoidable and only unpleasant as we lack self-knowledge.

The difficulties and disappointments of novitiates" is but the schooling of the spirit preparatory to an understanding of the higher lessons in life's philosophy.

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THE HERMIT AND THE PILGRIM.

Within, the holy hermit knelt and prayed,
With arms upraised above his bearded
form.

His eyes closed amid the howling storm,
Invoking for the homeless heaven's aid.

"O God," he cried, "if in this bitter night
There be but one who seeks a sheltering
rest—

When as thou greet'st in the birds a nest—
Lead this, O Lord, his faltering steps
aright."

Without, a lonely pilgrim, faint and sore,
Drewn further by a storm's darkening
light—

A star amid the tempest shined bright—
Stood knocking at the hermit's welcome
door.

"O man of God, take pity on a life
And grant to me the refuge of thy care!
But to the anathema absorbed in prayer,
There came no sound of knock nor plead-
ing cry.

When darkness, with its stormful wrath
had sped.

His duty done, the weary hermit slept:
While he for whom that night he'd
prayed and wept.

Lay at the door, unrecognized and dead.
—Clifford Howard in Scribner's.

WHAT IS TO BE THE OUTCOME?

In a communication from Mrs. Lillie, speaking of society matters, of which reference has already been made in the Field notes, she says:

In Light of Truth, Dec. 5th, Lyman C. Howe says he has no engagements for the winter and spring, and if none call him he shall conclude that he is not in demand on the Spiritualist's platform, and must turn his efforts in some other direction. What does it mean—that one of the best instruments for voicing the truth from spirits to mortals is unprovided for? His lectures are known to be among the most profound and instructive. It means that the present method of running Spiritual meetings by nearly all societies is ruinous to the welfare of the cause, and is driving from it into the liberal churches, by the thousands and tens of thousands, those who have been attracted to Spiritualism—have learned its central truth, and going to the meetings month in and month out, find that they are not fed or supplied intellectually, and quietly withdraw, having a circle at home to meet their requirements in that direction, or visiting privately a medium, and on Sunday they are found in the pews of the Unitarian and Universalist churches. And while such men as Lyman C. Howe are left idle, the platforms of hundreds of meeting places over the land are supplied with an inferior order of intellectuality because, as some of the managers say, "It doesn't matter so much as long as we are going to have tests, for that's the main thing," which in many instances means that there is to be an exhibit, presumably, to prove that spirits are present, but which too often is of such a questionable character as to the origin or source of the information as to leave doubt and distrust of the truth of any part of the work, such things always doing untold injury to the true Spiritualist medium, and making the medium for the philosophy an "unnecessary quantity."

And while many officers of societies admit these facts and lament the conditions, they will conclude by saying: "But it draws." Here is the great error most societies are run on—the principle that they must sustain themselves. A sensation of some kind must be kept up to bring in the fee at the door, instead of supporting and sustaining the truth, that it may go forth to mankind a blessing.

Spiritualists should contribute to the upbuilding and promoting of Spiritualism and what it represents, as they used to when they were in the churches. They should look upon it

as a duty to put it before the world, where it belongs. Instead of which it is too often the case that the mountebank and pretender, with information obtained from any and every source, coupled with flimsy tricks, transparent to the majority, occupies the platform and successfully blinds enough of the Spiritualists by their sophistry to insure success. These are facts acknowledged by thousands of Spiritualists who are anxiously asking what will be the result, and wherein lies the remedy?

There is, as it appears to me, but one remedy. It is to go to work and establish a place of meeting and procure means to carry it forward, and whether presenting the philosophy or phenomena, have each in its proper time and place, and the best that can be procured; and it is my belief that to be just to both classes of mediums they should be held at separate times, as neither one can be at their best with a restless audience—one portion of which has come for one thing and another for another.

R. S. LILLIE.

MATERIALIZATION.

It was with much satisfaction and a feeling of them's my sentiments, too, that I read the editorial article on the matter of "Materialization." That this phase of the phenomena is a fact clear, level thinkers must admit, but that the public manifestations are most unsatisfactory in their expressions none can deny.

I know that the ineffectual attempts or unsatisfactory demonstrations are driving many from our midst and disgusting those who otherwise would be active workers with us. It is a manifestation that should demand, and should have the finest conditions of harmony, and when the day comes that it is produced as a result of home circles, we shall have an expression of that phenomenon on a far different plane than we find it now. But educational work is needed along all the lines of our modern manifestations from the tiny rap to the full form materialization, and from trance mediumship to the inspirational spheres.

Mediums and lay members must study and make daily effort for continuous unfoldment for the broader promulgation of the laws of natural expression we are daily gaining clearer comprehension of.

It is not for one class or set of persons to carry the whole responsibility, but for all to work unitedly as brothers and sisters. The day is here when we are demanding intelligent investigation of all the conditions of human life, and before these advancing powers of progress superstition born of ignorance must melt away.

Let us not only demand a higher plane of development for a few but for all, and let each take active part not only in accepting but in giving in all ways at all times. If we are ready to act harmoniously, unitedly and intelligently, regardless of the great personal pronoun I, we shall have grander manifestations of natural law and stand where we belong for what we each are, a nobleman of nature.

G. C. B. EWELL, M. D.

Pastor First Spiritual Church, Denver, Colo.

THE MARION AID SOLICITOR.

Sir and Brother.—Seeing your answer to the letter of our advice concerning solicitations for aid sent by F. S. Laton and myself, we will say we are charter members of the N. D. C. of Chicago and members of the branch No. 1 of Marion, O., and hold our charter representing the same. And we deem it our duty to aid all that are worthy Spiritualists. Finding nobody here of the name published we thought it our duty to inform you.

CHARLES BRIAN.

MIND BUILDING.

That our food modifies mental action seems probable, and that mental action changes food into subtle nourishment for brain, nerve and intellect is to me self-evident, and that the better the food is adapted to nourish the body and brain, and thus the whole psychic nature of man, the easier it will be converted from vegetable form and animal tissue into human flesh and nerve, and translated through these changes into nourishment for the mind and spirit. But these are only physical bases for the building of the temple of life. Sweet thoughts or intellectual friction that generates the motions of mental ether, by which the mind radiates, may so mold the life of man or woman as to make easy the attainment of adapted pabulum from both physical and spiritual sources. No creed can be formulated to guide all men by one standard in the details of diet or any other department of living. The same course of living that would nourish one man in healthful gladness might dwarf or kill another. All theories should surrender to the authority of well proven facts.

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QUESTIONS AND ANSWERS.

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

Question.—What is the best way to develop the dream phase of mediumship?—H. Rice.

Answer.—There is really no "best way" of developing any phase of mediumship. All mediumistic qualities are inborn—gifts of the spirit. But when mediumship is discovered—as we note talents for music or art—it may be developed by practice or sitting for it. But as there is no way known by which to invite mediumic dreams—unless by a strong desire—this phase must develop by nature's own sweet will, as all phases do anyhow, if left alone, and which generally proves the "best way" in the end.

Question.—Can hypnosis be induced without resorting to lies—that is, saying that a cold object is hot, that an empty tumbler contains beer, etc.? Could not truths be emphasized, rather than saying things which are wrong or untrue?—Otto Ruetenick.

Answer.—Can anatomy be studied without resorting to butchery—if butchery it is under the circumstances? So lies are not lies under the circumstances. To prove the truth of hypnotism experiments of a certain character must be made, and these consist in expressing thoughts that are suggestive—showing that the mind can be affected to believe the contrary of what is. To tell a hypnotized man that a hot object is hot would prove nothing to the experimenter. We need contrast. A lie in its general sense is an untruth that injures some one, or is intended to do so. The hypnotiser has no such intention when experimenting with a subject—no more than the medical student is practicing butchery in dissecting a human body.

Question.—What is insanity? Is it obsession? Is intuition spirit impression?—Warren Miller.

Answer.—Insanity is twofold, physical and mental or spiritual. The former is an effect of brain derangement, inherited or generated in the course of disease, evil habits, intemperance, gluttony, or abscess. The mental (though it is all mental in a measure, but not as to causes) finds its origin in the mind or spirit, and may also be an inheritance. But many reasons can be assigned for insanity based on other than purely physical causes. Worry, remorse, anger, prejudice, pride, conceit, vanity, selfishness—all lead to insanity when allowed to run riot; and if all cases were logically and scientifically probed they could be traced to one or the other of these evils or weaknesses. Monomania is a phase of insanity; so is fanaticism or bigotry—whether in politics, religion or other fields of action. The man who robs, murders, wrecks or fires is insane; for sanity is moral reasoning, and the child, the savage, the innocent or unwary can often give it in nature's own language or teach the Solomons of earth a lesson in its simplest form. It is ordinary reason, governed by humanity. Insanity is its antithesis, beginning with a morbid taste or desire to do something contrary to this—something that has been done before and sighs for or craves repetition. One sin does not make a sinner, for repentance or reparation can readily repair the discord; but a hankering to repeat it is the first indication of moral degeneracy—insanity. Carried to extremes, it makes the criminal where it conflicts with statutory law. Obsession is not infrequent where passion governs, but not

all the insane are obsessed. These have their spirit friends and loved ones as well as the morally or physically healthy, and when strong in moral force as a family unit can protect the worst criminal from obsession or suffering. It all depends how much good the unfortunate one has back of his evil or accidental misfortune. A philanthropist may become a murderer on an impulse. The law hangs him as it does other common criminals, but that one evil act does not neutralize all his past good by far. He may still have a surplus in favor of spirit. But beware the man who has nothing to bank on—neither moral principle nor good deeds behind him. For such have pity. Obsession is theirs before and after death. Individuality is lost in degeneracy below the line of good—where evil holds the balance of power in the make-up of the man. He will not be lost as an entity; but he will have no control over his own personality until released as a prisoner is after serving his time. Man's time is served in this respect by suffering under the pressure of natural law on his discords, and at the same time being a play to other evil spirits who are more powerful than he in force of will or intelligence—criminals grown out of educated knaves. But unless there is moral turpitude in the balance counteracting the good, there is no arbitrary obsession. Where this is the case some secret vice must have led to it; or some crime unsuspected to those who know the victim must account for it. Otherwise obsessions are not possible—unless momentary by spirits who are themselves yet insane from the effects of an ill-spent earth life, and coming under the law of affinity. But these obsessions are not the cause of insanity. Insanity may be assigned more as the cause of obsession, though largely believed in to the contrary, which belief, however, arises from the fact that appearances favor it—especially so to clairvoyants.

A Few Questions Answered.

Mr. Theo. Terry of Gainesville, Tex., writes: "In the Light of Truth you mention that you are about to make a compilation of personal experiences in Spiritualism, which is very good. This being the case, why not give your readers a series of lessons in mediumship and its development; a guide for mediums, invocators and investigators; the theory of all kinds of manifestations: the means and way of communicating with the invisible world; the difficulties and dangers that are to be encountered in the practice of Spiritualism; the avoidance of obsession and all unpleasant influences and the difficulties and disappointments that a novitiate meets with. We want to know how, the modus operandi, the way and time to reach some satisfactory stages. The natural desire of everybody is to be able themselves to enter into communication with spirits; in short, show us how to develop the mediumistic faculty."

The suggestions of this brother are very good, but we have been doing this since our second issue from Columbus, only that it will take a little time to cover the entire field. And our contributors, too, are falling in with this idea, as the consistent reader will have noticed by this time. But as a starter we will try to answer the above in brief, which, at the same time, may be a lead for others to follow or a text for more extended dissertation on the special subjects handled.

As for "mediumship and its development," it is generally known that a circle of six, eight or ten persons, congenial to each other, make a good battery for experimentation, while the practice of automatic writing—done by holding a pencil as in ordinary writing lightly over a sheet of paper and await results—is the best modus operandi for individual devel-

opment, taking in self-study as the complement.

As a "guide for mediums, invocators and investigators," we know of no better method than reading Spiritual literature, attending lecture services and phenomenal seances. The object lessons received there will open the way for further progress in Spiritualism.

The "theory of manifestations" is a matter of individual opinion variously written up in books and often touched upon by speakers; but concerning the truth or science of them, we are all as yet very much in the dark. Intuition is so far the only revelator we have, but this must be substantiated by material facts to make them understood by the uninitiated. The only one theory so far accepted is that these manifestations are produced by spirits, but how produced is another question which will perhaps require a higher form of mediumship to unravel. We cannot measure spirit with matter. It will take the same force to understand the causes of mediumship or spiritual manifestations as there is force involved. Our spiritual vibration must accord with the vibration moving the phenomena.

The "means and ways of communicating with the invisible world" is involved in the answer to the first question.

The difficulties and dangers in spiritualism are exceedingly small compared to the good that we enjoy, it all hinging on our moral behavior during the practicing, as like attracts like. The man or woman who aims for spiritual or moral progression will know nothing of dangers in spirit communion.

"The avoidance of obsession" is a matter of self-study. He who knows his own soul will invite rather than reject obsession, knowing that they are unavoidable and only unpleasant as we lack self-knowledge.

The difficulties and disappointments of novitiates is but the schooling of the spirit preparatory to an understanding of the higher lessons in life's philosophy.

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 —A. B. L.—As you gave no state address your communication becomes invalid. There is a Belfast in thirteen states of the union. Which one do you inhabit?
 —The announcement that Mr. and Mrs. Lillie would be in San Diego for January was somewhat premature—extracted from a California exchange. They may be addressed until further notice at 307 State street, Santa Barbara, Cal.
 —F. H. W.—Obituary poems are 10 cents a line. Yours contains 36 lines. A five-line notice of the demise of a person is free. If you send that, giving name, age and place of death, with conductor of funeral service added if you choose, we will publish your notice.
 —This paper is not to be a battle ground for controversy concerning the news matter we bring from week to week. We have no space for it. What we reproduce is simply a reflection of the world's doings in the field of Spiritualism or psychic science, Theosophy, occultism, etc., and when we find that some of it has been wrongly reported or has no foundation in fact or philosophy, we will see that it is corrected.

OBITUARIES.

Mr. Robert White, Jr., died of heart disease while apparently in good health at Washington, D. C., Dec. 14. Mr. White was a Spiritualist and had been interested in society work.
 Tuesday, Dec. 8th, Francis M. and Alice A. Daniels of Gage county, Neb., were called upon to mourn the loss of their loving daughter, Lillie, nearly 14 years of age. She was accidentally kicked by a family horse, and lived but a short time after. Mr. Wheeler officiated at the funeral services.
 Mrs. Lovina Baker of Columbus, Pa., slipped the moorings that bound her to time and sense and launched out into spiritual life Dec. 1st. A firm Spiritualist, a noble woman, a true friend, a kind neighbor, is the record of her life.—C. W.

Mr. J. M. Genpel of Evansville, Ind., died Saturday morning at 7:10, Dec. 12, '96, in full faith of Spiritualism and with the glorious hope all through his illness of living a life of progression in the other world, and of again meeting beloved relatives and friends.—Veleda Genpel.

MEDIUMS AND LECTURERS.

George B. Holmes, Inspirational speaker and test medium, 178 North Ionia st., Grand Rapids, Mich. *3
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SYMBOLISM.

At the Brooklyn Theosophical society on a recent occasion Mrs. Marion Lull said:
 "In symbols is wrapped up the wisdom of the ages, which the wise of ancient times did not dare to put into plain language, easily understood by all, but resorted to symbols, and their signs were not only written on papyrus and parchment, but carved on solid rock. On the rock temples of India, Egypt and Central America we find entrusted to symbols much of that lore which made the Atlanteans the most famous of all the nations of the world. Among the many symbols used by the ancient masters of wisdom, none was more comprehensive and universal than the cross. Centuries before the Christian era the cross was in common use and invested with as much sacredness as is now given to it by Christendom. We find it on all ancient temples and on the statues of Easter Island. There are seven different forms of the cross, each having a meaning a trifle different from the others; all, however, expressing in the main the same great ideas. One of the meanings is that of immortality. In this interpretation we really need the upper arm of the cross floating heavenward and telling of the divinity of man, which no tomb can prevent from rising to its heavenly home. The most valuable meaning of the cross is the personal meaning, as it calls on us to crucify ourselves. This key to the mystery of the cross we are expected to use every day. In this sense it does not refer to some thing done by another, though that other be the Son of God or God Himself, not even to the sacrifice of the Higher Ego, but what each must do for himself."

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 Quaker Oats Soup (for invalids). Soak one heaping tablespoonful Quaker Oats in one and one-half cups cold water five minutes; have ready two cups cold broth, pour over the Oats, stirring well. Strain carefully into a saucepan, boil twenty minutes, season and serve.
 Quaker Oats Muffins. To two cups Quaker Oats take two cups sour milk, soak half an hour, then add two tablespoonfuls sugar, one teaspoonful soda, one teaspoonful salt, two eggs, one cup wheat flour. Mix thoroughly and bake in a hot oven twenty minutes.
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