

Light of Truth



Rabbi Samuel Weil.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. COL'S. O.C.

Philosophy and Facts.

LOVES.

REV. A. J. WEAVER.

Man is a bundle of loves. The brain is the home in which the person lives, and the brain is composed of varied organs, through each of which a separate love finds expression. Living is one or more loves in action. Thinking is called out by the force of some love. Hope is the love of possessing some desired object. Religion is the love of the all-good in the universe and in man. Selfishness and benevolence are prompted by two antagonistic loves. Man labors because he loves life and must labor to acquire means to support it. The mind is a union of faculties, and every faculty is a love or is called into exercise by a love.

These loves are all, in themselves, good. They are the normal demands of human nature. They exist because they are needed to complete the structure of a human being. Even one of them left out and the soul would lose its identity and cease to be human.

It is true there are loves belonging to the human race which are injurious—the love of opium, of alcohol, of tobacco, which belong to the body, and the love of cruelty, of revenge, of oppression, which belong to the mind; but these are inherited or acquired or perverted loves, or loves misdirected and misused.

Loves result in evil when they are either too weak or too strong. The imperfections of human life spring either from a lack or from an excess of one or more loves. If a person is lacking in any love he will leave undone things which, if he had done, would have enriched his nature and helped to prepare the way for a joy which he could get in no other way. If a person gratifies any love to excess the nature becomes unbalanced, injury is done, and he becomes a glutton, an inebriate, a sensualist, a thief, a murderer, a miser, a coxcomb, a brute.

Much wrong has been done to human nature by a false judgment being entertained against the gratification of certain loves natural to the race. For instance, the love of amusement has been condemned by the church as sinful and dangerous to the welfare of the soul. Henry Ward Beecher pictures in vivid colors the miseries he endured in boyhood because he was not allowed to play on Sunday. For centuries the Christian religion set its iron heel of bitter prejudice on the love of amusement which springs to life in every youthful, healthful soul, and thereby committed a wickedness for which it has never atoned.

The love between the sexes has by the same power been also put under the ban. It was for ages and is now, by most members, regarded as being a weakness, something ignoble and animal in its nature, something obscene, to be ashamed of, or a weakness to be turned into a joke, instead of being recognized as one of the highest and best of human loves.

A writer on this subject expresses much truth when he says: "It is the grand bond of society, the bottom principle of the great social confederacy, the mainspring of human life, development, progress and happiness. It is a pure, a grand, a noble affection; all true men and women respect it, admire it. There is no love more tender, more earnest, more self-sacrificing, more faithful and enduring than this; none that enters more largely into human welfare and happiness, into human virtue and refinement. Man without this love is cold, reserved, severe, coarse, vulgar and debased. In woman her most beautiful character, her most

charming influences, her most angelic spirit are given her by the radiant flames of this kindling altar-fire.

I know very well that this sentiment is and has been more abused, perhaps, than any other. It has been abused because of its wonderful charms. Its great abuse is proof of its great excellency and power.

One reason of its abuse is found in the ignorance which is almost everywhere prevalent concerning it and the laws which should govern it. Foul insinuation, low joke, lewd allusion, sly innuendo, bawdy ribaldry, shameful slander, coarse distrust and lying hints have been the only language in which men have spoken of this strong power. Such language is a base slander upon its nature and its office."

It is because this love has been thus regarded that it has been considered vulgar and obscene to publish books setting forth the laws which govern it and its true place in human life. The noblest people in the world have had to suffer public censure by seeking to enlighten the world upon this subject.

Again, great wrong has also been done the human race by underestimating the value of certain loves. Take the love of truth. The desire to seek for truth is the one force in the soul that contributes more to the progress of the human race in spiritual affairs than all others. It is the commander-in-chief of all the forces in human nature that make for the soul's complete welfare. And yet how feeble is this love in the average soul today! How other and inferior loves overlay and smother it! How few exalt it to the leadership and enthrone it and crown it as king. Why is this?

Because the stupendous power of the Christian church has made "faith in Jesus" the saving power among men. "Love for Jesus" has been made the watchword of religion, the savior of the race, the way to endless life, the pearl of priceless value.

And why should the love of a man of Judea who lived and died 1900 years ago be made to take the place of the love of ever-unfolding and universal truth, by receipt of which the soul is expanded into ultimate perfection?

The love of Jesus is not a faculty of the mind. It is not a product of nature. It is not born with the soul as an inherent power. It is not indigenous to the soul of human nature. It is an outside and arbitrary production put before men to accept. It is a man-made scheme in which nature is ignored. But the world has been persuaded to receive it and rely upon it for all the glories of heaven which the soul expects ever to enjoy.

Everywhere by all religious teachers, now and for ages past, the call has been to "love Jesus," "come to Jesus," "trust in Jesus," he is the savior, he is King, he is life; and all life and spiritual growth must come from him, outside of whom there is no salvation but only darkness.

On account of this call men and women have quit thinking and trusted for their eternal welfare to Jesus. Everywhere they are saying, "My religion is good enough for me," just as if religion was a fixed and definite quantity to be received once for all—just as if it was possible to lay aside thinking and trust to some other man, even though it is Jesus, and get development and enrichment of one's soul.

When will the world get over the sad mistake of believing it is possible to gain healthy, complete and permanent soul-growth except through an absolutely free, earnest, loving search for truth; truth intellectual, moral and spiritual. People must be content to receive, whether in this or in the spirit-world, but a very meager portion of the joys which they might receive if they are trusting simply to Jesus. The same mistake is made by those who trust to nothing, thinking it will come

all right in the end anyway. There is little love of spiritual truth in the world; hence large numbers, both in and out of the church, are on the great highway of life like a locomotive engineer trying to run his train without steam. The steam that draws the soul with all its powers upward along the track of spiritual progress into realms of ever-increasing joys, either now or hereafter, is, and will always be, an ever active, ardent love for the abiding realities that can never be fully known but that can be partially gained and more perfectly perceived as the love intensifies and grows.

It is the burden of much preaching that simple love of man for man is all that is necessary to perfect a human soul. One can see the error of this by looking at the nun in a Catholic convent. Her whole life is devoted to charity. She is the embodiment of love to man, morally as pure and white as a falling snowflake. But at the same time she is held firmly in slavery by the most pernicious errors, by the most darkening superstitions. When she enters the spirit world she is held back from the realm of light she might otherwise enter by the darkness in which her spiritual ignorance enshrouds her. She has spent a lifetime and never felt thrilled by the aspiring love for new, broader, fresher and more expanding ideas; never longed for a higher and wider outlook upon the universe of truth. This love, this longing is what she lacks. Without it she is not and never can be the true ideal of life.

Another faculty of the soul is the love of music, so large in some, so small in others. Adjoining this is the love of art, from which the painter and sculptor draw their inspirations

Above these is the love of justice and of right. This is a royal love. Blessed are those who feel its power and yield to its decisions. They are heroes in life's battle. They will consent to be the targets of the world's abuse, scorn and ridicule, but they will not be false to their convictions of duty and the voice of justice. The love of progress comes next. It occupies a high seat in the soul's galaxy of loves. The conservative has it small; believes the world is going backward; seeks for the golden age in the buried tombs of ages long gone, and has but little faith in the rising glories of the present and future. Above this is the love of nature—reverent, holy, inspiring, sacred love, at whose altar the soul worships and seeks communion with heaven.

But I have not time to go through the long gallery of the soul's loves. There are many more. The point I wish to make in what I have written is this, that the soul is highest and most developed whose loves are most numerous grown and harmoniously blended. A soul that is defective in its love of nature, love of music, love of truth, love of progress, love of humanity, or in any other love native to its soil, is not a well-rounded soul.

The preacher implores us to be true to a high ideal. Who is the ideal person? The ideal soul is the full-grown soul; the perfectly rounded soul; the soul with no deficiencies, with no inherent faculties lying half developed, with no small, weak loves. Shakespeare was an ideal poet, but not an ideal man. Bacon was an ideal philosopher, but not an ideal man. William the Silent was an ideal statesman, Darwin was an ideal scientist, Michael Angelo was an ideal painter, but none of them were ideal men. History does not furnish us with an ideal man.

As these words are read I fancy the name of Jesus springs to life in a hundred minds. But Jesus was not an ideal man, for the same reason the other men were not ideals. As pictured in the gospels he was an ideal humanitarian. Some of the highest and noblest loves of the human soul were full,

strong and active in him. And yet we do not read that his love for music, his love of nature, his love of art, his love of science, his love of woman and appreciation of womanhood, his love of intellectual pursuits and numerous other loves I might mention, were any stronger or more active in him than in the average man, being only an average man except in certain directions. If he is rightly portrayed we might call him a genius, a moral genius, just as Edison is a genius in discovery and invention, just as Herbert Spencer is an intellectual genius. Jesus was an exceptional man morally, as Bacon was intellectually. That is all.

None of these are ideal men, because they are not well balanced, not filled out in every part. The same is true of Jesus, though he might be their superior, as moral greatness is higher than intellectual.

One other point I wish to make is this, that the more loves we have in full development and in active use, the more of life we have and the more of joy.

I suppose Darwin had all the common and social enjoyments which enter the life of the average, unthinking man or woman, but in addition to this what an extra world of happiness was his in the simple pursuit of knowledge, which he loved. If we add to Darwin's love of truth the love of music which Beethoven possessed, he would become by that addition the possessor of the same joy which thrilled the soul of the great musician. Add also the same love of art which inspired the hand of Phidias and the great sculptor's joy would be his. Still further add to him the humane love of Jesus and he would have the added joy which belonged to the Nazarine. Continue the additions to Darwin's nature until every faculty of his being was enlarged and strengthened to its fullest capacity, and we should have the ideal man. At the same time we should have joy added to joy, and joy to joy, till in him was seen the embodiment of all the joys the human soul is capable of possessing.

With endless progress there must be an endless increase of joy. Every added joy will be the result of every newly unfolded or newly added love. The wider, deeper, stronger and more numerous and more impassioned are our loves, the deeper and more intense and more numerous will be our joys. There is no heaven for a soul void of love. "Love is the fulfilling of the law." Love is the soul of life. It is the essence of being. It is the germ of existence. The more love the more life; the more life the more joy.

O, ye impassioned, intensified natures who on earth are so easily tempted to all manner of excess, be not cast down. Such as yours is the material out of which will develop the most beautiful loves, radiant with the highest joys.

A. J. WEAVER.

Old Orchard, Me.

PRELUDE TO PSYCHIC WORLD.

The serial story now running in this paper has a prelude in "Higher Realms," which is printed in a book of 240 pages.

Higher Realms was first printed as a serial, but the demand for back numbers of the paper became so great that we had to reproduce it in book form, since which time nearly 2,000 copies have been sold.

While the present serial is a complete story in itself, yet the reading of Higher Realms would make it more interesting, because some of the same characters appear that manifested in the first book, thus bringing the reader on more familiar ground. The book is for sale at this office. Price 25 cents.

Much light is disseminated by re-mailing.

DREAM

Here is a story of fatal results of disregard. It is known work, "George Borrowed his book on Spiritualism, a moral, would probably scandalize have known his narrative:

"On the morning of the 11th of the month of August, 1835, I was awakened by the sound of a bell, which I had gilded by the magnificence of the coast of Galicia, and standing in the middle of the street, I saw a man who had been taken into the street, and who was being carried to the hospital."

"I dreamt that I was in the street, and that I was looking at a man who was being carried to the hospital. I saw a man who was being carried to the hospital, and who was being carried to the hospital."

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The paper is published by the author.

DREAM WARNINGS.

Here is a striking instance of the fatal results of a warning dream being disregarded. It is taken from the well-known work, "The Bible in Spain," by George Borrow, a writer who published his book before the date of modern Spiritualism, and who, as an evangelist, would probably have been at that time scandalized by its ideas if he could have known them. The following is his narrative:

"On the morning of the 10th of November, 1835, I found myself off the coast of Galicia, whose lofty mountains, gilded by the rising sun, presented a magnificent appearance. I was bound for Lisbon; we passed Cape Finisterre, and, standing farther out to sea, speedily lost sight of land. On the morning of the 11th the sea was very rough and a remarkable circumstance occurred. I was on the fore-castle, discoursing with two of the sailors. One of them, who had but just left his hammock, said, 'I have had a strange dream, which I do not much like, for, I dreamt that I fell into the sea from the cross-trees.' He was heard to say this by several of the crew besides myself. A moment after the captain of the vessel, perceiving that the squall was increasing, ordered the topsails to be taken in, whereupon this man, with several others, instantly ran aloft; the yard was in the act of being hauled down, when a sudden gust of wind whirled it round with violence, and a man was struck down from the cross-trees into the sea, which was working like yeast below. In a few moments he was upon the crest of a billow, and I instantly recognized in the unfortunate man the sailor who a few minutes before had related his dream. I shall never forget the look of agony he cast as the steamer hurried past him. The alarm was given and everything was in confusion; it was two minutes at least before the vessel was stopped, by which time the man was a considerable way astern. I still, however, kept my eye upon him, and could see that he was gallantly struggling with the waves. A boat was at length lowered, but the rudder was unfortunately not at hand, and only two oars could be procured, with which the men could make but little progress in so rough a sea. They did their best, however, and had arrived within ten yards of the man, who still struggled for his life, when I lost sight of him, and the men on their return said that they saw him below the water, at glimpses, sinking deeper and deeper, his arms stretched out and his body apparently stiff, but they found it impossible to save him. Presently after the sea, as if satisfied with the prey which it had acquired, became comparatively calm. The poor young fellow who perished in this singular manner was a fine young man of twenty-seven, the only son of a widowed mother; he was the best sailor on board, and was with him. This event occurred on the 11th of November, 1835; the vessel was the London Merchant steamship. Truly wonderful are the ways of Providence!"

And truly wonderful are the ways of man! Spirit friends appear to have done their best, but the warning was disregarded and life was lost.

The spirit world is connected with the material by gradual accents, just as the highest mountain tops are connected with the lowest plains by round-about paths. * * * The atmosphere surrounding planets is as much a part of it as the internal fires, and is as solid to spirits as granite is to mortals.—In Higher Realms.

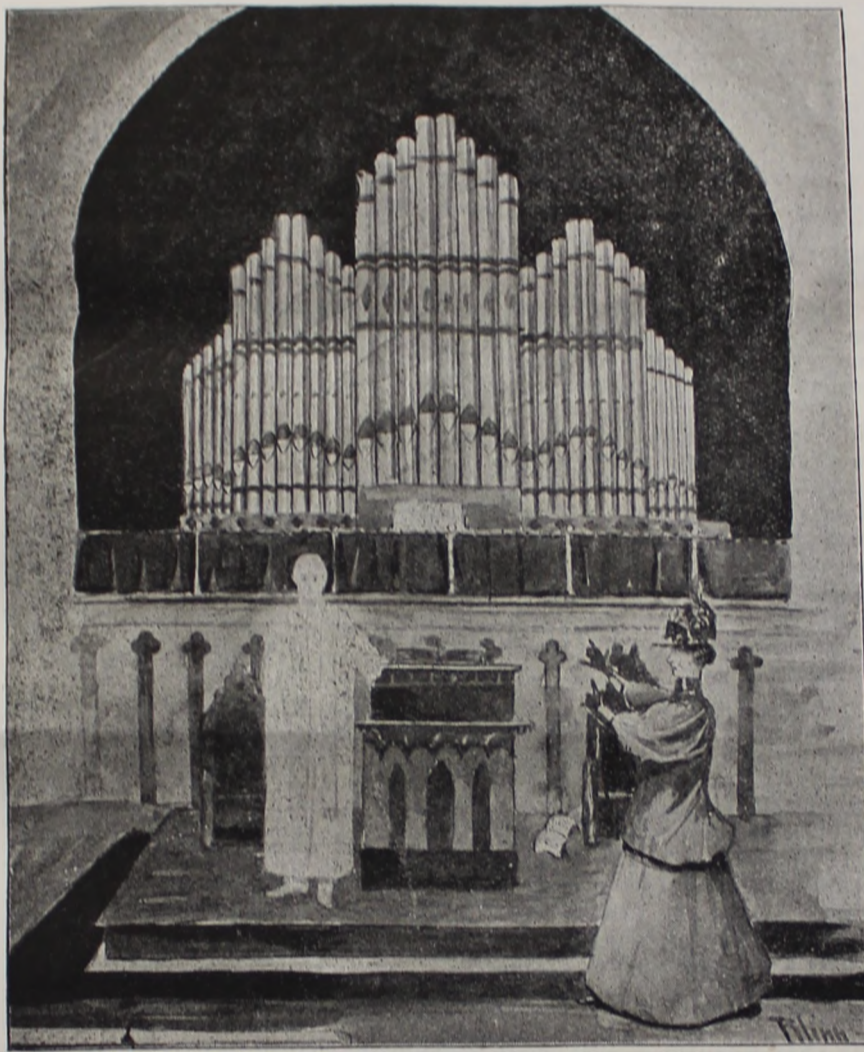
The date adjoining the address on the paper indicates the expiration of subscription.

Spirit Haunts a Church.

A Dublin correspondent gives the following ghost story. The attention of the Psychical Research society might well be directed, he says, to this city at the present time. "A lady, well known in Dublin society, the wife of one of the leading members of the choir in St. Patrick's cathedral, who is a constant attendant at the services, perceived in one of the stalls the dim outlines of a man's form, gradually becoming more distinct, in a sitting posture. The face and form were at once recognized by her as those of one of the clergy of the cathedral who was greatly beloved and respected and

the cathedral. He was accustomed to play the organ in the cathedral late at night by himself and to ascend the tower for the purpose of taking astronomical observations.

"The interest created in these apparitions," says the correspondent, leading up to another ghost story, "is intensified by the circumstance that the gentleman whose spirit is supposed to be seen, was himself a convinced believer in supernatural appearances. He resided for the last years of his life in a suburb of Dublin, and changed his residence, an ancient building near the cathedral, owing to his belief that noises heard by every member of the household, himself included, the cause



whose death plunged the Protestant community of Dublin into mourning four years ago. The lady's experience, of the reality of which she is quite convinced, might perhaps be attributed to an optical illusion or to an unaccountable freak of the imagination, were it not that the appearance of the dead dignitary has presented itself on several occasions to members of the staff of the cathedral. These appearances have been chiefly seen in the Lady chapel of the cathedral, where special services, in which he took the keenest delight, were held by this clergyman for the poor of the surrounding neighborhood. He was an enthusiastic lover of St. Patrick and his residence for some years adjoined

of which he sought in vain to discover, were distinctly supernatural. These noises, which were heard as a rule on quiet nights, resembled the sounds of a person walking in slippers and shuffling his feet along the floor. They proceeded from a room in the upper part of the house. The noises instantly ceased when anyone entered the room and commenced immediately upon his departure. This room forms part of a public library. The late dignitary's first knowledge of the mystery surrounding his house came when, on returning home late at night, he found his household had not retired, but were all up, in the greatest excitement, in the belief that some one had been locked in the library.

SCIENCE OF THE SPIRIT.

Within the physical body is another body, variously called "the double," "etheric," or "spiritual body;" though perhaps the term "etheric" is the most scientific. This etheric body is built of the inconceivably fine substance called "luminiferous ether," which, as is well known, permeates everything in the world. Man has this body as well as what has been called "spirit." It is possible to free this body during life from the grosser vibrations of the physical body.

The properties of the ether are wonderful. It is the medium of all life, thinking and communicating from one individual to another, whether em-

bodied or disembodied. It composes the individual aura of each personality.

Spirit, or will, whether embodied or disembodied, possesses the inherent power of manipulating the ether into forms by the faculty called imagination, literally "image-making." Every thought, emotion, idea, feeling, produces its effect upon the ether surrounding the individual, who, therefore, carries with him wherever he goes a firmament as real as the star-studded sky. People who are sensitive, or with the etheric senses well-developed, can see the firmament of thoughts. To predict the future is possible on the ground that thought is dynamic, and the germs of the future are growing out of the present etheric condition.—Arthur Lovell.

HYPNOTISM VS. MESMERISM.

The Countess Wachtmeister recently spoke at Pittsburg, Pa., on "Hypnotism," defining the latter as something different from mesmerism and magnetism. She first explained magnetism, and stated the difference between that quality and hypnotism, which she designated the absolute domination of a weaker will by a stronger.

The audience was mainly composed of those of the cult who could easily understand any terms which the countess might use, but she speaks with direct intelligence, and her meaning was at all times clear, even to the uninitiated, of whom there were some attracted by curiosity.

She defined magnetism as a universal vital fluid flowing through all space, and appearing in the human body as human magnetism, quite distinct from animal magnetism, which to her mind is an erroneous term. This human magnetism may seek and find exit at the tips of the fingers, in the hair, the hands, even in the toes. In contrast, hypnotism she defined as a paralysis of the capillary nerves of the brain by intent looking at a very bright object, which produces what is called the "trance state." In this state the patient is imbued with the power of suggestion, recognized as a modification of the nervous equilibrium of the brain and a paralyzation of all those parts of memory to which the suggestion does not refer, at the same time a great vivification of those points of memory to which the suggestion is directed.

She further stated that all diseases are produced by the mental state, this causing disharmony in the astral body, of which, wanting to rid itself, it throws off from the physical body in gases and emanations. In illustration of how by the exercise of hypnotism a strong will dominates a weaker, she cited many instances which have come to her own observation. She recalled the Svengali of Du Maurier's story, characterized him as "the black magician who had caused vibrations of Trilby to beat in unison with his own, and having attuned her as an instrument, every musical thought that passed through his mind was reproduced by her in wonderful harmony."

She cited also the case of a physician in San Francisco, with a 12-year-old boy, who, under the influence of his father's will, talks fluently in different languages and gives his father's scientific lectures, of which in his normal state he does not comprehend a word.

The sun is not inhabited but frequently visited by spirits who are taking their first journey outward. It is like an immense sea of molten matter of every kind, both generating electricity and drawing it from nature.—In Higher Realms.

A Lost Voice.

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

**AYER'S
Cherry Pectoral.**

CORRESPONDENCE

TORONTO, CAN.—Lyman C. Howe is here for January.

RICHMOND, IND.—Mrs. Anna E. Thomas is lecturing, giving tests and holding trumpet circles in this city.

CHICAGO, ILL.—E. M. Soely writes that Mrs. Tripp (formerly Mrs. Gilman of Texas) is now located at 3017 Wabash avenue, where she is holding seances.

KANSAS CITY, MO.—W. E. Bonney desires to start a missionary bureau for Kansas and Missouri. Those interested address him at 720 East Twelfth street, Kansas City, Mo.

DENVER, COLO.—Ch. Aylworth writes that Sunday services are now held in Union Hall, 1712, Curtis street, beginning at 2 p. m. Rev. Dr. W. Martin conducts the services.

NEWBURYPORT, MASS.—Mr. Albert E. Thadde of New London, Conn., lectured for the First Spiritual Society Dec. 27, in the afternoon giving his experiences and in the evening a very eloquent address.—N. S. M.

ALLEGHENY, PA.—James M. Peet writes that the friends of that city enjoyed a New Year's eve social on the last night of the old year at Carnegie hall, Mrs. Crilly closing with tests. Two hundred people were present.

ALLEGHENY, PA.—The month of December proving a grand success, the First Church of Spiritualists of 127 Lacock street have re-engaged Mrs. E. J. Demorest, Pittsburg's famous platform test medium, for the month of January, 1897.

CHICAGO, ILL.—Ordination, installation and baptismal services were held at Kenwood hall, 4308 Cottage Grove avenue, on the 27th ult., Mrs. Cora L. V. Richmond officiating. Music, inspiration, flowers, good cheer and harmony ornamented the occasion.—Emma B. Fennimore.

MILWAUKEE, WIS.—I began my second engagement with the Unity Spiritual Society the first Sunday of January. My engagement is for January and February. I am located at 558 Milwaukee street, and will respond to funerals. Address letters and telegrams as above.—G. H. Brooks.

LANSING, MICH.—The fourth annual midwinter meeting of the Michigan State Spiritual association will be held in Lansing, Mich., Feb. 5th, 6th and 7th. It will be a massmeeting of national and state, with the national president with us, H. D. Barrett. Full program will be advertised later.—Mary Ayres, state Sec.

LYNN, MASS.—T. H. B. James writes that the usual Sunday services are held at 33 Summer street with the old standbys serving the cause to the delight and edification of everybody.—Mrs. Averill writes that the Cadet Hall society celebrated its third anniversary on the 3d inst., with appropriate exercises.

NEW ORLEANS, LA.—Wanted—Good test mediums and lecturers. Those treading on the higher planes preferred. Teachers that can teach the higher degrees of the philosophical parts of Spiritualism in plain, A B C language. Apply to Wm. Kline, Prest. N. O. Spiritual Association, Canal St., N. O., La.

TROY, N. Y.—The First Society of Progressive Spiritualists is in a growing condition. The people of Troy are becoming anxious concerning their loved ones who have departed this life, and thus our hall is well filled every Sunday evening. Through the ministrations of Dr. J. Carpenter these anxious hearts are being comforted. Our pastor, Mrs. T. U. Reynolds, is also with us again, after an absence of some months. The tests that are given by a local medium are readily recognized.—Frank P. Edgerton, Sec.

NEW YORK CITY.—The First Society of Spiritualists, desiring to give public recognition to the ability and faithfulness of Mrs. Maggie Waite during her engagement of November and December, has unanimously adopted a resolution of thanks to be spread upon their minutes in commemoration of Mrs. Waite's highly gratifying ministrations.

GENEVA, O.—Mr. and Mrs. John Archer, of Ashtabula, O., held two seances for materialization at our home lately. Mr. Archer, the medium, was placed under test conditions. The physical manifestations were fine, the materializations quite good, and we can recommend him to others wishing proof of spirit return.—Mrs. L. E. Hancock.

MILWAUKEE, WIS.—The First Spiritualist church has had larger audiences during December than at any time in its history. Mrs. Nick is giving wonderful satisfaction. Unity Spiritual Society also had large audiences during December. F. Gordon White was with them. George Brooks will be with them during January and February. The First German Spiritualist society is also having large meetings.—Corr.

PIQUA, O.—I will say to my correspondents that my five weeks' engagement with the Springfield Spiritualist society closed on Sunday, Dec. 27th. I spoke and gave tests after each lecture twice each Sunday for the first two Sundays, after which we held but one service each Sunday, beginning at 7 p. m. Our audience increased each meeting and much interest was manifested. A wonderful growth awaits an energetic movement in that city.—Mrs. Maggie Stewart, East Piqua, O.

LYNN, MASS.—At Cadet hall on Dec. 27 Oscar A. Edgerly closed a month's engagement with our society. President and Mrs. Kelly sang, with instrumental music by Mrs. Cross and W. H. Thomas. We shall celebrate the third anniversary of the society on Jan. 3, with appropriate exercises and supper. The Social union, which meets every Monday evening at 15 City Hall Square, is having very successful meetings. The exercises consist of readings, short addresses and tests by visiting and local mediums.—Mrs. A. A. Averill, Sec.

GRAND RAPIDS, MICH.—A threefold work is that of the Band of Harmony here—to teach Spiritualism by oral effort, phenomenal manifestation and the special agency of music. In the line of phenomena we have had C. E. Winans of Edinburg, Ind., with his manager, A. Norman, and the results in materialization, slate-writing and light seance physical phenomena have been of great excellence; none could be more convincing. They go from here to Schoolcraft, Mich., and take with them our love and kindest thoughts for their protection and care. All who will make for them harmonious conditions will be amply repaid in the results thus obtained.—H. W. Boozer.

SPRINGFIELD, O.—We are pleased to be able to report progress in matters spiritual here. Mrs. Maggie Stewart of Piqua, O., has just completed a month's engagement with us, the result of which has been a general revival of interest. The ladies have organized an aid society and are rendering valuable service in a social and financial way. Judge Thompson of Dayton kindly volunteered to give us an address on the 3d inst. We are weak financially. Owing to the general depression of our industries here many of our members are out of employment and are unable to contribute to the cause as they would were they employed. Should any zealous workers feel disposed to do a little missionary work here I am sure it will be appreciated by our people and may result in great good to the cause.—J. S. Huhn.

TITUSVILLE, PA.—The lyceum connected with our Spiritual society celebrated Christmas on Sunday evening, the 27th ult. Reclinations readings and singing by the scholars was followed by the unloading of the Christmas tree, which held presents for all. A pleasant feature of the evening was the fine music and singing.—T. Villa.

ROCHESTER, N. Y.—The following executive officers have been elected by the First Spiritualists' church of Rochester, N. Y.: President, A. E. Sisson; First Vice President, Mrs. M. H. Joslyn; Second Vice President, Mr. Dentie; Secretary, J. L. Hall; Treasurer, J. W. Moore; trustees, H. W. Anais, H. L. Suydam, George U. Pringle, Dr. R. E. Phillips, Mrs. Farnsworth. The following committee, with G. W. Kates as president, has also been elected to take charge of the arrangements for the semi-centennial celebration to be held in Rochester in 1898: J. W. Moore, R. D. Jones, Dr. F. H. Willis, A. K. Sisson, N. H. Eddy, Mrs. G. W. Kates, Mrs. Joslyn, Mrs. Flemming, Mrs. Farnsworth, Messrs. Clackner, Tubbs, Aldridge and Galussa, Mr. and Mrs. Hammond, Mr. and Mrs. Hall. Arrangements are also being made by the above committee for a celebration in honor of the forty-ninth anniversary of modern Spiritualism to be held next March.—Corr.

RAILROAD RATES FOR SPIRITUALIST LECTURERS.

To the Editor.—The Western Lines Passenger association has kindly furnished the National association with a copy of its rules under which interchangeable permits are granted to all ministers of religion for the coming year. As this office is held responsibly by many of our Spiritualist lecturers and missionaries for their inability to secure this half rate courtesy. I wish to call the attention of all such to the rules, which clearly show that the N. S. A. is not responsible for the deprivation of anyone of his or her clerical tickets whatsoever.

All Spiritualist speakers settled as pastors of societies are entitled to rates, but the mere fact of ordination as a minister of the religion of Spiritualism carries with it no right whatever to clerical tickets, unless the person so ordained is in charge of a society as a settled speaker or employed as a missionary by some state or national association under a salary from the same. This will rule out all missionaries appointed by any local, state or national association if they give their services gratuitously. All missionaries, however, who are compelled to travel constantly when holding commissions from state or national associations, upon furnishing proper proof that such is a fact, may receive rates; even then it is discretionary with the railroad authorities whether they receive them or not.

Ministers, lecturers, speakers or mediums making application for clerical rates are required to state that their names are registered at the state or national office of the denomination to which they belong. They must also have the endorsement of their local railroad agent and some clergyman of their respective denomination to whom the railroad authorities can refer.

If any speaker or missionary sells books, establishes agencies of any kind, solicits insurance of any kind or receives any compensation whatsoever from other than religious work, he or she is not entitled to rates.

It is also a fixed rule that each application for permits must be accompanied by a fee of 50 cents, and no application will be considered unless such fee is forthcoming.

For these rules the N. S. A. is in no wise responsible, hence cannot be held accountable by anyone for his or her

inability to obtain time or annual permits.

It would be well for all speakers and mediums having ordination papers from regularly incorporated societies to file copies of the same with the N. S. A., together with a letter naming the society over which he or she is now presiding, the compensation received as salary and the exact character of the work performed by such speaker or medium. This will enable the N. S. A. to furnish references for the railroad association when desired. The registration fee of \$1.00 should invariably accompany all copies of ordination papers filed with the N. S. A., as a guarantee of good faith.

H. D. BARRETT.

A NEW CAMPMEETING.

Special to the Light of Truth.

It is now an established fact that a Spiritualist Campmeeting will be held in Illinois at Peoria beginning July 1, 1897, and extending to Sept. 1st. The use of enough land for camp purposes has already been secured for the first year, but the future success and permanence of the enterprise will depend largely upon the co-operation of the Spiritualists and mediums throughout the state and also the length of time the meeting will continue the first year.

An option on forty acres has also been secured as a permanent camp ground.

The organization will be known as the Illinois State Spiritualist Camp association.

A large tent will be used for a pavilion the first year and all workers and mediums who volunteer to assist us if they bring their own tents will be furnished ground for the same during the camp season of 1897. All information of public interest will be given through the local and Spiritualistic press, but all letters of a personal nature containing a stamped return envelope will receive prompt attention by mail. We earnestly solicit the co-operation of the press and people who are in true sympathy with our cause.

S. E. NIXON, Secretary pro tem.,
312 Fayette st., Peoria, Ills.
[Papers please copy.]

A SCIENTIFIC BASIS FOR ETHICS.

At the regular meeting of the Denver Theosophical society on the 25th ult., Miss Herring spoke on "A Scientific Basis for Ethics," in part, as follows: Theosophy takes cognizance of every part of human nature, of every human need; analyzes each element in man, recognizes its proper function in the economy of evolution, points out the mainspring of every impulse, of every sense, from the faintest glimmer of that animal instinct which can only receive food when it falls in its way, up to the highest attribute of a god. In fact, it sees and points out all the steps "that slope from darkness up to God;" shows the sound reason why certain lines of conduct do surely and necessarily lead to death and annihilation, and why certain other and opposite lines lead to higher and ever ascending points in the scale of life. It shows why man cannot interfere with and go against the laws of nature without suffering extinction. These laws make for harmony and truth. Anyone who disturbs this harmony must suffer; he who persists, must perish. Those who are ignorant of the law will discover it in the same way that a babe learns that fire burns—by sad experience. Many who cannot accept the authority of the church have felt that there was no other basis for right conduct. Therefore, by hard knocks they have had to learn, through experience, the limits of this law. Through pain and suffering they are learning what they might have learned much more easily through philosophy.

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AND PHYSIC

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MATERIALIZATION.

AND PHYSICAL MANIFESTATIONS.

Allie Lindsay Lynch.

Among the readers of Light of Truth I know I number some warm friends: these will not question my statements. Many more can easily sense my earnestness, and some may find logic sufficient herein to lead them to a state of mind that accepts of the reasonableness of my claims. And I want to ask you to suffer yourself to read a series of these materialization thoughts from my pen before you—pronounce me a crank.

To begin, I think it was the 30th of July, 1895, that I attended my first form seance. Mr William Arnold had been at my rooms and given a satisfactory trumpet seance, free of charge. Eight or ten persons were present. He mentioned that he was beginning to have forms appear. I had never attended a materializing seance; more than this, I will add that I have never visited any other medium than Mr. Arnold for this class of phenomena. I cannot be charged with partiality in my mentioning his name in this connection, as I have not seen the work of another. It has been my good fortune to find the genuine and I have not felt a need of seeking elsewhere. My own guides have desired my attendance here and my inclination and judgment lead me to willingly comply.

With this preliminary I shall go at the subject, leaving my statements to convey to my reader's mind two facts. I hope, that of genuineness of materialization and the deep earnestness that I feel in behalf of all truths.

At that first seance my dear friend T— stood at the aperture and permitted me to hold a very life-like hand. His size seemed as he was in earth-life. I could not catch his low-spoken words. In part this was the fault of my emotion. He was all in white. A gentleman accompanied me, and he had seen the medium disrobe and attire himself in black. The cabinet was a small room. Further on I intend to describe a cabinet.

On May 20, 1896, I attended seance. This was Thursday afternoon. I found that a wonderful unfoldment had transpired in Mr. A.'s mediumship. I saw forms, heard them speak, and to me came my much-loved and trusty Indian guide, Wahoola, and I felt that I had never seen so grand a sight.

June 11 T— and my dear mother materialized. Still I noticed that my loved ones did not seem as strong of voice and as plain of sight as many spirits who came to others. I learned that these had attended repeatedly. My emotion was almost overpowering.

June 25 to me came T—, Wahoola and Red Cloud in materialized form. A friend had heard Red Cloud talk when controlling me and readily recognized his powerful tones, as did I, who am a conscious medium, hearing all that is said by my guides. At this seance I received a lengthy penciled message, written by Claude, who acts as the guide at these seances. Minnehaha is the controlling spirit and cabinet worker. I wish to copy the message I received, but before doing so I would like to relate a fact or two. My mother's bitter opposition to Spiritualism, because of her religious beliefs, proved a source of great grief to each of us. I tried, by writing, to lead her to feel my own views were based on reason and facts, but my letters gave pain because I could not denounce knowledge. When I visited her, once a year, or less often, she forbade me to tell her of Spiritualism. Only occasionally she would lead up to the theme. When in her home I sought to not push it upon her, but was ever ready to defend this truth, even against the charge my beloved mother

tried to bring to bear. Enough, now for the proofs I have received of her changed views since passing out. Aside from what I had received, the first that another gave me to the effect that she came to me weeping bitterly. The next was the message, given to a medium, that the little I did tell her had proven so beneficial toward opening her eyes and reconciling her to not finding Jesus.

Now the message received June 25, 1896: "Darling daughter Allie—As I have spoken to you, and with pa am with you very often since I have awakened to the fact that there is no Christ to wait for so as to judge us, nor that I have any right to pass judgment upon the children of earth, and can now see my mistakes while in earth-life, regarding this grand liberal truth, I would like to impart to you the exact time when you will be in the field of this grand and good spiritual labor.* But we have no need, or way, for the system of counting dates corresponding to your calendar time. Life here is on too grand a scale to be measured by hours, years or centuries. Events and degrees of advancement as the occasion of entering a higher sphere, become points or corresponding dates in the history of each soul and mark special periods of unfoldment. In refer-

MURDER WILL OUT.

A DREAM AND ITS RESULTS.

About forty years ago a man had to visit Noble county, Ohio, to gather up a drove of horses and cattle for the Baltimore market. One evening, as it was growing dark, he left Whigsville to go to Sarahsville, four miles beyond. He was never seen again.

Twenty years later a young lady living near Whigsville had a dream. "It seemed to me," she said in relating it, "that I was in a place familiar to me, though, on account of the darkness, I could not distinguish any landmarks. Presently the lightning began to flash and the thunder to roar, and between the flashes I began to see where I was. I knew it was a portion of the road about a mile from Sarahsville, towards Whigsville. I was walking along, but at length I sat down, and something seemed to say, 'Wait and see what will happen.' I did so, and almost immediately I beheld a man, a stranger to me, riding up the hillside. He seemed in great haste. Then I saw another man emerge from the darkness of the fence corner opposite, and with a heavy club in his hands he ran up behind



ing (for your convenience) to your calendar time, we sometimes find it difficult to fix exact dates exact through an instrument whose sensitive organism is entirely adapted to that specialty; and then they sometimes fail in giving exact dates as we give them. The mind cannot always avail itself of its storehouse of treasures, but the jewels are all there, just the same, sometimes tarnished and incapable of emitting as given them by us.

"I do not forget any events, especially the ties of relationship and affections which adhere in heart's memory. The incidents interwoven are well fixed in the mind, but the time of their occurrence are more difficult to recall. A date is not an actual event, but simply a time-marking, an event which is looked upon as one eternal here.

"Pa is ever with you, and we all are doing our best to guide you aright in your earth career.

From your loving

(Claude.) Mother.

But this is too lengthy for further words.

*Perhaps this implies platform work—sometime.

Mark the story and send three or four numbers to one address. It may prove a doorway to lead some poor soul out of darkness to the light.

There is no Death.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jewelled crown
They shine forever more.

There is no death! The dust we tread
Shall change beneath the summer
showers
To golden grain or mellowed fruit
Or rainbow-tinted flowers.

The granite rocks disorganize,
And feed the hungry moss they bear;
The forest leaves drink daily life,
From out the viewless air.

There is no death! The leaves may fall,
And flowers may fade and pass away;
Where'er he sees a smile too bright,
Or heart too pure for taint and vice,
He bears it to that world of light,
To dwell in Paradise.

Born unto that undying life,
They leave us but to come again;
They only wait, through wintry hours,
The coming of the May.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away;
And then we call them "dead."

He leaves our hearts all desolate,
He plucks our fairest, sweetest, flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

The bird-like voice, whose joyous tones,
Made glad these scenes of sin and strife,
Slings now an everlasting song
Around the tree of life.
With joy we welcome them the same
Except their sin and pain.

And evernear us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

J. L. McCREERY.

DR. BUCHANAN'S BOOK.

In addition to his article on 11th page, Dr. J. R. Buchanan writes to us:

In offering my work at half price to secure its publication that object is accomplished, though the subscription hardly meets all the expenses. To relieve my embarrassment and secure the continuance of the work hereafter I need all possible co-operation. Wealth never assisted Christianity. I depend upon friends whose means are always limited. The world's reformers are always poor in on earth to the present day. Love, he this life, but rich in the life of eternity.

X RAYS.

Those in authority should never act without judgment, for their word is law, and others' errors become their errors.

Philosophy, not sermonizing, is what brings reflection to the mind.

Man sees God as soon as he realizes that nature is intelligent or that God is universal intelligence.

Too many mediums reject the gifts given them by nature to develop something foreign to their possibilities because some one else has it. Success is only to be found in making the best of those qualifications that are inborn.

IN SPIRIT.

"Now I can love thee truly.

For nothing comes between

The senses and the spirit.

The seen and the unseen."

—Lowell.

The soul of man is intellectual, incorporeal, impassible, immortal substance. The body dies by reason of the soul's departure from it. Being immortal, the soul is naturally capable of understanding and reasoning about these things.—St. Athanasius.

If you do not wish to part with your back numbers of The Light of Truth, send us the names of Spiritualists known to you, together with their addresses, and we will send them a sample copy.

Remall The Light of Truth.

To remall do not fail.

THE OCCULT.

SPIRITUALISM IN PARIS.

P. F. de Gourmay.

There is a reawakening of interest in Spiritualism among the excitement-loving Parisians—not the kind of "table-turning" which, in the early days of the second empire, invaded every household, from the humble home of the artisan to the palace of Napoleon III, but a more serious spirit of investigation. Spiritualism has invaded contemporary literature; it has crept upon the stage, timidly at first, boldly now, when we see the announcement of a play with the title "Spiritisme," by that old Spiritualist and master playwright, Victorien Sardou.

The press, that peculiar Parisian press, whose sole object, it would seem, is to throw ridicule on whatever it does not understand and will not investigate (it has worthy imitators in this country), laughed at honest mediums, made fun of the manifestations in "haunted houses," which have become quite numerous in the last year or two; ignorant young journalists spoke with disdainful superiority of the courageous avowals of men of science who, after much research and study certified to the reality of the phenomena; but below this shallow mockery one could read the question slowly creeping up to find lodgment in those empty heads: "What if there should be some truth in this?"

Some will still make lamentable efforts at being funny, but the greater number give accounts of spirit manifestations, soberly enough, while taking care to not commit themselves.

"Reminiscences" came a propos to give more weight to recent instances of spirit power. The Gaulois vouches for the following, which is ten years' old. The well-known writer, d'Ennery, learning that the actress, Madame Dugalde, was a Spiritualist and medium, asked her to hold a seance at his home. Some twelve or fifteen guests, all as ignorant and curious as their host, took seats around a heavy dining room table. Mr. d'Ennery was requested by the medium to invoke, mentally, a spirit of his choice; the spirit manifested by tipping the table and announced his willingness to answer d'Ennery's questions. That gentleman is given a square of cloth on which the letters of the alphabet are embroidered; he is told to guide a pencil lightly over the letters, when the right letter is touched the table will rap.

The name "Gambetta" is thus spelled letter by letter. D'Ennery is thoughtful; he had invoked the spirit of Gambetta.

An entire phrase is then spelled; the style, the thought are those of the famous French orator.

D'Ennery is not satisfied; he wants a test.

"Can you tell me of what we spoke the last we met in your office?"

"We spoke of popular theatricals."

"From whom is the letter I have in my pocket?"

"From myself."

All of which was true. D'Ennery was convinced, as Sardou had been long before; as Victor Hugo had been in his home of exile at Guernesey.

Now let us hear Monsieur Ernest Blum, one of the would-be funny men of the Paris press. After testifying in a jocular vein to the Spiritualist revival, "Spiritualism," he says, "having dethroned the bicycle, is again the fashionable fad." He proceeds as follows: "I should perhaps surprise Sardou, the genial president of the society of dramatic authors, were I to tell him I believed he had long since given up Spiritualism. It seems that he has done nothing of the kind."

"Spiritualism is, decidedly, even for superior intellects, a serious faith, an immutable belief."

"It has already been said that Victor Hugo carried that faith to the extreme of devotion. He had communicated it to his two sons, Charles and Victor, and to Auguste Vacquerie. The latter has even told me of a case he had witnessed and which gives one the cold shivers. It was at Guernesey, on a winter evening; they were holding a table seance; Charles Hugo was the medium. Suddenly he cried out:

"Ah, what a dreadful news! Madame de Girardin has just died—this very minute."

"They looked at one another terrified."

"Yes, it is her spirit, scarcely released, which tells me so."

"You will note that no news from France could have come. It was blowing a storm. There was at that time no submarine cable connecting the island with the continent. The mail was due the next day. It came. The news was true; Madame Girardin had died the day before, at the precise hour when Charles Hugo was informed of the event through the motions of the table."

One would think after reading this that Mr. Blum will conclude soberly. Here is how he does it:

"It goes without saying that it is not for a frail, ancient young man like me to discuss supernaturalism and the eternal enigma of the occult. Like a boulevardier (i. e., a frequenter of the cafes of the boulevards) who respects himself, I prefer to risk some facile and current jokes on this troubling mystery, rather than seek to penetrate it. Besides, even though I decided to penetrate it I don't know how I should go about it."

I wonder how those mockers and scoffers will feel when they leave their miserable bodies and have to face the "troubling mystery?"

And I wonder again which cuts the most ridiculous figure, the silly penny-a-liner who earns his living by mocking the dead, the mulish scientist who might as soon measure space with a footrule as attempt to bring the "known principles of science" to bear upon phenomena which are the result of laws he has never studied, or the "man-of-God" who sees the work of Satan in a soul-saving revelation which has done more to break the ranks of materialism and atheism than all the sermons preached in the last half century?

There may be more truth hidden in a novel than is paraded in a scientific or religious treatise. The voice of truth may be more far-reaching as it rings from the stage than when its muffled accents fall from the pulpit. Truth, like God, is everywhere, but they who have eyes but will not see, ears and will not hear, pass her by and heed her not.

A logging crew near Fisher, Mich., has deserted the camp at which it was started because the men claim the camp is haunted. The lumber jacks have been employed by R. Wolf & Co., of Marinette. They claim one of the buildings in the camp is infested with spirits, which every night rattle the dishes and stove left in the building. They say that as soon as dusk comes the things are thrown about, making a great din, keeping them awake all night. As soon as the door of the cabin opens the noise ceases, but articles are found scattered about everywhere. The men have shot into the camp with rifles, but without effect. Other men have heard of the trouble and refuse to go there, and as a result the camp is vacant and the property valueless to the owners.

Send three or four numbers of the story paper consecutively to one address. It will surely make him a subscriber.



MRS. A. H. LUTHER.

Mrs. Colby-Luther, as she is better known, is a veteran in the cause of truth. She never fails to interest an audience, whether they agree with her or not. Her candid, original manner of handling her subject makes her one of many who will never be forgotten.

CLAIRVOYANCE.

There are, properly speaking, two distinct and widely different phases of clairvoyance—the objective and the subjective. And each of those phases seem to be dependent for their existence and exercise upon certain developments of the brain, and influenced by conditions diametrically opposite to each other. Of these conditions we think it unwise to speak at present, preferring to leave their discussion until we treat of the philosophy of Spiritualism.

Objective clairvoyance is that phase of seeing when the mind perceives a substantiated and individualized thing, bounded by plane surfaces, straight lines and angles.

Subjective clairvoyance is a faculty of the mind which constructs an image from an impression, either internal or external, and employs symbols or figures as its representative—is, in short, the "eye of the mind." The one perceives, the other conceives.

Both these phases of clairvoyance are to be met with in the generality of people, and are not common to mediums and Spiritualists only; in fact, if there is any truth in the claims of Spiritualism, that all men are spiritual beings, it must follow that all possess, more or less, the qualities of their being independently of the external senses; and the great service which a knowledge of Spiritualism confers upon us is to afford means whereby our latent, but superior, qualities or senses are enabled to unfold their energies and develop their powers even when encumbered with all the limitations and imperfections of matter.

It is remarkable that in many cases both these phases of clairvoyance are found to reside in the same person for the time being. Hence we find that on certain occasions we receive from clairvoyants the most reliable communications, and at other times from the same clairvoyant we get nothing definite or satisfactory. And an examination of the attendant circumstances or conditions of each stated result reveals the fact that clairvoyants are more influenced by the sphere of the sitters than investigators seem to be aware of. It is, then, to the interest of all who seek to exercise this power of seeing, or who observe its exercise by another, to present well-intentioned and evenly-balanced minds with a desire to know the truth at all hazards.

Objective seeing is reliable, but subjective seeing, unless exercised by a

deeply intuitive mind, is liable to err, because it is more easy to interpret a symbol and thus impart an erroneous impression of the nature of the thing described, than to err in the description of a person or thing clearly perceived in substance and form. And if investigators into the revelations of clairvoyance would only remember that there are these two phases of the "seeing ability," and satisfy themselves which one is used by the clairvoyant, whether he is seeing with the actual organ of vision or with the mind's eye, they would be spared much of what appears to them as absurd and irregular, and realize that the manifestations of the spirit are regulated by laws as immutable in their range of operation as those which obtain in any system of created nature. We invite the attention of our readers to the following authority on the subject:

Dr. Dodd, in his work on the philosophy of clairvoyance, says: "The power of sight being in the mind, it is evident we never saw anything out of our eyes. Hence, we never saw a piece of matter, but only its shadow, the same as when you look into a mirror, it is not yourself, but your image that you see. Electricity is that substance which passes through all other substances. Air cannot pass through your cranium, nor through these walls, nor metallic substances. But as all these have countless pores, electricity can pass through them. Now, if our nervous system could be charged with the nervo-vital fluid, so as to render the brain positive, and thus bring it into an exact equilibrium or balance with external electricity, then we should be clairvoyant, because the nervous system being duly charged and even surcharged, the great quantity of this fluid passing in right lines from the mind, as a common center, and in every direction through the pores of the skull renders it transparent. Uniting with external electricity, which passes through these walls and all substances, which are also transparent, the image of the whole universe, as it were, in this transparent form, is thrown upon the mind, and is there seen, and seen, too, independent of the retina. On this principle, the whole of those objects which are opaque to natural vision, are rendered transparent to the clairvoyant, and he sees through walls in succession, and takes cognizance of their relative distances, on the same principle that we in a wakeful state could look through said walls if they were thin transparent glass.—The Spiritual Pioneer.

MENTAL POISONING.

Countess Wachtmeister, an ardent Theosophist and inspired lecturer, says that all diseases of the body have their rise in the mind, in that evil or vicious thoughts cause discord in the astral body. Being opposed to this the astral throws off these ugly thoughts in the form of gasses and emanations which poison the body of flesh—its organs, tissue and blood. This is a conclusion or discovery attained by other cults and sciences for some time, and when an inspiration becomes general it is apt to be true.

It is not often that we commend in these columns anything of a medicinal character, but the reports that we hear of the efficacy of the remedy called "5 Drops" are so unusual that we can not resist the impulse to give it special mention in this issue. For the diseases mentioned in the advertisement which appears on page 12, this remedy seems to have jumped into popular favor with a single bound, and its success is deserved, for it has performed some remarkable cures. "5 Drops" is manufactured by the Swanson Rheumatic Cure Company, 167 Dearborn street, Chicago, and the company has the highest reputation for honesty in all business transactions.

"King|Rob

The sublime s Henry Wadswor "Tales of the clearly shows l the philosophy Spiritualism in uplifting portr city. The follo pretation of tl afford the rea pilled, will pos teries.

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"King Robert of Sicily."

The sublime and spiritualistic poet, Henry Wadsworth Longfellow, in his "Tales of the Wayside Inn," most clearly shows his wide knowledge of the philosophy and phenomena of Spiritualism in his graphic and soul-lifting portrayal of a legend of Sicily. The following review and interpretation of this beautiful legend will afford the reader a key, which, if applied, will possibly unlock all its mysteries.

The scene is the "Wayside Inn," and the autumn wind is howling around the building; the night is of inky blackness and the travelers close around the fire and pass the time in story-telling. The Spanish Jew has just told the "Legend of Rabbi Ben Levi," and the company were as still as death, when the Theologian remarked:—

No wonder that a kind of spell
Upon each silent listener fell.
The solemn manner and the words
Have touched the deep, mysterious chords,
That vibrate in each human breast
Alike, but not alike confessed.
The spiritual world seemed near;
And close above us, full of fear,
Its awful adumbration passed,
A luminous shadow, vague and vast.
One almost feared to look, lest there,
Embodied from the impalpable air,
We might behold the Angel stand,
Holding the sword in his right hand.

Then the Sicilian told his story, a legend of Sicily, by which it is evident that King Robert was a materialistic and worldly man, possessing great personal pride and contempt for the angelic world. It was St. John's Eve, and the monarch was seated proudly in state, when, evidently for the first time, the refrain of the Magnificat struck him as having within its sublime depths a hidden meaning, and a feeling of unrest stole over him, so, turning to his learned clerk, he asked the meaning of these disquieting Latin words. The clerk told him that the words meant that God had the power to put down the most mighty of earth, and to raise up the most humble. The king, in a suppressed rage, defies the power of heaven, earth or hell to take from him his throne. The Spirit World accepts the challenge, for no sooner are the words spoken than King Robert feels a deep sleep stealing over him, and he is

Lulled by the chant, monotonous and deep.

When he awoke he found himself alone in the church almost in total darkness, and in rags. He breaks out of the church and rushes to the palace, where he finds another king, his very self "in feature, form and height," and wearing "his robes, his crown, his signet ring." After a moment of blank astonishment King Robert denounces the angel as an impostor. But he is only laughed at by the nobles, who think that he is a madman; and the angel gives him the title of King Jester. And—

Deaf to King Robert's threats, and cries,
and prayers,
They thrust him from the hall and down
the stairs;
A group of tittering pages ran before,
And as they opened wide the folding door,
His heart failed, for he heard, with strange
alarms,
The bolsters laughter of the men-at-arms,
And all the vaulted chambers roar and ring
With the mock plaudits of "Long live the
King!"

The question is, how did the spirits accomplish this phenomenon? The evidence shows that the king was made invisible, and we know this is quite simple by mesmerizing those near, or by forming around the king an apparently transparent veil. Then the angel simply materializes in the form of the king, and, after the services, leaves the church attended by King Robert's retinue for the palace. On his arrival he proceeds to the banqueting room, sits in the chair of state, and when the nobles have partaken of the feast and are filled with wine and in a rollicking frame of mind, he wills him to awaken

from his state of lethargy in the church knowing full well that all is prepared for his public denouncement. King Robert's lesson then commenced.

For three long years was King Robert forced to act the part of King's Jester and to be the laughing stock of the populace. Still his wounded pride was unsubdued, until after one Easter Sunday, when—

He heard the Angelus from convent towers,
As if the better world conversed with ours.

King Robert, at last, through tribulation, heard the spirit voice and was conscience-stricken. The angel said: "Art thou the king?" He humbly replied:—

Thou knowest best!
My sins as scarlet are; let me go hence,
And to some cloister's school of penitence,
Across those stones that pave the way to
heaven,
Walk barefoot, till my guilty soul is
shriven.

The angel smiled and said that now he was indeed worthy of the crown—and disappeared.

King Robert looked up and found himself alone, but attired as in days of old, again clothed in his kingly robes, and in truth, now truly a king.

And when his courtiers came they found him there
Kneeling upon the floor, absorbed in silent
prayer.

The question is: What was the object of the spirit? The answer is: To teach one of the greatest of life's lessons—submission to God.

—J. HARRY BUNN in Two Worlds.

MENTAL SCIENCE.

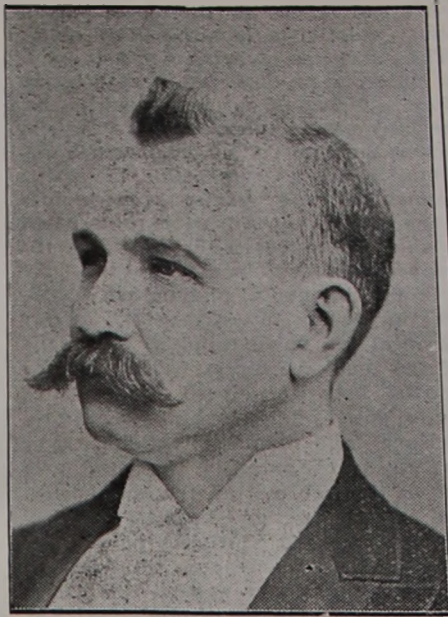
The fundamental principle of mental science is that all is mind, or intelligence, and we are as we believe ourselves to be. There is no dead matter, only change. A grain of sand may reach the brain of man through evolution. The atom is a world in miniature. The law of attraction holds atoms together. There is no God or supernatural power outside this law of attraction. The Universe is a magnet; so are our bodies. There are three links in the human system—digestive, sex and brain—but still the body is all brain. Body and brain cannot be separated. The finer phases of mind may have no use for the word spirit; they be called spirit, but mental science word thought is better. Our bodies are our only possessions, and we should make every effort to strengthen and refine them, thereby making them more powerful.

Man is the atom on its road to endless progress. Man's brain is refining more and more, and his aspirations are becoming more noble. If we have a low type of body we will have a low type of thought. The converse of this is also true. Beautiful thoughts will make beautiful faces and characters, because body and mind are one.

An atom is the seed germ of all possibilities, and each atom is a perfect magnet. There is but one law and one recognition of that law. That which we recognize as good belongs to us. We have nothing to fear. Man is master if he only dares. Every failure is necessary to success. Brute rule should have no power over us. The ideal, or our highest convictions of right, will hold us to the positive pole of our being.

Everything is a recognition of the law, and recognition is organization. "God" simply means law. We can organize these bodies sufficiently to overcome every obstacle and bring out all we desire in this life. Our duty is to concentrate our thoughts and recreate our bodies. We are as we think. Concentration is life and diffusiveness is death. In the effort of concentration new ideas are born or brought out and individualized. Our bodies are our workshops and we are indestructible if we only realize it.—I. B.

Send your old numbers on a mission-ary tour.



EDGAR W. EMERSON.

Mr. Emerson has been frequently pronounced the greatest test medium of the age. There is no doubt that his psychism is marvellous and through which many have been converted to Spiritualism. He has occupied nearly every rostrum in the land at one time or another. His home is in Manchester, N. H.

THE SIXTH SENSE.

Dr. Cassius Macdonald, while lecturing on the "New Psychology," in Dunkirk, N. Y., was interviewed by a reporter and touching upon psychical matters Mr. Macdonald said:

"I have always had a consciousness, dim and uncertain at first, within me, that the objective world was not all. That the universe our five senses cognize is but an effect, and I have been consumed by a mighty desire to know the cause, to investigate the esoteric. For a long time many things forbade it. In the first place the impression was vague, pre-natal influence, environment, all worked against me. But the impression was there and only awaited opportunity and proper environment to unfold into a master desire that in the end was destined to dominate my whole being. The ancients have a saying that 'if you desire anything with sufficient fervor, that very desire, in spite of all opposing obstacles, will work out its own fruition.' This is true and I have proved it. My studies at the hospital in Nancy, and the Salpetriere hospital in Paris, where hypnotism is the science taught and its clinics the Mecca of many students, convinced me that, though the opportunities there for the study of the intricate attributes of subjective mind and soul when partially aroused to activity by the abeyance of the objective senses when in hypnosis, yet one essential was lacking. I mean the environment was wrong, the observations were too much from a purely material standpoint. I persisted, however, for nearly three years and then determined to go to India, the country where the study of mind was indigenous, and in that propitious clime learn all that one incarnation could teach. I accordingly arrived in Bombay after a short time spent in Ceylon, and at last felt that my earnest desire would be gratified. I found, however, that I had brought with me a cargo of preconceived ideas that I had to quickly rid myself of. For instance, I had thought that every second man I would meet would be a fakir. Not so. When I asked about the fakirs I was told that they very seldom come down into the large cities but were principally confined to the hill country. Again I found that while in my own country the name 'fakir' was one either of derision or contempt, yet in India it is one of

honor. It is a title of the initiates and one which men strive and serve long years to gain, and having gained, wear proudly. I journeyed on up country and in time found the fakirs and witnessed their marvelous performances. Now I am not going to tire you with a repetition of these wonders. You have read and reread them. They are as well authenticated as any fact in the so-called natural sciences, and to me they are true. I have seen a tree grow from seed to umbrageous beauty in a few seconds and then disappear—I have seen a rope thrown into the air and remain there as though hooked to an invisible support, and I have seen a boy climb that rope, higher and higher, hand over hand, until he disappeared in the ether and—he may be climbing yet, for to me he never came back. I don't know how to account for it and like marvels. It may be that those men, 'Yogis' and 'Rishis,' possess the power of hypnotizing a number of people at once. I do not know. I only know that the accomplishment of the acts is apparently as real as any act of our daily lives. Small wonder when we take into account the wonderful environment. Remember thoughts are things. They are substance and their aggregation forms an atmosphere. Now think, the thinkers of India have been generating that atmosphere for thousands upon thousands of years; when we think of these things the wonder would be not that they appear real but that it would be possible they should have any other appearance.

It would take too long to detail to you the philosophy evolved from my researches. It will suffice to say that today and now new discoveries in natural science are verifying most of my conclusions. The different ethers, the Indian name for which is "Tatvas," through and by which our five senses act, are acknowledged by science today as a fact and a discovery. India knew it five thousand years ago. It knows also that in reality there are seven senses into a consciousness of which we must evolve, and that now, in the beginning of another occult cycle—everything is cycles and vibration—we are already developing that sixth sense and in time must evolve the seventh or "pure spirit." Man has seven aspects, the occults teach—we have only evolved five. This "proper breathing" is a wonderful fact that makes for health. Very few know that they seldom breathe through more than one nostril at a time. Try it. These things are all simple and very natural when you know and recognize them as facts and use them for your own good. But I must stop. I will only say that all forces of nature are for man's use and benefit as fast as he will recognize them and help himself. What I teach, and I consider it the grandest and truest teaching, for I have verified it, is the development of our inner forces so that they may be useful for mutual good and help. Husband for wife, wife for husband, mother for child and child for parents. Keep your motive and desire pure and all good things are possible of attainment."

On the Cushman farm near the village of Palmyra, Wis., there is a haunted house. The present tenants, John Higgins and family, have vacated because of the unearthly sounds and sights on the premises, one of the most grewsome of which is said to be a woman in black, who raps at the front door, and when the door is opened vanishes in thin air.

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"FOR THIS ARE WE DOCTORS."

Dr. Edgar Berillon, editor of The Hypnotism Review, in an interview with a reporter of the Paris Gaulois, ridicules the idea that Spiritism is a science. He says:

"There can be no science except that which gives light even to the dullest minds. For that reason Spiritism can never enter the domain of science. We must seek the explanation of the phenomena in material relations clearly determined, without the invocation of any strange or supernatural element for the explanation of the apparent irregularity that these phenomena spontaneously present. The phenomena are the result of the auto-hypnotism of the mediums and the persons present. It should be remembered that the replies made by the so-called spirits always correspond with the condition of mind of the person who asks the question.

"Let me give you one example: A very pious lady called up the spirit of Paul Bert. The table replied that he was in hell, and that he regretted extremely his wicked work on earth. A short time afterward I myself called up another spirit, who was a republican. I requested him to repeat the lady's question to the spirit of Paul Bert. He did so, and Bert's reply was that he was very happy and that he was delighted with the duties that he performed.

"Now let any man at one of these meetings invoke the spirit of Charlemagne, and ask him how old he was when he died. If nobody in the assembly knows the age Charlemagne can't reply; the most that he can say is that he has forgotten his age. That is sufficient to enable one to judge of Spiritism."

According to Dr. Berillon's own words, he is a shade duller than "the dullest minds," for Spiritism is broad enough to reach any man of common intelligence, and at the same interesting enough to make it worth while accepting by such men as Camille Flammarion, one of the greatest living astronomers, and a Parisian like Dr. Berillon. Furthermore, by such men as A. R. Wallace, one of the foremost living naturalists; William Crookes, inventor of the Crookes tubes; C. F. Varley, F. R. S., electrician; Professors Oliver Lodge, I. H. Fichte, Elliott Coues, Lord Brougham, Baron C. du Prel, Astronomer Schiaparelli of Italy, Florence Marryatt, authoress, Queen Victoria, Lady Henry Somerset, and a hundred others of note.

That part of the mental phenomena are the result of auto-hypnotism no experienced Spiritualist denies, but it constitutes a very small part compared to that which is purely spiritual, and is judged accordingly. That the replies correspond with the mental development of the medium, so far as language is concerned, is true, but not so far as the facts conveyed are concerned. Dr. Berillon may have been unfortunate enough to meet with but partially developed mediums, or only with table-tipping mediums, the weakest part of the spiritual phenomena,

and which can be easily controlled by skeptical minds for their own effects. But skepticism is not truth-seeking. The subtleties of spirit communion is a matter to be observed or studied before entering on an investigation, especially when experimenting with conscious mediums. The unconscious medium is not so susceptible to mortal influences, and spirits consequently have better control to express their wishes or desires, and those are the proper ones for a skeptic to test.

So far the mental phenomena. Now, let the doctor investigate the purely physical, as spirit-rapping, levitating of the medium, direct writing of the spirits between closed and sealed slates, spirit photographing, astral projections and materializations, type writing, transfiguration, the passing of matter through matter, trumpet speaking, and healing, and then let him say whether or not Spiritism belongs in the domain of science. Or does he consider the above-named celebrities too dull to be worthy of credence? But doctors will be doctors.

RELIGION NOT THE CAUSE OF INSANITY.

A farmer in Voluntown, Conn., endeavored to kill his son with an ax because, as he alleges, the spirits told him to do so, and on account of which fact a number of opponents of Spiritualism are ready to have it legislated out of existence.

But it is the old story of seeing the mote and not the beam. If Spiritualism has made this man crazy, then Christianity has made thousands crazy, for the asylums are full of men and women booked as religiously insane, while but a tenth per cent. of them belong to the Spiritualistic faith. It is neither Spiritualism nor Christianity which thus affects any one. When religion manifests in the ravings of a demented person it is simply because that was the uppermost thought at the time of his mental decline. The elements of insanity were inherent before he accepted religion, and insanity per se is an effect of discord or rupture in the connecting link between spirit and body—often inherited, sometimes generated in the pre-natal stage, and not infrequently the after effects of youthful folly or immorality, prejudice or pride, viciousness or extreme selfishness, conceit or arrogance.

Now, repentance, the want of spiritual comfort or sympathy, often bring such men to the church or to Spiritualism. The effect of a purer psychical atmosphere or aura, with which they come in contact under the circumstances, is detrimental to such—the conflict of the impure with the pure creating a disturbance between the physical and spiritual, which results in a species of madness. It is, therefore, not the religion which is at fault, but the man in not being prepared to receive it. It is like throwing cold water on a hot stove. And yet none but ignorance is to blame—a lack of knowledge in psychical science. All cases of dementia could be accounted for, if not prevented, if man knew more of the spiritual; and the aphorism, "Fools rush in where angels fear to tread," would find another interpretation—probably a scientific one.

SECRETARIES

Of Spiritualist societies are requested to send us their names and addresses, as well as the names of the societies they represent.

We are constantly receiving requests from all parts for the above, and it is our desire to oblige when we can.

Wealth was originally intended to aid those born under conditions prepared by spiritual minded parents. But human selfishness has taken the cue and perverted it, thus making an abnormal moneyed aristocracy.—In Higher Realms.

THOUGHTS—HOW WE THINK.

Thought is an effect not a cause per se. It may become cause to another effect, as in design prior to creating, but as construction itself it is an effect.

Intelligence is a principle of nature—a life principle just as growth is, or that which induces growth—a law of being. It permeates universal space as it does the planet, the plant, the animal and man, but only in the latter does it become self-conscious again—though being so as a whole considered, and from which we obtain our God idea. Nature is simply intelligent or conscious, and that enables man to be conscious.

Now, this conscious principle is dissociated with nature as an individuality, yet associated with it as a child is to its parent, being of the same substance, though differentiated in character on account of the material with which it is connected or in which it is implanted.

Man is born in a body of matter as the tree is born in the soil, only that man carries his ground plot or garden with him, while the garden supports or carries the tree. The soul is the man, not the body. The soul is intelligent or conscious, not the brain. The soul must act on the brain cells to produce thought—intelligence individualized or formulated to suit the demands or needs—moulded to express the soul's wishes, desires or tastes.

Thought is thus an effect or effects, as the case may be, of good or bad quality, according to the soul's impulse or free will, and types or forms of one universal conscious principle as the various moulds or casts of these words are of one metal—lead. The brain is the mould, which receives the impulse as a whole; the cells the key board which attune the wish or desire in accord with the soul's impulse—the real cause of the thought to be—the whole having previously cultivated, developed or shaped (arranged) to express these thoughts in a certain language or languages, according to brain capacity for using it and inherent force of soul (energy) to act.

The more soul force or energy, therefore, the more power of creating thought or thoughts. But the power alone is not sufficient. The brain must also be in good order and that can only be perfect when blood and nerves are in health—not vitiated by evil impulses or disturbed by intemperate habits.

Thoughts are generally regarded as intelligence pure and simple, but they are not. They are clothed in magnetism, or they could not be sensed by others, as proven in telepathy or mind reading. And that they have quality is proven by their good and bad effects on the sensitive or those susceptible to their action or vibration. Intelligence pure and simple is omniscience, and we would not suppose any ill effects possible from that source; but coming from a human being, who controls it, it is not only possible, but a fact well known—giving another reason for believing it adulterated with matter, and, in a measure, controlled by it, and not controlling matter as it does in extenso or as divine energy.

It is well known that the aim of human life is to control its lower or material selfhood—for mind to control matter, as it is termed. This already hints that intelligence in man is not free or empowered to act independent of matter, but in conjunction with it, which gives thought the appearance of being an effect, as intuitively spoken by all who use the quotation "thoughts are things," when cautioning against their use for evil, or censuring when subjected to unpleasantness.

Thus thoughts are creations, and as such are effects of man's own moulding, and which act or react for good or evil, according to the ingredients infused into them. Let them, therefore, be good and pure on all occasions,

SPIRIT AND MATTER.

"God's law is spiritual; it is a transcript of the divine nature; it is given by the Holy Ghost and extends its authority to every power and act of the soul, and chiefly requires duties of a spiritual nature."—Rom. vii, 14.

In the early days of Christianity but few comprehended the spirit of such an expression. Those who believed or accepted it on the dictum of an exhorter or teacher were not reasoners, but simply men and women who felt the need of spiritual comfort, and in their eagerness to imbibe anything to feed a hungry soul obtained a sort of intuitive comprehension of it, though unable to give it as they received it. Nor did all teachers of the spiritual understand its true meaning. But being more or less learned or educated they had a superior mentality over their followers, and thus enabled to teach or obtain a hearing, with more or less power to impress for a spiritual or soul effect, even if they could not give it logical interpretation. It was simply a matter of superior mentality controlling the inferior. But there were teachers among the teachers—men who took a deeper interest in their studies than the ordinary, and due largely to their superior intuitive and mental powers combined. It was natural to give such a higher consideration and consequent elevation among their kind. But it led to power instead of universal enlightenment, as should have been the result. Human nature is weak, and in its exaltation lowers its spiritual vibration for continued learning. Whatever has been learned, however, is not lost, only that it shuts off inspiration, and leads the exalted one to believe that he has received the highest that is to be had, and, being in duty bound to instruct, he expands on what he knows, finally running into sophistries and theories, and these becoming set repetitions they are collated and converted into dogmas. Theology is the outcome of the latter, and the Bible is interpreted from this standpoint. But among the theologians again are men who swing above the average and give the world a higher interpretation, and strange to say, these interpretations meet those given by Spiritualism or its inspired teachers—an indication that the world has outgrown dogmatic teaching and is once more receiving inspiration pure and simple. Under these conditions we are also beginning to understand the Bible in its true sense, and instead of having to content ourselves with a theological definition of a text as the above, we obtain a scientific one. God's law is spiritual," etc., we now understand as force or spirit, per se, acting on matter—spirit being intelligent in esse, proven by its effects—man—which could not be intelligent or conscious if the source were not. That man is a composition of both spirit and matter needs no argument or proof. Through man, therefore, we have proof of a spirit entity—a universal conscious principle, which we call God; and as it is in man it naturally "extends its authority to every power and act of the soul." That man's duties are therefore of a spiritual nature is self-evident. In fact he suffers if he does the contrary. The God-in-man must be Godlike or take the consequences. And whether we call this divine principle nature, Holy Ghost or law is indifferent. It is all one—life or consciousness in the absolute in which is embraced the laws that govern matter.

FOREIGN SUBSCRIPTIONS.

The Light of Truth is \$1.52 to England and other places where the postage on papers is one cent each. To Australia and India it is \$2.54.

Suffering in the mortal is the material that makes heaven.—In Higher Realms.

PRIDE.

Pride is the bane of human happiness; for it is, next to intemperance, the cause of poverty in the world, and is largely the cause of intemperance, for many who carry this unspiritual emotion under their physical covering drink to still the suffering it produces. Few of the prosperous are proud in the sense here touched upon—either intuitively knowing that it will impoverish them, or are prosperous by virtue of their lack of pride—for pride is cultured prejudice, something from which everybody shrinks when sensing it in their fellow beings, thus dis severing all relationship with them in every possible way, and leaving them to their fate. And no man can live without the aid of his fellow men; we are all dependent on one another for existence. Even the rich can not thrive under the disfavor of their fellow mortals. Sickness or mental perturbation is the inevitable result, and blunders, losses, family troubles, disorder and demoralization follow. Poverty has been the final ending of many a proud soul. Why this is has been often asked, while the fact of it being so is never doubted. Material scientists would say it is cause and effect, and give as the reason what has been herein mentioned—that the proud and haughty repel, and that we are all dependent upon one another for existence. But the spiritual scientist sees more than this. He sees that haughtiness is an evil that reacts on the body as does lust or intemperance, and robs man of his finer forces which attract and comfort people, leaving only a debilitating condition behind, which acts like a thief on the finer sensibilities of modest or kind-hearted men, thus repelling them and frightening those who are not so keenly attuned. Pride is selfishness, for it originates in extreme self-love—demanding deference without extending it; soliciting recognition on imaginary or false principles; pleading for sympathy due others—living on inherited or past glories; cultivating conceit in place of morality or the mind—all throwing out an influence that is disintegrating in the extreme and results in effects compatible with the law or cause beneath the surface—under the physical covering, and in or around the heart or solar plexus. True pride is dignity (not presumption), grace (not affectation), ease of carriage (not ostentation), high-mindedness (not self-sufficiency), humility (not self-righteousness), gentility (not harshness), firmness (not arrogance or boastfulness), meekness or amiability (not coarseness or unnatural vigor and disturbance generally). Such pride is an effect of moral training, self-study or inheritance. It is a soul qualification and does not manifest through material agencies, as by ostentation, display or seeking praise. It simply lives as a law, holding the balance of spiritual power within—a guide retaining the equilibrium of force over matter, and never rises above a whisper when censuring, or only sorrowing when being censured—often pitying the censurer when exerting himself beyond the ordinary. In a word, it is love. True pride is manhood, dignity, love, and with this trinity as a substitute for that commonly called pride or cultured prejudice, prosperity awaits every one—it being that condition which is in accord with spiritual nature.

Sensitiveness is a curse when accompanied by ignorance of its purport, but becomes a blessing when rightly understood, and self brought into harmony with good influences to the exclusion of bad ones.—In Higher Realms.

Let others see your Light of Truth.

RABBI SAMUEL WEIL.

Greatly perplexed by the modern scientific attitude toward the miracles of the Bible, Mr. Weil read both sides of the question, studied Darwin and Spencer and read the controversies on the subject. In 1874 A. R. Wallace's "Defense of Spiritualism" against W. B. Carpenter appeared, which impressed him somewhat. Witnessing some mesmeric phenomena disposed him yet more favorably toward occult studies. In 1887 a Mrs. Nickless, medium, gave him and others in Bradford convincing tests in Spiritualism. He then subscribed for a Spiritualistic weekly paper and in August, 1888, at Cassadaga obtained conclusive proofs of the truth of Spiritualism through independent slate-writing through the mediumship of the Bangs sisters and Mr. Keeler. He then read the works of Mr. A. J. Davis, Dr. Peebles, Epes Sargent and others, and pre-eminently the discourses and books of Mrs. Cora L. V. Richmond. He subsequently himself developed as an inspirational writer and speaker, while his wife and four daughters also became mediums. He thus studied the various phenomena and tried to deduce the laws, the ethics and philosophy of Spiritualism. The Bible was now intelligible to him, as all sacred books of the East are in the light of Spiritualism.

To help other perplexed minds he finally wrote and published in 1893 (Arena Publishing company, Boston), "The Religion of the Future," and has since given up the Jewish pulpit and devoted his whole energy to the dissemination of Spiritualism, lecturing for the Free Religious association of Bradford, Pa. He was requested to write abstracts for the press and since December, 1895, these appear weekly in the Sunday Post. Some weeks ago the Free Religious association was transformed into the First Spiritualist church of Bradford, and thus he continues teaching Spiritualism through speaking and through the press. He was born in Germany in 1836.

Mr. Weil officiated as rabbi in Washington, D. C., from 1859 to 1866; Jackson, Mich., 1866 to 1871; Pittsburg, Pa., 1871 to 1873; Columbus, O., 1873 to 1876; Denver, Colo., 1876 to 1878; Oil City, Pa., 1878 to 1881, and Bradford, Pa., 1881 to 1895. Since Feb. 1, 1895, he has labored for the cause of Spiritualism exclusively. His photograph graces our first page today.

THE IMPULSE OF AN HONEST SOUL.

The following characteristic expressions would prove the identity of the man, whether mortal or spirit, or whether the name were given or not. But as we have his signature for it we give it to our readers as received:

The Light of Truth is a fine paper, with much sound and interesting reading. Those articles by Professor Loveland are worth a year's subscription, and others may be as valuable in their way. You have a very valuable corps of contributors, besides some very strong editorials. I rejoice in the success of all our spiritual publications, and at every sign of improvement in quality scientific and literary growth, and soundly, honest dealings with all questions and all experiences, our opponents as well as our friends. We cannot afford (if there were no other reason) to misrepresent or undervalue any church or class who oppose our views. Prejudice always dictates from the throne of ignorance or passion. Partisan feeling always leads to unjust extremes and narrows the vision of its devotees. All-sided truth is the one ideal of many and womanly character. Broad views of life beget charity, generosity, toleration, self-poise and strength of character. Narrow views dwarf and devitalize those who cultivate them. Party strife and sectarian

wars always cramp the intellect and dull moral sense.

Spiritualism should be the representative type of the best religion, the most exalted morality and the most exhaustive and reliable science, and its literature of the highest representative character.

LYMAN C. HOWE.

CONCERNING THAT CINCINNATI PAPER.

During the past month a number of our subscribers have sent us a circular announcing the advent of a new spiritual paper in Cincinnati, and asking information concerning the same. Others have gone so far as to ask us to send them a sample copy of it, seemingly under the impression that this company is publishing it or is connected with it in some way. How these gentlemen have been able to reach so many of our subscribers without having received a copy of our subscription list from us direct is a mystery we cannot account for. But this is of no consequence now. Only we wish it understood that we are in no way connected with any other enterprise of that sort outside of Columbus, and know nothing of this new paper. We do not question the right of others going into the field of journalism, whatever the object or aim, but we do not wish the friends to be in error concerning such a project, believing that we are feeling our way on another tack or line of operation. The Light of Truth stands on its own merits, to sink or swim, and if indications warrant, it will swim; for since our removal to Columbus we have lost hardly a score of old subscribers, though being able to record nearly a thousand new ones. With such prospects in view we do not need an assistant foreign to the policy we are now pursuing.

Since writing the above the paper referred to has reached us for exchange. It may be known as The Spiritual Advocate; looks bright, and deserves success considering the efforts put on it.

THE OBJECTS OF THEOSOPHY.

In a lecture on this subject Professor J. Mackenzie recently said to a Spokane (Wash.) audience:

"The belief in the essential brotherhood of man is based not only upon the findings of modern science that all races of mankind spring from a common stock, but upon the far higher truth that all men are united through the universal supreme spirit Atma-Buddhi. This universal spirit is common to all men. In Theosophy the Atma-Buddhi are the sixth and seventh principles. The fifth principle, the ego, the thinker, the manus, is the principle of individuality, but the Atma-Buddhi is the universal spirit from which all individual egos have their source. The four lower principles belong to the lower body, and perish at death. The ego alone lives and reincarnates. The moral teachings of Theosophy are conveyed principally in the great truths the law of Karma and the doctrine of reincarnation. These two doctrines are what the western world stands in need of today from an ethical standpoint. When men thoroughly believe that what they sow that shall they also reap, and that they can not by any possibility avoid the consequences of their wrongdoing, they will so guide their acts that these consequences will give them the greatest possible happiness. The law of reincarnation will bring us back to earth just so long as the law of Karma necessitates our return. According to the law of Karma there can be no such thing as vicarious atonement, or the forgiveness of sins."

The hell of spirits is suffering for the want of that which they once abused.—In Higher Realms.



NEW YORK, January 3d, 1897.
TO EDITOR AND READERS:—I have discovered a reliable CURE for CONSUMPTION and all Bronchial, Throat, Chest and Lung Troubles, Catarrh, General Weakness, Loss of Flesh and all Conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its Power to Cure, I will send to anyone afflicted, THREE BOTTLES FREE of my Newly Discovered Remedies, upon receipt of Express and Post-office address. Always sincerely yours,
98 Pine St., New York. T. A. SLOCUM, M.C.
When writing the Editor, please mention this paper.

THOUGHT PHOTOGRAPHY.

The most important recent psychical discovery is that of Dr. H. Boraduc, who by a series of experiments has succeeded in obtaining the photography of thoughts on sensitive plates. Psychic photography of this nature is of the greatest value, as it opens an altogether new field of research. It is an attempt to prove the presence in living man of super-physical elements, and we have to thank Mr. Boraduc for his serious systematic attempts along the lines of physical experiments to throw light upon the psychic constitution of man.

Dr. Boraduc's thought photographs revealed some characteristics of thought-forms, a number of which we give below:

- (1). Color blue, representation of the thought-form seen rising from a congregation in church.
- (2). Light blue, a thought of pure devotion offered to one worshipped by the thinker, a thought of self-surrender and sacrifice.
- (3). A five-pointed star, radiating yellow rays, is a thought directed toward the Logos, a devotional aspiration to be in harmony with the cosmic as an expression of his nature.
- (4). A dull red, flashing from a cloudy brown. This form darted out from the aura of a rough, half-drunken man in East London as he raised his hand to strike a woman down.
- (5). Vermilion at a point proceeding from a lighter base. This is a thought of steady anger, intensely longing for vengeance sustained for years and directed against a person who had injured the thinker.
- (6). Predominantly red, but with it are rays of a bright yellow. This represents an angry thought of an explosive kind, mixed with elements of mentality which render it far more dangerous than if it had been purely passionate.
- (7). Rose, varying in intensity, but without any definite object. This represents the outflow of affection, not directed toward a specific object.
- (8). This, which is also rose color, represents a thought which is loving but somewhat self-seeking, wishing to draw to itself and hold. It has a browner tinge than No. 7.
- (9). Green, represents jealousy, which comes rolling out suffusing the whole aura.
- (10). Bright yellow, shading off to pale lemon color at the edges. This is the most common form of thought, for the great majority of people when thinking send out just such clouds as this.
- (11). The outline of deep rose color, with a lighter interior, represents the thought-form of a very clear and definite love directed toward a specific object.
- (12). Bright yellow, verging upon orange. A characteristic form; strong ambitious thought taken from the aura of a man of keen intellect and noble character, who was possessed by a worthy ambition to wield power for public good.

Intuition comes unbidden and in the language of nature.—In Higher Realms.

The Psychic World;

OR,

Experiences After Death of the Human Body.

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

Chapter IV.

A NEW ACQUAINTANCE

I was but fairly started—going southward—before I reached the end of the village, looking down a decline which afforded a beautiful sight. The first sign of dawn was manifest. I hailed it with delight, for a new day always awakens new hopes in human hearts, and the thought of this affected me joyfully. Not that night inconvenienced me, for it was light wherever I went—at least within ten or fifteen feet of me—an effect of my own aura or magnetic rays—and almost everything that had life or was fashioned by the hand of man was more or less illuminated—even the grass in motion emitting a light which reminds one of the phosphorescent glow on the crest of the ocean's wave.

But many spirits complain of darkness nevertheless. This is due to the misty aura that surrounds them—an effect of a too materialistic earth life—which imbeds the soul in a mansion through which no sunshine penetrates. It is to the spirit as to the mortal in that state. "He looks through a glass darkly." Not figuratively, but absolutely; and when troubled with regrets in the bargain, he thinks himself in a little hell after the orthodox pattern or worse; for there is no sundering so deep as that of remorse. It makes the spirit believe that this world is a vale of tears which naught but love can dry, and his whole being is stirred to help somebody. It is thus he becomes a ministering spirit to get rid of his own trials and suffering.

While thus musing and enjoying the sunrise an hour passed, during which the usual rural morning scenes enacted themselves, so often described in novels but seldom read, and thus I omit them. Something more important was awaiting me. The latter I sensed intuitively. Intuition is prophecy or divination. You see what is coming or what it is, though distant. Apollonius' vision while lecturing at Ephesus was such an effect. He was naturally concerned about the fate of a certain Roman tyrant. His soul was receptive to the truth as soon as born, and the fact mirrored itself in the seer's soul at that instant. But to be the recipient of such visions the soul mirror must be clear and not clouded by a dusky aura.

I saw before me, as in a vision, a young man of about twenty-five approaching. He had his mind bent on this particular spot. I also noted that he carried artist's materials.

About ten minutes later he hove in sight, and shortly after that was by my side, making preparations for sketching.

I took an interest in him at once and felt a congeniality I had never yet experienced for a mortal. I began to think that I had been specially led here to meet him, or he sent here to meet me. I also felt that we were going to be companions—prophetic impressions, I suppose.

Before many minutes, however, he was busily engaged sketching, and I as busily watching.



For half an hour my friend got along very well. But at the end of that time his incipient vigor seemed to give out. His touches were not as firm, nor his strokes as accurate as in the beginning. I felt an inclination to aid him, and in my eagerness to do so spoke to him. But his ear was not attuned to catch the spirit voice. I then tried to move his hand as in automatic writing; but even here my efforts failed. I wondered what to do, when a voice within me clearly and distinctly said: "Obsess him!"

Again wondering what this meant—having been lately accustomed to receiving such impressions through my brain center—the response came: "Soul communion!"

"Who speaks?" I asked.

"Your guide, but from afar. Distance is no obstacle to the reflecting of vision or thought in the soul's mirror when the inner man is active or in the attitude of blessing others."

But is this not the same as intuition?" I queried.

"Yes."

"Then how tell the difference?"

"By the disturbance which accompanies one and not the other. Nature's voice is calm, peaceful, silent, as it were. That of a spirit is accompanied by an influence, and which betrays his or her individuality. A joyful sensation or emotion tells of a happy or truthful spirit; a sad influence indicates the presence of a suffering spirit, though not necessarily an evil one; but if either the impression or the sadness is accompanied by irritability or impatience, there is deceit lurking behind the intelligence; for even the best-intentioned mortal is subject to the presence of such spirits at intervals, and it is well that he should know how to distinguish the difference."

As the impression that came to me was accompanied by a pleasing influence, if not exactly a happy one, I reasoned that it was trustworthy, only I had yet to learn how to obsess a mortal in the positive condition. I knew how to get entangled in the negative;

for I had tried this in my early spirit life, and regretted it. The latter is accomplished by indulging in something sensual or materialistic with a mortal, and my experiences were obtained through a sympathetic smoke I took with one addicted to that habit. But my artistic friend was not smoking, and so I was in a quandary. However, I suppose I was now to learn it, and became interested accordingly.

As soon as I became receptive again—having become temporarily meditative consequent upon the last revelation—my inner voice continued: "Aggravate him a little by bringing his mind to bear on the name of Patterson. He can not think very long of this individuality without having his anger stirred up. Then indulge in it with him yourself—act in sympathy with him as if you and he were one, and take control during the height of the emotion. Lower spirits obsess mortals in this manner, only that they do so for the love of the indulgence in the material or sensual. Those who are above the material plane must either humble themselves temporarily for such an effect, or incite the mortal to a little animalism of this sort to obtain an obsessing control."

This was another revelation to me. So I was to degrade myself by sympathizing with him in his dislike or perhaps hatred for a brother mortal! Delightful proposal! No wonder the impression did not affect me joyfully. I said it was pleasing. Well, that was neither sad nor unpleasant, and must have been a compromise between happiness and misery—between truth and untruth. Was my guide deceiving me or withholding part of the truth from me? It seemed so. It made me somewhat reluctant about acting on the proposition. I sensed trouble ahead. Perhaps such was needed for my further development. I had taught that nothing good could be attained without sacrifice or trial. Must I believe my own philosophy or fear its practical application? I began to feel a little low-spirited, and almost prayerfully pleaded for right guidance in this matter. I really felt the want of sympathy myself now; and together with the receptive state for the admission of thought, I made myself passive in will-power; i. e., I momentarily gave up my individuality as a pleading child would do to a parent. It had its desired effect; for in the instant that I placed myself entirely at the mercy of a higher guidance—a sort of faith condition—I felt not only the impression to be confident, but it was accompanied by such a loving influence that I succumbed to its dictates without further doubt. I had always heard that faith is truth felt. Now I knew it.

My first impression caused me to doubt. I had a right to doubt. There was a trial in store for me, and my intuitions had warned me of the truth of the case, though my guide had endeavored to hide it from me by the good influence infused with the impression. It proved to me that man's own soul is, in all cases, his highest guide.

Even an exalted spirit can not deviate from the truth—though the end justifies the means—without arousing suspicion or doubt. Inspiration may be perverted, and deceive the recipient temporarily. But if he is honest and his intuitions clear, he will sooner or later divine the truth or falsity of it. The soul is intuitive, the mind inspirational.

Intuition takes the place of inspiration as the soul asserts itself over the spirit. Intuition is the absolute; inspiration the relative. One guides in accord with causes; the other with effects. One is divine, the other human. One is universal or omniscient; the other personal or individual in character. When spirits of mortals reach the positive condition, soul communion takes the place of all external phases or gifts, and truth is no more subject

to perversion without detection.

I had just reached true soul communion, or must have been near it, or those few good acts could not have brought it out. But an even balance requires but a straw to change its level. So a nearly-ripened soul needs but an effort to make it vibrate in harmony with the positive condition of nature—spirit—and become one with the ruling entity of matter—one with the law. Spirit as an entity of nature is positive to matter. In like manner the individualized spirit must become positive to his material self. That is the heaven of spirit life, and all there is of it. But it is heaven or happiness and peace in reality.

(To be continued.)

STAGE SPIRITUALISM.

More than usual interest is shown in the new piece which Victorien Sardou has just completed. Its title, Spiritisme, is enhanced by the fact that the great French playwright is a fervent Spiritualist, and thoroughly versed in the teaching and practices of modern occultism. Frequent "seances" have taken place at his country house at Marly, with the most startling results. Spiritisme will, therefore, be no satire and during the three acts every phase of the nebulous doctrine will be covered.

The scene will be laid at St. Jean-de-Luz and at Quiberon. Mme. Sarah Bernhardt will play the chief role of "Mme Robert d'Aubenas," an impassioned woman who is the victim of a worthless lover named Manolo Clavajol. The other marked feminine role will be that of "Countess Thecla Vaselevitch" (Mlle. Marguerite Caron.) There will be two physicians in the piece—one a "Dr. Parisot," a skeptic and materialist; the other "Dr. James Douglas," a Scotch scientist, who in his daily practice takes in the impalpable as no mean factor. The piece has been read by the author at the Renaissance, and will follow the revival of Alfred de Musset's Lorenzaccio.

The Paris correspondent of The Daily Mail adds the following in regard to M. Sardou's spiritualistic experiences:

"I am a convinced Spiritualist," says M. Sardou, and have been one for a long time. For 40 years I have taken up the subject of Spiritualism. You have before you a man who has seen everything in these matters. I have seen flowers fall from my ceiling. I have even been a surprisingly good medium, and have done a great deal of slate writing. Today the greatest savants in the world—geologists, chemists and most renowned physicists in England—are beginning to believe in these inexplicable phenomena.—London Chronicle.

SKELETONS WITH TAILS.

A discovery of wonderful interest to the followers of the Darwinian theory of evolution was made not long since near the village of Sinola, Mexico, while workmen were preparing the ground for a new coffee plantation. This wonderful ethnological find consisted of hundreds of skeletons of what some believed to be a prehistoric people of very low order of intelligence. Each of the skeletons is provided with the bones of a long thick caudal appendage, which in life turned up, like squirrels' tails.

NOTICE.

Readers need fear no loss of time and material by using Spire and Electric Lye, advertised in other columns of this paper. Mr. W. H. Priesmeyer, the manufacturer, authorizes grocers to refund \$1 each time these Lyes fall to make soap.

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Development of Despotism.

By Prof. J. R. Buchanan, M. D.

The course of nature is a continual struggle between the blossoms and fruit of summer and the freezing storm of winter; so is the course of human history from the dawn of human life on earth to the present day. Love, heroism and virtue are in a perpetual struggle with selfishness, crime and war. Every attempt to establish justice, equality and religion on earth has been crushed by human selfishness, organized of old in despots and armies, fortified by religious frauds and powerful hierarchies diffusing a narcotic superstition which narcotizes the human mind.

The king, the baron and the soldier no longer rule in this country, but the banker, plutocrat, politician and priest have taken their places, and the industrial classes are as firmly held down as in the old world. It is thus that human selfishness has always organized itself in power to crush humanity and destroy liberty; and the question before us now is whether humanity will submit to be crushed as in the old world.

The alliance of financial power between Europe and America seems at present to be irresistible, but a collision between the classes and the masses seems as inevitable now as it was in France at the close of the last century. In France it was rebellion against aristocracy and hierarchy, and in America it will be the same.

The fate of nations, like the fate of individuals, is governed by the law of periodicity as certainly as the solar system; all nature has fixed laws as to time. The law of periodicity predicted our war of 1812 with Great Britain. It predicted the war of secession in this country, and it predicts another civil war early in the next century, from which I see no escape, and the fathers of the republic are looking forward with deep concern for the fate of their country.

The law of periodicity I have cherished in private as a discovery for 30 years that it might be amply verified. Being satisfied with its verification, I feel it my duty to give this new science to the world, and must hasten all my work before its final end next year. I am, therefore, preparing a treatise on periodicity as a matter deeply interesting to every individual in the management of his own life and relations to others, that he may know how and when to seek good fortune, and how to avoid the dangerous periods of human life, which are as certain as the recurrence of an intermittent fever.

Periodicity is not astrology—it is a new science, and covers vast ranges of human destiny. The Roman church, which was the greatest calamity ever inflicted upon mankind, began in iniquity and progressed through centuries of war and despotism, but long since passed its zenith. Periodicity affirms that Romanism began a positive decline at the beginning of the last century. The two coming centuries will witness its destruction.

When Primitive Christianity has been studied by the people of this country they will realize certain truths which, if authoritatively proclaimed, would send a shock and panic through the world.

I shall be able to demonstrate in Primitive Christianity that there is not a single Christian church in existence today, for Christianity was destroyed in the first century by the murder of Jesus Christ and his apostles. Not one appeared to carry on the work in the midst of paganism. The Christian gospels were suppressed for a hundred years and the church was conducted by priests without a Bible, and the Roman Bible, crammed with forgery, was brought forth when the papacy was

firmly established.

Romanism was a new religion built upon the ruins of Christianity. Primitive Christians were suppressed or driven off; St. John could not propagate Christianity in Rome, for the church of Rome was antagonistic to the church of Jerusalem.

What were the doctrines of this new church, introduced in defiance of St. John after the destruction of Christianity? It will be my duty to show what I could not have believed until I had investigated the question thoroughly, that the papal church established at Rome was simply a reorganization in greater power of the most ancient forms of paganism, established throughout Asia, Europe and Egypt, and extending even into Mexico and Peru. This ancient pagan church, antedating all history, was, though not identical, substantially the same in all ancient nations. It must have originated in that ancient period when America and Asia were united, for Mexico and Peru have substantially the same religion as India, China, Persia and Egypt, and many minor regions, including Greece, Rome and Scandinavia.

It is one of the most wonderful revelations of history that the most ancient nations had substantially the same religion all over the world, and the recent explorations in the ruins of Babylon show its prevalence there more than two thousand years before Christ.

Rome was a common center for these ancient religions or mythologies. All gods were welcome to the Roman Pantheon, and the threeold continents contributed substantially the same theories. There was no religious war among the pagans, because their doctrines were substantially the same.

When Christianity came Rome was a far more formidable antagonist than Palestine.

It is true the ancient paganism was hostile to Christianity, yet not vindictively at war with it. But Rome was the center of moral corruption, ferocity, despotism, slavery, and, as Tacitus says, "of everything vile and infamous." The religion of Jesus Christ, a religion of love, brotherhood, democracy and spiritualism, was the very antithesis of everything at Rome. It came as the lamb before the tiger, and the tiger crushed it.

Rome rose in its ambitious power to sustain its own paganism. It organized a systematic combination of the paganisms of Europe and Asia, and as Christianity had attained a great reputation on account of its moral beauty, the Roman conspirators grasped its name and reputation, and inwove the most beautiful passages in the writings of the apostles in its pagan system to give it the name of Christianity. It was a huge nosegay of many ancient pagan blossoms, adorned with a Christian anthology, and bound with the twigs and leaves of the upas tree of Rome. This is the gigantic fraud which the world has been taught to call Christianity, because it has been adorned with extracts from the gospels, but there is not a single important doctrine of this church, whether of the Roman church with the pope at its head, or the Protestant church with the pope knocked off, which is not a transcript of ancient paganism, cunningly disguised with the language of Christ and his apostles. The standard apostles' creed of Protestant churches is the same in all its twelve articles as the world-wide ancient creed of paganism. Not only that creed, but the whole fabric of church doctrines, myths, legends, ceremonies, emblems, superstitions and institutions are simply the ancient paganism reorganized and disguised with Christian phraseology. The cross of the church was the religious cross of all the world for thousands of years. Their eucharist was the same, for all the ancient na-

tions were accustomed to eating and drinking their god in a sacrament. Their baptism and baptismal font was the same; their monks, nuns and begging friars were the same. The ancients had the same six-day creation of the world, the same Garden of Eden with four rivers; the same talking snake, impelled by the devil to tempt the woman; the same tree of knowledge that tempted the woman; the same expulsion from Paradise, lapse of mankind to sin, wrath of God, Virgin-born Savior to come down and make atonement, and afterwards to descend into hell three days and three nights, to come back from heaven to call the world to judgment, and then set the world on fire. But the Roman conspirators improved upon the pagan hell—they made it everlasting and as horrible as imagination could make it; they gave to God an infinitely more malignant character than the early pagans had given.

We wonder at the human credulity and ignorance which allowed this conglomerate mass of ancient paganism to be accepted as Christianity because it bore the Christian label and adorned itself with extracts from the gospel.

It is, therefore, apparent that what we call Christianity today is simply a resurrected paganism, and when the true gospels of the disciples of the noble martyr of Jerusalem are produced they will contrast with the pagan church as light contrasts with darkness, or the odors of flowers with the odor of the marsh. Primitive Christianity will demonstrate all this and introduce to mankind the long-lost religion unknown for eighteen centuries; that religion of brotherhood and democracy toward which the toilers of all lands are now reaching out and which they will hail with delight, for it will bring them not only peace on earth, liberty and progress, but the purest communion with the angel world.

The work that I have undertaken is very laborious, and as I am gathering new material of importance which my readers would be anxious to receive, the publication will be prolonged, and I am not certain of its appearance before February. I desire to bring my readers into as close communion as possible with the brave apostles to whom we are so much indebted for their records.

J. R. BUCHANAN.

Those who instigate war are criminals in spirit.—In Higher Realms.

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The World of Psychics and Liberal Thought

San Francisco is to have a grand Theosophic temple.

D. W. Hughes, a well-to-do resident of Vandalia, Mo., has recently invented and patented an egg tester with which a dozen pieces of hen fruit can be tested at once, and now comes forward with the somewhat startling statement that he is perfecting an X-ray attachment by means of which he claims it will be possible to tell whether the unhatched chick will be a hen or rooster, and also, wonderful to relate, what the color of the fowl will be. His invention, already patented, dispenses with the old candle process and does the work of four men. The inventor of this useful contrivance has an interesting history. It was his fertile brain that first conceived the idea of a practical corn planter and made it possible for the farmers of this nation to lay aside the hoe when they planted their corn. Mr. Hughes is a well known Spiritualist.

In many parts of Germany it is believed that oxen fall on their knees in the stalls at the moment of Christ's nativity.

At Williamsport, Pa., a sixteen-year-old lad is manifesting great hypnotic powers, which he is practicing on his schoolmates with marked success. He is regarded as a wonder, but is being threatened by the elders with a cowhiding if he does not desist.

A remarkable coincidence occurred at the time of the death of John S. Spaulding of Caribou, Me., at 6:15 a. m. Tuesday morning, Dec. 15. Atwood W., brother of the deceased, found his watch stopped at the exact time of his brother's death. The watch had been wound up and again commenced to tick shortly after its owner looked at it.

Mary Winters of Burg Hill, O., has been sleeping for two weeks, and all efforts to awaken her have proved unsuccessful. She is calmly reposing in her home, and does not appear to be suffering any from her long sleep. It is one of the most peculiar cases on record in this part of eastern Ohio. Miss Winters is a devout Christian lady, and some time ago had a dream that she was going to die. She awoke from her dream and then refused to take any nourishment. For three weeks not a morsel of food passed her lips to the knowledge of her friends and family. She constantly prayed and did not seem to be afraid of the consequences that would surely follow her long fast. Two weeks ago she retired as usual, and in the morning failed to respond to the call to get up. Upon investigation it was found that she was asleep, and the family could not awaken her. Physicians were called, but their efforts to arouse her were fruitless. She is now in a comatose state and has not shown any signs of awakening. The physicians say it is as rare as any case they ever saw.

Thought transference is to be the scientific fad of society this year. "Psychic Soirees" promise to become popular fashions.

Rev. D. F. Waddell, M. D., of Felton, Del., who is both a minister and a physician, being rector of the Episcopal church and family physician to his parishioners, in a recent letter to Dr. Bland says: "I congratulate you on being the author of so excellent a book as the one entitled 'How to Get Well and How to Keep Well.' I regard it as a book of great value."

TRUTHFUL DREAMS.

Robert Louis Stevenson got the idea for his weird story of "Dr. Jekyll and Mr. Hyde" in a dream. "For two days," says he, "I went about racking my brains for a plot of any sort, and on the second night I dreamed the scene at the window and a scene afterward split in two, in which Hyde, pursued for some crime, took the powder and underwent the change in the presence of his pursuers." Stevenson also dreamed the plot of his story called "Olella."

A minister in England dreamed one night that his son, whose body had recently been buried, appeared before him and cried: "Father, father, come and defend me; they will not let me rest quiet in my coffin!" The dream made such an impression on the minister that he arose and went over to the family vault. He found that it had been broken open and the coffin uncovered. His son had had a beautiful set of teeth and every one of these had been drawn by the grave robbers, who had decamped only a few moments before the minister had arrived.

A lady living in Baltimore sent her watch to be repaired. For several weeks she tried to get it back, but the watch maker kept putting her off with some excuse or other. At length she began to suspect something was wrong. One night she dreamt that she saw the watchmaker's boy coming along the street towards her home with the watch, and as she looked he suddenly let it fall on the hard pavement. Then she awoke. The next morning she went to the watchmaker and, without mentioning her dream, put the question to him directly. He acknowledged that the boy had dropped the watch two weeks before and that it was ruined beyond repair.

It is related of the Princess Nagotzky of Warsaw that shortly before she went to Paris she dreamed that she found herself in a strange apartment, where a man held out a cup to her and desired her to drink. She declined when the man said: "You should not refuse; this is the last cup you will ever drink in your life." Next day she was taken ill. "But I shall not die this time," she said, "for this is not the apartment I saw in my dream." In a few days she recovered and for the time the dream was forgotten. A year afterward, finding her apartment not to her liking, she obtained rooms in a convent near Paris. Being shown to her chamber she looked around her and exclaimed: "It is all over with me. I shall not leave this room alive; it is the one I saw in my dream at Warsaw." Soon afterward she died.

SAW HIS SPIRIT.

The Milwaukee Sentinel is responsible for the following, though we do not doubt its possibility in the least, nor would any one who knows the medium:

"F. Cordon White, the Spiritualistic medium, describes a remarkable experience he had on a recent evening. When in this city he is a guest at the residence of Captain Mason Jackson, 558 Milwaukee street. He returned to the house shortly before 9 o'clock, greatly agitated, having had a great fright. He said:

"When within two blocks of the house I noticed a man walking toward me. By his manner he especially attracted my attention. He did not turn aside but came directly in front of me so close that I jumped aside to avoid a collision. Then he entirely disappeared. He seemed simply to fade away. At first I was frightened, as I thought I was about to be sandbagged. Then I was startled by the total disappearance of a man who had been so near me that I could have touched him. It was certainly extraordinary."

"Then turning to Captain Jackson,

Mr. White explained that the mysterious man he had met was a gentleman he had seen in Captain Jackson's parlor two or three weeks ago. He did not know this visitor or his name, but from the description Captain Jackson concluded he referred to Mr. Bostwick, the lecturer of the Ethical society.

"Then he is no longer living," said Mr. White. "That is the only explanation possible. I have undoubtedly seen his materialized spirit tonight."

Captain Jackson, who knew Mr. Bostwick had been ill, went to a telephone station near by to inquire at the hospital as to Mr. Bostwick's condition. He learned that he had died a few hours before. "Some people," he said, "would call Mr. White's experience supernatural. Spiritualists know it was only natural."

CAN THOUGHTS MATERIALIZE?

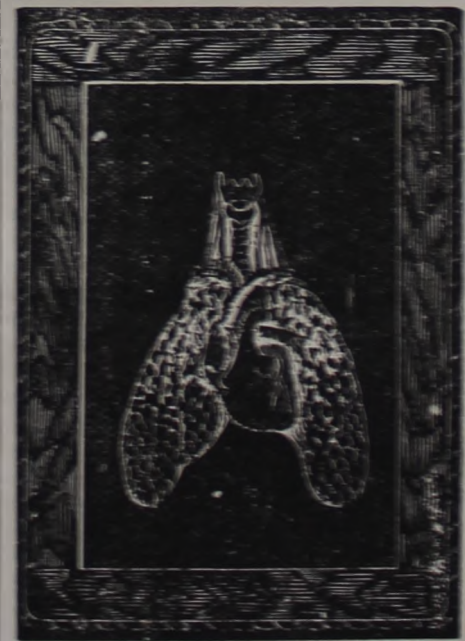
A correspondent writes concerning an expose, "If thoughts are things we must carry about with us the possibility of some startling phenomena should we happen to come into connection with a force strong enough to give them material form."

These are significant words, and besides accounting for the paraphernalia found at seances which were not there before a raid may also account for some of the unlooked-for calamities happening to communities and individuals by the sudden materialization of thoughts through a medium or conditions suitable for the effect.

A CURIOUS SUPERSTITION.

In Scotland there is a superstition that the complexion of the first caller on New Year's day indicates the good or ill fortune to befall the house during the following year. If the caller is a blonde, the indication is favorable for good luck; if a brunette, the contrary. So much confidence is placed in the indication by some persons that families have been known to have a blonde ready at the door to walk in the moment after the clock strikes 12.

There is nothing that can destroy its own essence. The soul is indissoluble, incorruptible and immortal.—Maximus Tyrus.



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- 30 years Mr. W. Kelleme of Siberia, Perry Co., Ind., was helpless from Rheumatism and Catarrh.
- 16 years the wife of Rev. L. Von Wald of Millbank, S. D., was tortured by Catarrh and Hay Fever.
- 12 years Mrs. L. H. Mercer of Nantport, O., was an invalid and helpless from Rheumatism.
- 12 years John Collins of Ludington, Mich., was a helpless cripple from Rheumatism.
- 11 years H. J. Geiser of 12 Sunset Avenue, U.S.A., N. Y., was bedridden with Rheumatism.

Below, published in full, is the letter of the seventh whose years of suffering make up the awful total of a century and a half:

Dear Sirs—
For twenty long years my wife suffered untold tortures from Sciatica Rheumatism and Neuralgia and I thank God for the day that your best—and best—remedy fell into my hands, for it completely cured her. I am a minister of the Gospel, and when I find any who suffer, cannot help but recommend "5 Drops" for I know it will do more than you claim for it.

Rev. F. M. COOPER, Washington Center, Mo.

Below is an eighth letter, that tells its own story:

Dear Sirs—
I wish to tell you and suffering humanity how much good "5 Drops" has done me. On the beginning of this year I took down bedfast with inflammatory Rheumatism, and I was doctored by as good physicians as this country has, but they could not cure me. On Aug 4th I began to take "5 Drops." At that time every joint in my body and my limbs were stiff, so that I could not be moved. Even my tongue was getting so that I could hardly speak so any one could understand me but so-day, only seven weeks from that time I am absolutely cured and thank you and God for my recovery.

Gratefully yours,
HERBAC F. ANDERSON, McCracken, Kans.

If you have not sufficient confidence after reading these letters to send for a large bottle, send for a sample bottle, which contains sufficient medicine to convince you of its merit. This wonderful curative gives almost instant relief and is a permanent cure for Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Catarrh, Sleeplessness, Nervousness, Nervous and Neuralgic Headaches, Heart Weakness, Toothache, Parache, Gout, "La-Grippe," Malaria, Cramps, Numbness, Bronchitis, and kindred diseases.

"5 Drops" is the name and dose. Large bottle (50¢ dose), \$1.00. Send 5¢ a bottle for \$3.00. Sample bottle is sent by mail free. Not sold by druggists only by us and our agents. Agents wanted.

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Mr. Tom Carson, a painter by trade, who lives in Marshfield, writes: "For years I have had trouble with my stomach. I suppose I brought it on by eating irregular and too fast, but then that the trouble still hung and I should have it now but for Ripans Tabules. They fixed me up all right. I used to be bloated up bad and distressed bad after each meal; then I would be giddy and my head feel dull and large and I suppose it was the gas that caused it by fermentation. I could not eat very much and only just such things, but it is all gone now and I am feeling first rate. Ripans Tabules will knock indigestion all to pieces. I went to R. T. Crane & Son, of Machias, and bought a package for 50 cents. I have used four of them altogether."

One gives relief.
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 trial 10 cents.

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Mrs. Whitney is a clairvoyant, trance and test medium who has been doing good work in the cause for many years. Her home is in California but she accepts engagements abroad, having recently been as far east as Boston. She may be addressed at present at 218 Stockton street, San Francisco, Cal.

AN EARTHBOUND SPIRIT MANIFESTS IN FRANCE.

The latest account of occult or spiritual manifestations comes from Rouen, France. A handsome house there, No. 32 Rue Damiette, belongs to the Comte de Pomereu, and some time ago the whole town was startled to hear that a spirit had taken possession of it.

At the rear of this house is one occupied by Mme. Prevost and her little daughter, and the point of junction of the two houses is the spot where the spirit is nightly heard. The phenomena begins about 11 o'clock and ends about 1 o'clock in the morning. During that time there is an indescribable pandemonium in the house. "We hear a noise," says a worthy Rouen merchant, "as though all the devils in hell had broken loose." Innumerable attempts have been made to lay the restless wanderer and drive him from the premises, but the uncanny visitor is apparently firmly entrenched in the solid wall, and is deaf alike to threats and entreaties. In Mms. Prevost's house the same weird sounds are heard, the result being that the owner and her little daughter are puzzled to know what to do. They don't want to leave the house, but evidently either they or the spirit must go elsewhere. Sleep is a necessity of life, and even the most strong-minded woman can not sleep very comfortably when a bedlam is raging around her.

M. Cannes, chief of the Rouen police, naturally heard of the haunted houses, and, being a practical, level-headed man, he determined to try whether the ghost could not be made to respect the strong arm of the law. So, ten days ago, he donned his uniform and, accompanied by some sergeants and a squad of police, he marched boldly into Mme. Prevost's house.

Yes, madame told him, the ghost was at his usual revels. Hark! there he goes again with his rap, rap, rap, boom, boom, boom, knock, knock, knock! Would the chief of police be good enough to step into the closet adjoining the partition wall, as all the noise proceeded from that spot? Un-terrified, the chief entered the closet, while his subordinates stood in an anxious group outside. Half-past eleven o'clock it was, the very moment for the ghost's maddest revel.

For a minute or two after the chief entered the closet there was dead silence and the chief's voice was heard: "Listen, whoever you are! The police want a word with you. Do you under-

stand? Come, if you do understand me, strike two loud blows on the wall." Straightway two loud blows were struck on the wall.

"How long do you intend to keep up this racket?" continued the chief. "Don't you think it's about time for you to give us a rest? What I want to know is, Will you promise to vacate the premises at once? If you are willing to do us this favor strike two loud blows on the wall."

No reply of any kind. Evidently his majesty, the ghost, did not take kindly to this proposition.

"Then you intend to haunt these houses forever?" asked the perplexed chief.

A thunder of repeated knocks showed that this was precisely the ghost's intention. The chief came out of the closet, slammed the door behind him and marched home with his men, being for once in his life utterly nonplussed.

Since then the ghost has been conducting himself in the usual indecorous fashion. Indeed, he has been growing worse instead of better. He knocks at the wall with more persistency, and on several occasions he has dealt the wall such thumping blows that all the furniture in the adjoining rooms has been impelled to get up and dance a saraband. Mme. Prevost's neighbors can hear the nightly turmoil, and their one prayer is that the ghost will not take a fancy to any of their houses.

Of course some of the good people of Rouen scoff at the idea of a ghost, and insist that Mme. Prevost is the victim of a practical joker. There are some persons so constituted that they can not believe in the existence of anything superhuman. Yet the chief of the Rouen police, though he searched Mme. Prevost's and the Comte de Pomereu's houses from attic to cellar, found as little trace of a practical joker as he did of a ghost. And indeed it is impossible to see how any practical joker of flesh and blood could, unobserved, keep up such a hideous nocturnal racket as has been kept up in these two houses during the last fortnight.

MIRRORS OF AIR.

The cause of the mirage seems to be now well understood—so well understood that there are ways of making small mirages for experiment.

The simplest explanation given is that the rays of light coming from the thing that is seen are bent in going through layers of air differently heated. When these rays are so bent as to be almost level with a layer of air they do not enter it at all, but (so to speak) glance off, and are reflected as if from a mirror. Then the air reflects just as a glass mirror or a body of water would if it lay between the eye and the trees or ship.

This explanation will give a general idea of the cause of the mirage. In the case of the desert the reflecting air-mirror is believed by the observer to be water, and the image changes its place as you go forward, just as a reflection would move as you advance on a glass mirror. In the case of a ship, the air-mirror seems to be above you and reflects the ship, which is really out of sight over the horizon.

The "Fata Morgana" is a form or modification of image often seen in the straits that separate the toe of the "boot" of Italy and the island of Sicily, just opposite. When the sun is just at the right position, and sea and air are also ready to help, strange views of objects upon the opposite coast are seen from Calabria, sometimes magnified and set against a background of colored mists. "Fata Morgana" means the Fairy of the Sea.

It is said that sometimes, during a hot and still summer day, by placing the eye close to the surface of a dry road, a mirage can be seen.

Don't forget to remail.

"THERE IS SCIENCE IN NEATNESS."
BE WISE AND USE

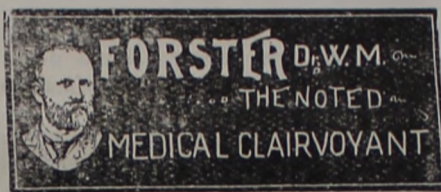
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Voice of the People.

WAITING
Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst Time or Fate,
For lo! my own shall come to me.
I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.
Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my barque astray,
Nor change the tide of destiny.
What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruits of tears.
The waters know their own; and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.
The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep nor high,
Can keep my own away from me.
Serene, I fold my hands and wait,
What'er the storms of life may be,
Faith guides me up to heaven's gate,
And love will bring my own to me.
—JOHN BURROUGHS.

MATERIALIZED THOUGHTS.

I would like to offer a few ideas in connection with the recent so-called expose.
Our papers have all along dwelt upon the power of thought in causing disease, in building up health, etc., and we are but lately beginning to realize that under favorable conditions it can take actual form and substance. That is, it can materialize itself.
If thoughts are really things, we must all carry about with us the possibility of some startling phenomena should we happen to come into connection with a force strong enough to give them material form.
Now apply this theory to the case in question. Undoubtedly the cabinet was full of this form moulding force or element, and the particles of matter composing the medium's body, as well as his clothing, were being drawn upon as far as it was safe to do so, to materialize the spirit form.
Now when the rush was made by these over-zealous reformers in the cause of truth and public morals, they carried with them the ideas of wigs, false whiskers, robes, etc., very intensely active in their excited condition. What more probable than that the moment they reached the current of materializing forces there concentrated, wigs and whiskers and other paraphernalia should drop from them, as toads and vipers dropped from the lips of the bad girl in the nursery tale.
This would account for all the conflicting testimony of the spectators. Of the robe pulled from the pocket of one of the men, of the kicks that were said to have been given by Mr. Ayres and various other things, as well as the medium being naked and hastily donning his clothing.
That cabinet must have been swept by a perfect cyclone of intense and angry thoughts in the midst of the disordered spirit forces.
If we accept this theory of the case, of course we shall have to reconstruct some of our opinions regarding other mediums who have suffered in like expose and gone their saddened ways. We shall know where to place the many wigs and other toggerly said to have been found in the cabinets of materializing mediums from time to time.
It certainly does seem like "straining at a gnat and swallowing a camel" to suppose that after a medium and his cabinet have been thoroughly searched there could still exist a possibility of his secreting and making use of such clumsy apparatus as those ascribed to him.
Neither the medium, his friends or the exposing party may have been in-

entionally dishonest, though the latter gentlemen, it strikes me, were most certainly not pursuing a course strictly in accordance with the golden rule, Spiritualists can afford to be patient and forgiving, for their star is most certainly in the ascendant.
MRS. S. E. MACKLEY.

A GLOWING TRIBUTE.

The following is from the Free-thinker, published in London, wherein Mr. G. W. Foote, the editor, in his Editorial Notes from America, while writing of the magnificent meeting in Central Music hall which formed the closing session of the Freethinkers' congress in Chicago, says:
"The next speaker was Mrs. Cora L. V. Richmond, a Spiritualist and preacher to the Church of the Soul in Chicago. Her fine presence was set off by tasteful costume, rich but not gaudy, and her eloquence was of the highest character. She spoke as a woman should speak. A woman loses charm when she loses repose; fierce declamation, which may suit a man's more powerful physique, sounds unnatural from her lips and turns her into a monad. Mrs. Richmond avoided this mistake even in her strongest passages. She never raised her voice much, but produced her effects by modulation. Her elocution was perfect and her address was replete with fine thought and feeling. She dwelt upon the points she had in common with the Freethinkers, praised their noble championship of liberty and, above all, their consistent non-recognition of any difference between men and women in the service of humanity. Mrs. Richmond sat down amidst rapturous and well-earned applause." — From the Freethinker, Dec. 13, 1896.

EFFECT OF THE EMOTIONS UPON THE BODY.

I have discovered that bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual. I have detected more than forty of the bad and as many of the good.
Suppose a half dozen men were in a room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful and another benevolent. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all those emotional conditions distinctly and unmistakably.
To sum it up it is found that for each bad emotion there is a corresponding chemical change in the tissues of the body which is life-depressing and poisonous. Contrariwise, every good emotion makes a life-promoting change. A noble and generous action blesses the doer as well as the beneficiary. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change, more or less permanent.—Elmer Gates.

CARD OF THANKS.

I take this method to return grateful thanks of the many kind acknowledgments of my readings, both from the states and the Canadas. Even the criticisms are accepted, for they have helped me higher. A happy New Year to all.
AMERICA A. WILLIAMS,
Nashville, Tenn.
Many are led to investigate Spiritualism by reading The Light of Truth. Remall.

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The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order, registered letter, or draft on Columbus or New York. Do not send drafts on local banks. Stamps will positively not be taken in payment. Send all orders, and make all remittances payable to
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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.—Is material poverty an indication of spiritual poverty; or bodily weakness indicative of spiritual weakness? Do the material and spiritual always correspond?—Investigator.

Answer.—They do if there is no positive virtue behind the material covering or the conditions facing us; but they are just as often reversed—wealth and power representing poverty and weakness in spirit, and poverty and weakness the opposites. But this is an intricate subject and must be understood from a different standpoint. We read in "Higher Realms," pages 151-2: "Wealth does not always make sensual or selfish—intemperate or proud; for education allays both in the majority of cases. It must be remembered that wealth would be a bane to many people and much poverty could be averted by the higher powers if the animalistic tendencies in man were not so universal or powerful. Wealth is the exception; the struggle for existence the rule. But the wealthy are not freed from trials for all that. Theirs are of the acute order, such as would drive the uneducated to distraction or suicide. One cannot understand the needs of the other for spiritual development. Wealth was originally intended to aid the spiritually sensitive—those born under conditions prepared by spiritually-minded parents. But human selfishness has taken the cue from this and perverted it, thus making a moneyed aristocracy that is abnormal. Revolutions, however, are reactionary conditions, and restore the equilibrium. Good conditions are thus prepared for mortals as well as spirits—conditions compatible with the attainment of spirituality—individually and by inheritance. But the world is full of spiritual minded people and sensitives who suffer deprivations. These are the world's saviors—the Christs of humanity—the chosen instruments of the spirit world to keep the gates ajar, without which the world would sink into materialism. Prosperity evolves no reformers. Independence has no time for reform work. The spirit world must keep a portion of humanity in a dependent condition for its own use, and it selects those best adapted for its purposes—those who have the soul power to brave adversity. But as well as self-denial makes a future heaven, a forced abnegation does the same. The undeserving sufferers thus have a credit balance not to be estimated with the best conditions that mortal can offer. They will enjoy a haven of rest. Besides this, prosperity is a dangerous thing for a sensitive who has a positive will, and the spirit world thus becomes the choosers for them and for their happiness unto eternity. The negatives, who are not in danger of becoming their own worst enemies, are cared for materially, but left to themselves to battle with the temptations of life. But the chances of the wealthy lie almost wholly with mortal life, and the use they make of it. Those who live solely for self will be disappointed; those who fall by the wayside will be unhappy; and those who commit crimes against humanity will find themselves in a hell of their own making. They must be their own saviors." From which the questioner can make his own deductions and comparisons, so far as the outward goes. But when he begins to reason intuitively he will find himself on entirely different

ground and know that what is, is for the best.

Question.—In the development of mediumship with some, why is the automatic movement of the hand necessary and how is it produced? Further more what can be the best and final results of such phenomena?—J. B. P.

Answer.—The automatic movement of the hand is only necessary in mediums for this effect—thus its name, automatic writing. But how produced we do not know. It is presumed, however, that the spirit writing acts on the medium's hand or arm by force of will, just as it acts on the table for tipping. The best and final results of such phenomena are an easy spirit communion and opportunity for man to find his own soul.

Question.—Are not all Christian nations hypocrites?—B. F. Clark.

Answer.—Hardly. A hypocrite is a man who assumes a pious exterior but does not believe in his own doctrine. Even the inconsistent doctrinarian can not always be denominated a hypocrite, for there are many who mean well but are too weak to carry out their principles. Their intention is to be good or do good, but fail in the attempt. For such we can sympathize, knowing by our own struggles what effort it requires to reach perfection, if but relatively possible. Now, nation may be gauged as we do individuals. We hardly think a whole people would engage in battle for certain ends if they knew they were wrong. A hypocrite is seldom a reformer or worker, for he lacks the soul inspiration necessary to move the people; his influence is impotent. But one who believes himself right, however wrong, puts enthusiasm in his work, and that counts. In this we have a living example in the rise of Mahomedanism. Christianity was right at its inception—at least so far as the highest revelations of the time was concerned. Many still believe themselves right and mean well in their impulse. But time is enlightening them to a higher right.

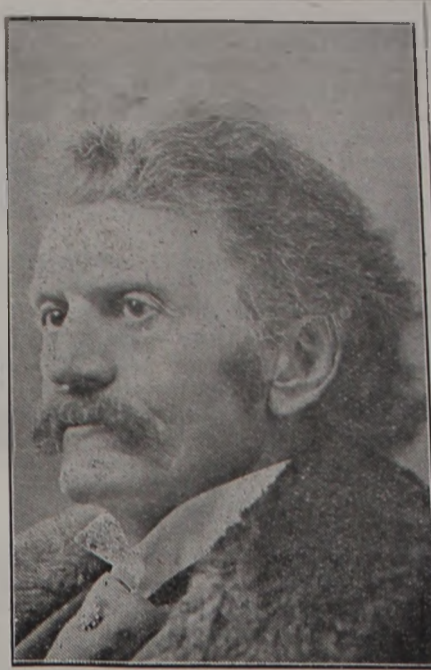
Question.—Can a spirit free itself from the body after being engulfed to a great depth by an earthquake?—F. Brunner.

Answer.—To understand this we must understand the law of attraction concerning spirits. In the first place matter offers no obstacle to a spirit freed from passion. Such a one could readily find its way to the surface. Others are drawn upward by an irresistible force, and often to a distance beyond the surface into their naturally acquired abode or sphere. Those who are heavily laden with matter, as criminals, inebriates, fanatics or bigots, maligners or slanderers, gormands and sensualists generally, are drawn downward, as mortals are who miss their footing, but only so far as a vacuum may extend. Such of course are dependant on their release by missionary spirits, who are never wanting in such calamities. But none ever remain in such positions for any length of time, though they cannot be aided further than the upper crust of old mother earth. To overcome her law of gravity they must have a surplus of spirit force or goodness over the material in their composition, and this is developed by temperance and humanity.

M. A. L.—Spirit messages are obtained through an entranced person—a phase of mediumship known as the trance, and during which spirits voice their messages through the lips of the medium.

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CHRISTIAN SCIENCE.

"Christian Science and Mind Cures" was the subject of a sermon preached by Rev. T. E. Cramblet of the East End Christian church at Pittsburg, Pa., on the 27th ult. A portion of his remarks were:

"One of the most marvelous of man's characteristics is that of possible supremacy of mind over matter. It is upon this truth that Christian scientists and mind curists are attempting to build their systems of curing diseases, and it can not be denied that they have succeeded in benefiting a great many honest-minded people. When a man who is not sick, but thinks he is sick, is made to believe he is sound in body a very great good has been done him. But this influence of mind over matter has decided limitations. With the power to use goes the power to abuse. Whole communities have been humbugged into a disregard of this great truth as they have raved over the marvelous deeds of some pretended 'healer.' It is most gratifying that the multitudes are beginning to see that to continue strong the laws of health must be regarded, and that to regain health the media of cure must be used."

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A novice asks how many phases of mediumship there are practiced in Spiritualism.

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[So are we pleased to be permitted to omit them—especially when written by themselves and then copied as testimonials and crediting Light of Truth for the same.—Ed.]

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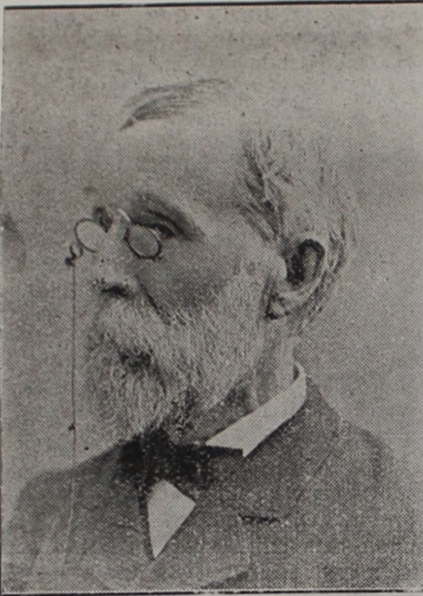
Prof. Carl Sextus, hypnotist teacher, maybe addressed at 184 Lexington ave., New York City.

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

Rev. Elizabeth Dee of Cincinnati has gone to Los Angeles, Cal., where she will spend the next three months.

I will answer calls for lectures on the history, philosophy and tabulated facts of Spiritualism, hypnotism, telepathy and occultism. J. Perrin Johnson, M. D., Sioux City, Ia.

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JOHN WETHERBEE.

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OBITUARIES.

Passed to the beyond, Alfred Weldon, from 1114 Tracey street, Kansas City, Mo.

William S. Gates, automatic writing, business and test medium, Address Hotel School, Holly street, Cambridgeport, Mass.

Professor William C. Ferris will answer calls to lecture on Spiritual and Reformatory subjects. For terms address 1507 Masonic Temple, Chicago.

Eugene Harold, second son of John G. and Sarah A. Balcom, was born Dec. 23, 1873; died Dec. 15, 1896, aged 22 years, 11 months and 22 days. Funeral was held at the residence. Rev. F. D. Dunakin of Spiritualist Free temple officiated.

Mrs. Harriett Landas passed to the higher life from her home in Fredonia, N. Y., Sunday evening, Jan. 3, aged 71. Mrs. Clara Watson of Jamestown officiated at the funeral, which was held at Mrs. Landas' home on Seymour street, Fredonia, N. Y.

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