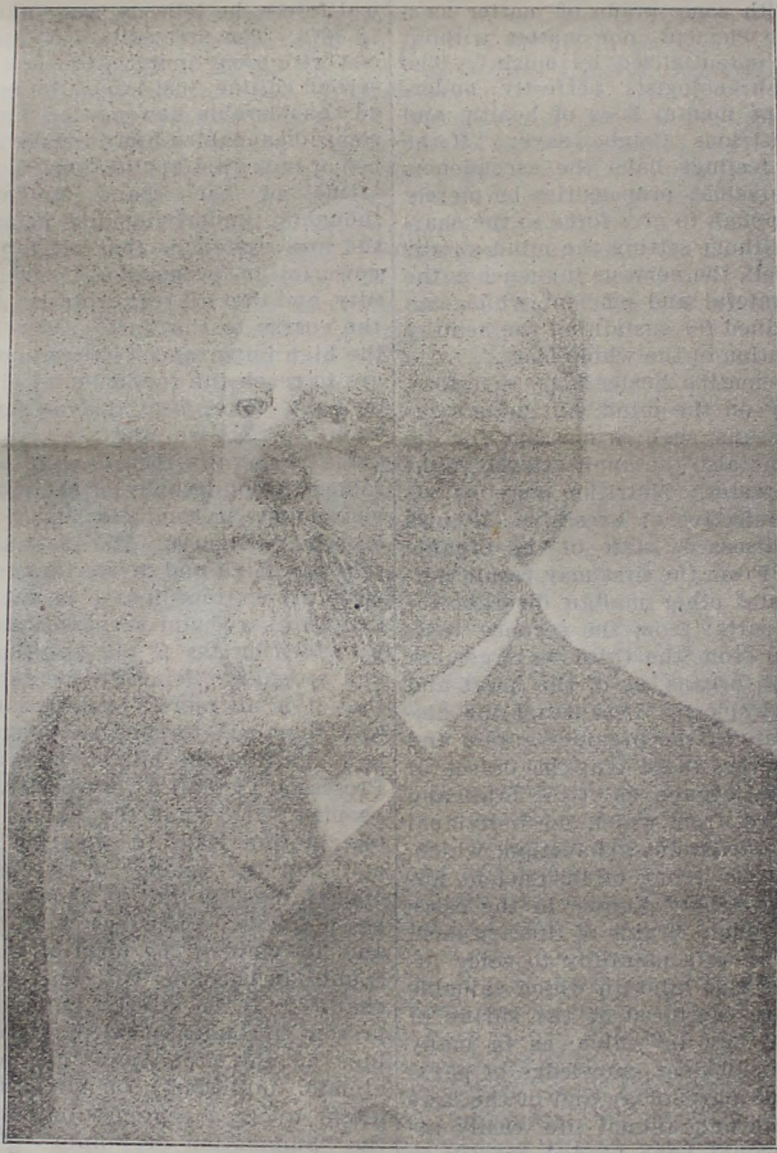


Light of Truth



E. D. Babbitt, M. D., LL. D.

An Exponent of the
Philosophy of Life.

HARPER ILL'S SYN. COL'S O

Philosophy and Facts. METHODS OF HEALING.

Purification of the Body and Soul Rapport Necessary.

The Scientific Healer Operates Not Only Psychologically

But through the Nervous System by Vital Magnetism, Water and Light.

DR. BABBITT'S DISCOVERIES IN CHROMOPATHY.

BY JOHN RUTHERFORD.

I am indebted to some kind friends in America for copies of "The Life, published in Kansas City, Mo., dealing with "metaphysical" or so-called "mental healing." I have read of many wonderful people who heal all persons, "absent or present," but I am not inclined to take these stories on faith, and adhere to my views given in an article on "Faith Healing," etc., which appeared in your columns. My experience is that "faithists" and the so-called mental healers have very vivid imaginations; they are always performing "miracles"; but when one looks for evidence in support of them he is sadly disappointed. Some time ago a faith healer told me he had cured a case of malignant cancer. I inquired carefully into the matter and found that although the patient had been prayed for, and perhaps prayed upon, she was no better. Death finally released the unfortunate person. I also know of a case of consumption upon which a member of the "magical school" tried her hand, but the result was the same as in the former case. Now I acknowledge that "suggestion" does accomplish mighty results, but in cases in which sufferers are down in vitality and require vitalizing forces, the metaphysicians, who merely deal in tall talk, are utterly useless. They tell us they appeal alone to the "sublime self"—to the Innate Spirit. This is well in its way; but as Dr. Babbitt has over and over expounded in his great works on "Human Upbuilding," "spirit must forever work in co-relation, and to attempt to build on matter alone or spirit alone is like driving a carriage with one steed." Now in hydrography, in vital magnetism and in chromopathy the "innate superior self" receives—although it is a question whether it really needs it—due spiritual "suggestion"; while the "second self"—the physical organism and the ethereal links connecting it with the soul are adjusted so that the avenues are purified, to permit the splendor of the inner sun radiating unobstructed. The magical or idealistic schools are continually asserting that all disease is due to evil or perverted thought. Perhaps it would be nearer the mark to say that it arises most frequently—and with people of good moral brains—through want of thought. The use, through pure ignorance, of improper diet, both as to quantity and quality, is a most productive source of disease. The prolific causes of ill health, I believe, both in England and America, are excess in eating and the use of intoxicating beverages. Alcohol, as Liebig states, consists of three parts of hydrogen and two of carbon and one of oxygen. We thus see in its composition five parts out of six which, when introduced into the system, go to rob

the blood of the oxygen ever required to preserve that system's integrity of structure. No wonder that nutrition becomes imperfect, and that the liver and kidneys, and the lungs and the skin are deranged in their functions, and that the waste and noxious matters of the body find not their proper outlet, because of the constituents of alcohol, which combine with that oxygen intended to unite with them for their elimination. It is readily accounted for why such individuals possess unhealthy blood and unhealthy tissues, and have so little power to resist the influence of morbid agents. No wonder that with blood so deficient in vivifying oxygen, and so replete with qualities of opposite nature, such persons are without energy and suffer from lassness of spirits, excepting at the times when they are under the stimulus of alcohol.

It is thus clear that a clean state of the internal organism is as important for health as a proper state of mind. "We cannot," says Dr. Babbitt in his great work, "The Principles of Light and Color," "have a thought or an aspiration, or even an inspiration, while in this life, without using a physical brain and physical aura as negative instruments." * * * All possible action must have its dual relations, spirit not being able to act without connection with some grade of matter as a reactive element, nor matter without being potentialized by spirit." The early phrenologists perfectly understood the mental laws of health, and our illustrious Combe says: "If the higher feelings have the ascendancy, and the selfish propensities be merely active enough to give force to the character, without setting the mind at war with itself, the nervous influence is the most grateful and efficient which can be imagined for sustaining the healthy co-operation of the whole body."

The scientific healer acts, therefore, not only on the mind, but adopts rational means, such as massage for the spine, and also the application of light and of water. Nutrition may be vitiated, defective or excessive, because of the diseased state of the organic centers. From the first may result cancerous and other malign disorganization of parts; from the second, wasting; and from the third, enlargement of certain organs, as of the heart and liver and spleen. Because of the diseased state of the organic centers and their nerves, there may be defect of the animal organs, as of the brain and spinal cord, from which the individual may die of nervous exhaustion, which, in reality, is wrong or insufficient nutrition, as I have known in the cases of overwrought brains of literary men. Memory reverts painfully to some instances of this kind, in which valuable lives were sacrificed at the shrine of ambition, and in which, as in many others, a sufficient knowledge of physiology and phrenology and of the laws of organic and animal life, easily attained, would have tended greatly to avert much suffering, and they might have escaped the premature grave.

As the circulation of the blood everywhere in the economy is under the influence of the organic system of nerves, the power and efforts of these last are essentially to be strengthened in order to dissipate inflammation or congestion and to restore harmony. The treatment by hydrography, chromopathy and vital magnetism is consequently made through the instrumentality of the nervous system. But this is not done in a violent and sudden manner, as too often is the case in allopathy. To the external skin and to the internal skin the water cure and the color cure direct their potencies, and the stimulation should be applied to those parts containing the largest portion of the nervous system spread through them.

One of the greatest authors on chro-

mopathy or healing by light is Dr. E. D. Babbitt, M. D., LL. D., of Los Angeles, California. His latest work, "The Principles of Light and Colour," is published in London, England, by Messrs. Kegan Paul, Trench, Trubner & Co., Limited. Dr. Babbitt takes a broad sweep and seems to unravel vast problems. The product of his inspiration is no abstract, formal and empty stuff; it is precisely the reverse, namely, direct perception of actual concrete reality. His method is intuitional and logical combined. Logical certitude only, my readers need not be told, would relate merely to form; intuitional certitude only could bring, perchance, the highest conviction to an individual mind if raised to a highly developed state of spiritual perception, but could not afford scientific or reflective conviction to others. Dr. Babbitt's mind is clearly allied to a lofty sphere of truth, and he leaves the soul longing for the infinite. He has splendid causality to penetrate to the bed-rock of principles, and he presents us with the basic elements of chemical affinity, electricity, magnetism, light, color, psychic force and the laws of mental action, and deals with other profound problems which have baffled scientists for ages. His discovery of the form and constitution of atoms and their working in connection with ethereal forces, he tells us, was announced in 1876. The first edition of his work met with great appreciation, and in the second edition, just issued, he has added considerable new matter, for experience has enabled him to make a number of improved applications.

One of the grand fundamental thoughts underlying and permeating the new system is that all forces are powerful in proportion to their subtlety, and that all real evolution is from the coarse to the finer. Conscious of the high importance of the atom, if we are to reach the fundamental elements of light, color, heat, galvanism, electricity, magnetism and the "imponderables" generally, Dr. Babbitt has unfolded the philosophy of the atom and shows how it conducts itself under ethereal influences. His inspiration in this very high and mysterious realm is certainly extraordinary, in fact most extraordinary, and surpasses anything yet given by any of our spiritual seers and prophets. Some will be apt to say that it is all mere "imagination," but they must not forget that imagination is a phase of the mind's clairvoyance. Professor Tyndall, a very positive philosopher, held that the action of the imagination leads to scientific discovery, and the beauty of Dr. Babbitt's "imaginings" is that he shows them to be perfectly consistent with nature and his view of the form of the atom is quite in harmony with universal mechanics. It is utterly impossible to present a condensation of his reasonings on the atom and his etherio-atomic philosophy of force, but we might quote a sentence or two from the "Summation of Points," given at the close of chapter third. This at least may lead the reader to obtain a hint of the wonders set forth regarding the atom. He says: "The form of atoms must be that of an oblate ovoid, or the shape of an egg flattened somewhat on the sides, from the necessities of force. This form is not solid, but consists principally of an immensely elastic springwork of spirals encircled by spirillae of different grades, which form constant channels of force. These channels move spirally around the outside of atoms as the principle of expansion and heat, and forming a vortex at the larger end, pass through the center in the other direction, tending to draw the atom in smaller on the principle of cold and electricity. The smaller positive end of the atom has the greater intensity of heat, cold, repulsion and efflux power; the larger vortical or negative end is the point of greatest attraction

and influx power. Ordinary atoms must have certain spirals that are more external and projecting than the others, which are firmer and set further within. The external are known as extra-spirals, the internal as intra-spirals. These pass within as axial extra-spirals and axial inter-spirals. The thermo or extra-spirals are the principle of the ordinary coarser grades of heat, and when passing axially are the principle of the coarser grades of cold and also frictional electricity, which last works much like thermo-electricity. The intra-spirals in transparent bodies are the pathway of the warm or thermal colors, and when moving axially, of the electrical colors. In somewhat coarser and opaque bodies these same spirals become the principle of coarser grades of heat, and when moving axially of the chemico, galvano and magneto electricity. Atoms in harmony with all mechanical action are kept in movement by fluidic forces. These forces are called ethers and are guided and drawn on by and through the spiral and spirillae channels. The finer spirillae respond to the finer ethers. Ethers have weight, otherwise they would not have momentum."

Dr. Babbitt gives a mass of facts to support his scientific realism; his conceptions are clear and his logical deductions are valid and fruitful. His originality is unbounded. His philosophy solves many otherwise inexplicable mysteries. We look to see why similar electricities repel and dissimilar ones attract, and find that "when two positive poles are placed together the currents of magneto-electricity dash against each other and find no vortexes of the right size in the opposite pole to draw them on. When the negative poles are joined the chemico-electricity wars upon chemico-electricity in the same way. When positive and negative poles are joined the magneto-electricity of the positive end rushes outward and is drawn into its own grade of spirals in the negative end, while the chemico-electricity of the negative end passes outward into its own affirmative spirals of the positive end."

Every age has had its own forms and habits of thinking, its own prevailing ideas, its own methods of research, its own peculiar applications of logical analysis, and as these all enter into the very framework of our mental operations, it is inevitable that they should influence the whole process by which our conceptions of the Supreme Power is conceived. Many imagine that a mere blind play of forces has set up the universe and its people. The real Spiritualist, on the other hand, believes that nature is endowed with a Soul, even as he himself is endowed with such an entity—a God force—ininitely higher than any grade of electricity. Dr. Babbitt's views on the great problem are at once rational, elevating and spiritual. "By the material universe," he says, "we mean the realm of atoms. I shall now aim to show that something beyond atomic action is necessary to keep up the great structure of things. Let us consider, first, the ordinary, coarser atoms, such as oxygen, nitrogen, hydrogen, carbon and the usual metals and other solids. These are swept together and held in cohesion by a finer grade of atoms, which we call ethers. These ethers are the life of the atoms through which they pass, as they set their spirals into swift vibration. But they themselves must have a still finer grade of atoms, which pass through their channels as a life-giving force, and these again still finer ones. We, of course, know not how many grades of atoms there may be in this wonderful chain of progression toward the infinitely small but there must positively be a last link, the ultima thule of atomic force. If there has been nothing beyond this as an etial impulse, then the infinite wheelwork of the universe, with its

planets, suns and systems have existed and all that remained amorphous at from the nature of the have been an almost elastic, infrangible, vibrating, all-quickening whole realm of being, termed Infinite Spirit things. If we show two great departments separately, we should the one side as a limited and lifeless mass, the other as a vibrating, pressed against spirillae, which we receive its impulsive reactive principle, which vibrates against atoms, or of the smaller atoms, which vibrates to all coarser itself into activity, attractions, repulsions, and for come into existence while matter is held so is spirit help. Both combined at duce force, and be tute that wonder fashioned all glory and celestial. At both the visible and that this union must take place heavens, although there must be a beyond all preser

The great utility discoveries is in In Sunlight he truly a "celestial healing forces, explained, must be vious system. In fended persons more harm than negative subject water. Dr. Babbitt ingenious applications: tients with high safe, efficacious some of the cures are to overcome once they have in the lungs, in light. Whenever of sunlight dis deep and narrow Alps, where there are but little force of idocy, more monly accomplish tre prevails. crookedness at are very common are kept in catories and m that, during t epidemic disease occupy the s houses upon rrectly, are less ing disease t the shaded side epidemic it w the greatest place in narrow those sides northern expuatory beams. It will be rem of cholera pe pitals of St. F greater in rock confined and covery led t lighting the t healing force magnetism. onstrated, he the third stag chronic rheu many other a Dr. Babbitt body to the tent, the s darker, clear general chari a richer effect of bleached

planets, suns and systems, would never have existed and all things would have remained amorphous and lifeless. But from the nature of things there must have been an almost infinitely subtle, elastic, infrangible Intersoul, all-penetrating, all-quickening and filling the whole realm of being. This may be termed Infinite Spirit or the soul of things. If we should take these two great departments of the universe separately, we should have spirit on the one side as a limitless, unformulated and lifeless mass. Spirit being elastic pressed against those atoms, or spirillae, which were fine enough to receive its impulsion, and these, as a reactive principle, were set into vibration. This vibration of the smaller atoms, or of the smaller channels of the larger atoms, spreading progressively to all coarser realms, drew spirit itself into activity, and immediately attractions, repulsions, cohesions, polarizations and formulations began to come into existence. Thus we see that while matter is helpless without spirit, so is spirit helpless without matter. Both combined are necessary to produce force, and both combined constitute that wonderful duality that has fashioned all glories of the terrestrial and celestial. As unity of law rules both the visible and invisible, we know that this union of matter and spirit must take place even in the highest heavens, although the material part there must be refined and beautiful beyond all present human conception."

The great utility of Dr. Babbitt's discoveries is in relation to healing. In Sunlight he gives us what he calls truly a "celestial materia medica." Our healing forces, as I have already explained, must be directed to the nervous system. In hydropathy inexperienced persons have sometimes done more harm than good by drenching a negative subject with too much cold water. Dr. Babbitt has invented most ingenious appliances to charge his patients with light, which must be more safe, efficacious and enduring than some of the cruder elements. If we are to overcome the "microbes" when once they have established themselves in the lungs, it must be by vitalizing light. Whenever there is an absence of sunlight disease creeps in. In the deep and narrow valleys among the Alps, where the direct rays of the sun are but little felt, cretanism, or a state of idocy, more or less complete, commonly accompanied by enormous goitre prevails. Rickets, deformations, crookedness and swelling of the bones are very common among children who are kept in dark alleys, cellars, factories and mines. It has been found that, during the prevalence of certain epidemic diseases, the inhabitants who occupy the side of the street and houses upon which the sun shines directly, are less subject to the prevailing disease than those who live on the shaded side. In the great cholera epidemic it was invariably found that the greatest number of deaths took place in narrow thoroughfares and on those sides of the streets having a northern exposure, from which the salutary beams of the sun were excluded. It will be remembered that the number of cholera patients cured in the hospitals of St. Petersburg was four times greater in rooms well lighted than in confined and dark rooms. This discovery led to a complete reform in lighting the hospitals of Russia. As a healing force light stands next to vital magnetism. The sun bath, it is demonstrated, has cured consumption in the third stage, paralysis of both legs, chronic rheumatism, neuralgia and many other afflictions. "By exposing," Dr. Babbitt says, "a portion of the body to the sun, not to an undue extent, the skin becomes somewhat darker, clearer and more rosy in its general character, having on the whole a richer effect than the waxy whiteness of bleached indoor faces. The darker

and more rubicund appearance comes from the carbon which is driven into the skin by the light, and being of the right color to stimulate the nerves of the surface, the blood is more or less drawn there, and thus a rosy appearance is developed. This gives an activity and toughness to the cuticle which enables it to resist many external influences of the atmosphere, and often prevents the taking of cold, while it also withdraws heat and inflammation from the internal organs. Light which has passed through glass must be somewhat softer and more refined than the full glare directly from the sun, as it is strained of some of its coarser elements and some of the intensity of its heat. This, of course, makes it less desirable when the greatest external power is required."

This hardening effect of sunlight I can confirm from my own experience. Every morning, winter and summer, I plunge into the sea. In the summer I take considerable exercise in swimming, but in winter, when the ice and snow are on the ground I am content with a dip and a few bucketsfull of the briny water over the spine and chest. Whenever the sun is shining I have a sunbath in my tent before immersion. This has done me immense good. Before I took to sea bathing my "superior half" got it into her head that I had become a medium for "microbes." I was in the winter never free from cold and coughing incessantly and I determined to change all this and at once began with cold water and sunshine. My touch is now healing. I highly appreciate Dr. Babbitt's various works. His treatise on "Religion" is full of beautiful natural principles. But the "Principles of Light and Color" is undoubtedly his masterpiece. In perusing this we feel ourselves in company with a powerful and an inspired mind, one who does not servilely follow in the beaten tracks, but yet who knows how to value the labors of all true-headed thinkers and to make their results tell on the elucidation of his own original system. The field of knowledge has been enlarged by Dr. Babbitt's great labors, and the light of many sciences thrown into new relations.

Roker-by-the-Sea, Sunderland, Eng.

ELECTRICITY FROM COAL.

Dr. Jacques, inventor of the carbon-electric generator, says that the idea of obtaining electricity direct from coal came upon him like a revelation while looking into a grate of burning coal. He thinks that oxygen of the air could be made to combine with the coal under such circumstances that the production of heat could be prevented, and at the same time a conducting-path could be provided in which a current of electricity might develop, the chemical affinity of the coal for the oxygen would necessarily be converted into electricity and not into heat; for any given form of energy will be converted into such other form as the surrounding conditions make most easy. Given the proper conditions, the potential energy of coal would rather convert itself into energy than into heat.

"This led to experiments in which coal was submerged in a liquid so that the oxygen of the air could not come in direct contact with the coal and produce combustion. Further, such a liquid was chosen that when air was forced through it to the coal, the oxygen of the air would temporarily enter into chemical union with the liquid and then be crowded out by a further supply of oxygen and forced to combine with the coal."

Auto-suggestion is not an entirely self induced state, but is often caused by the presence of spirits inciting the mediamic faculties though ignorant of the mischief.—In Higher Realms.

CONSECRATION.

"Not myself, but the Truth that in life I have spoken;
Not myself, but the seed that in life I have sown
Shall pass on to ages, all about ME forgotten
Save the Truth I have spoken, the things I have done."
—Anon.

I know not the poet who sang so sweetly when he sang the above, but it is certain that he was inspired from the highest realms of life, for it harmonizes with the lives and words of those who have been the lights and leaders of mankind during the ages that have passed.

These words express a love and consecration for truth that is more than the man or his ambitions—is higher than any special trade, science or calling—and is the measure of the influence and comprehensiveness of his life. They express a height of enthusiasm that embraces the full current of the heart (leaving nothing for the man to consume upon his lusts), and a love and desire for truth that does not count the expenditure of time and energy.

It is beyond the measuring of the intensity of feeling, or the amount of love for the truth, and is that calm, deliberate union of love and consecration that determines the course along which life's work will be done.

Love creates thought, loyalty and devotion.

Consecration determines the future course and binds the life to it.

Self-expenditure is the result of no one motive, but of the action of all the powers of the soul.

Success, or the perfect realization of the mission of life, is dependent upon the measure and power of the self-commitment.

The first great question a man has to determine is, "What is truth?" It is not an easy problem to solve, and many a man becomes weary in the attempt because he wants to grasp all the truth before he will commit himself or enlist in its service. This is a very common error, and at the same time as absurd, as an intelligent being could make.

In the common walks of life we do not grasp all the practical aids to living—those aids that save time, strength, thought and money—simply because it would be impossible to do so. Besides, some of them would not fit into our lives, though in their place they are practical, desirable and helpful in advancing the happiness and comfort of humanity. Still, each man takes a practical thing when it appeals to him and uses it, and in the course of time has gathered about him a goodly number of these helps, but he got them one by one.

So it is in the Spiritual life, or in the search after truth. Truth is superior to and behind the action of the brain and senses. It presents itself to the thought of man and, by its own impulse, sets the intellectual faculties at work, for it is the impulse of a higher form of life than the natural life. Human thought can not take in the whole range of spiritual truth at once, and the human brain can not utilize all the different presentations of truth, even if it could perceive them. One truth at a time is accepted and its operation appreciated before another is taken, but in the course of time quite a number become ruling factors in the human life.

Now, take a life that is ruled and operated by the power of divine truth, and what is the measure of its activity?

What is the energy that is driving all the machinery of life?

Around what is focussed all the power of the man so that thought and action are not only operated aright but are held and pushed steadily in one direction?

It is not intellect, ability or skill, though there is room for their co-operation. Brain power is very necessary to the management of all business enterprises, but it will not push them because there is no push in brain power. It must be some power or passion that is superior to and master of all passions. It must not only be the strongest, but it must be the one most capable of regulating and using the whole man for the accomplishment of its ends.

Thus we are brought again to the point from whence we started, that is, that the measure of the power and utility of a man's life is in the intensity and loyalty of his devotion to that which he is in pursuit of.

The measure of this intensesness in the attainment of truth means the establishment of the "law of God" as the rule of action, focussing the life and power of all the energies of the heart upon it, driving out all that does not minister to it, and being impassioned in all that law has set itself to do. Truth seeks to redeem and elevate mankind up to itself, and the only impulse permeating its conception, operation and result, is love.

Because truth is thus impassioned, the fears, doubts and anxieties of the soul burst forth with the blossoms of hope and joy and peace, just as the trees break forth in bloom before the warm south wind in spring.

Because truth is thus impassioned creeds, dogmas and doctrines sink out of sight like a snowflake falling into the sea, melting into invisibility and darkness.

Because truth is thus impassioned, the soul that is filled with its energy is lifted above and beyond former conditions and made partaker of the immense satisfaction of the achievement of the highest duty, and the dignity and excellence of the life of truth.

G. W. BRADFORD.

MESMERISM.

Mesmerism was brought to notice by the discovery, or rediscovery of Anton Mesmer, of Vienna, about the year 1770. In 1784 mesmerism was investigated by a committee of the Academy of Sciences of France, of which committee Benjamin Franklin was a member. The report was adverse as to the utility of mesmerism and failed to give the theory any credence. In 1825, there was another investigation by the Academy, with the same result. About the year 1840, a judge of one of the criminal courts of Paris admitted that a criminal had been tracked and convicted through a mesmerized subject. Mesmerism was again investigated by the Academy and this time the report was in its favor. Since that time one portion of mesmerism has been renamed hypnotism.

Liberty is attained through education.—In Higher Realms.

That Pleasing Paralyzing Pie!

How good it looks! How good it is!..... And how it hurts. Why not look into the question of **Pill after Pie?** Eat your pie and take Ayer's Pills after, and pie will please and not paralyze.

**AYER'S
Cathartic Pills**
CURE DYSPEPSIA.

CORRESPONDENCE

NORTH AMHERST, D.—On the 23d last, Mrs. L. Harris was treated a surprise at the home of Mr. and Mrs. H. Steel.

FORT WORTH, TEX.—For the past month Dr. E. H. Denlow has been lecturing to the First Spiritual society with good results.—M. A. W.

NEW ORLEANS, LA.—Mrs. Dr. Higgins of Anderson, Ind., has been lecturing to interested audiences in the Crescent City. She serves throughout January.—M. K.

WINNEBAGO, ILL.—Andrew C. Duna, attorney-at-law, writes that Mrs. Susan Mitchell of Newport, Ky., has just closed a successful series of lectures at G. A. B. hall of that city. Both her lectures and psychic readings were much appreciated, and resulted in making many new investigators.

SPRINGFIELD, MASS.—The Church of the Spirit is holding progressive meetings every Sunday in Mechanics hall, cor. Main st. and Harrison avenue. Among the ministers officiating during the recent past were Mrs. Laura A. Cummings, J. Frank Baxter, T. C. Budington and Mrs. Carrie Twigg.

ST. JOSEPH, MO.—Mrs. May Goodrich has been serving the friends here for the past six weeks. She is a first test medium, is from Portland, Me., and came here well recommended from Omaha, Neb. The organization here is known as the "First Progressive Spiritual Church," with W. F. Langdon as secretary.

CHICAGO, ILL.—Carl A. Wickland is organizing the Swedish element in Chicago for spiritual work. They have begun holding meetings at Lincoln Turner hall, Lake View, where services are conducted in English and Swedish, and tests given in both languages. Mr. Wickland may be addressed for engagements at 296 Oak street.

MARCELLUS, MICH.—As Michigan claims the nomenclature of being the banner state of Spiritualism, Marcellus claims the pennant in the form of test conditions imposed on a medium. On a recent occasion James Riley, the medium, was nailed in a box, and as soon as he got into a trance the spirits appeared, shook hands with their friends, and gave many tests.—Corr.

LAFAYETTE, IND.—J. F. Lytle of Danville, Ill., and George Fosnot of Buck Creek, Ind., gave us a very interesting series of seances during the holidays. The former gave physical manifestations, such as speaking through the trumpet and chording on the banjo at the same time, as also ringing of bells and fanning the sitters. The latter gave inspirational lectures and tests, all of which were well appreciated.—George Cook.

LINCOLN, NEB.—G. S. Klock writes: "Mrs. E. L. Johns has been here the last four months working without salary. She has succeeded in organizing a good society, ready to join the N. S. A. as soon as we know how to go about it. Our officers are M. Beene, president; S. Stearns, vice president; G. Jackson, secretary, and G. S. Klock, treasurer—these also acting as trustees.

LYNN, MASS.—Fine audiences attended the services at 33 Summer street, Sunday before last. At 2:30 there was a test, healing and developing circle. At 7:30 there were excellent musical selections rendered, a masterly address delivered, and comforting spirit messages given. The usual week-day services were held and attended by interested audiences. The good work of enlightening mankind continues here without abatement.—T. H. B. James.

FORT WAYNE, IND.—D. L. Carpenter writes that Mrs. Sprague has delivered a series of lectures much to the delight of the friends. Miss Daniels of Waterloo also makes weekly visits to Fort Wayne and holds sittings, at one of which the writer received a remarkable test, in that a spirit pointed the way to obtaining the address of some one in another city. Mrs. Higgins of Missouri was there last week, holding trumpet seances.

SAN DIEGO, CAL.—Dr. H. Gould writes that Mrs. Elsie Reynolds was given a New Year's reception, which was participated in by a large party. Mr. N. F. Ravlin made a presentation speech in accompaniment to a valuable gift for the honored lady. Miss Ethel Dodge, newly developed materializing medium, also made some happy remarks. The Psychical Research Society of Tampa has sent Mrs. Reynolds funds to pay her way to Florida. Interesting results may be anticipated.

CHICAGO, ILL.—The Church of the Soul, organized last June (or rather merged from the First Spiritualist church), has held its regular meetings at Schiller theater on Sunday mornings. Mrs. Richmond, its pastor, through whom the church was founded, has officiated every Sunday except one, she being called to Washington to attend the meeting of the board and the annual convention of the National Spiritualists' Association. The discourses have been of a high order, and the work goes on in a steady stream of enlightenment that promises well for the great spiritual awakening that is upon us.—Corr.

NASHVILLE, TENN.—A pleasant surprise was given Dr. Vickers Fell and his wife on Dec. 31 at their home, 213 Marks street, East Nashville. It was the anniversary of their wedding. A large number of friends congratulated them on their fifty years of happy married life. Dr. Fell is 77 years of age, a native of Pennsylvania; his wife, Elvira A. Fielding Fell, is 79 years of age, a native of Connecticut. They were married Dec. 31, 1846. Dr. Fell is well known in newspaper circles, having been formerly connected with the leading newspaper at Minneapolis, Minn., and of recent years a writer on reform subjects. He has long been a zealous Spiritualist, and has lived in Nashville for several years.—C. H. S.

CANTON, O.—Mr. Bowtell has been delivering a valuable course of lectures at the Assembly room. The concluding one of the series I noted thus: "During the last three months we have been studying the nature of our souls—the plane of duty; the plane of emotion; the plane of reason; the mystic plane beyond reason, which is the plane of Celestial wisdom. If we who have spiritual knowledge live as those on the material plane, we are materializing spirit. Look at our surroundings in this opening year and see what we can make of them by the application of spiritual laws. When self-will and self-love are put down the individual will cease to feel that another's loss is his gain, but the consciousness of an increase of spiritual wealth will balance an apparent loss on the material side."—Mrs. E. J. Bowtell.

DETROIT, MICH.—Although there is but little ostentation, yet the Spiritualists of this city are "up and doing." At present there are three societies holding regular meetings—the First National Spiritual society, the First Philosophical Spiritual society, and the Central Spiritual union. The first two hold meetings every Sunday afternoon and evening in halls, conveniently located. The audiences have an air of stability and seem to be the kind of folks that are interested in Spiritualism in Detroit. Both Mrs. Marion Carpenter, pastor of the First National, and Mrs. Nellie S. Baade, pastor of the First Philosophical, are well liked by their people. The best evidence that

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can be produced to substantiate this is the fact that their audiences are too large for their halls; every Sunday night people are obliged to stand. The Central Spiritual union is a composite organization. The membership is made up of people belonging to the other Spiritual societies, as well as many that are still quite strongly attached to their church one would naturally think that in such a conglomeration of temperaments there would be plenty of "fire and water." Doubtless there would be were it not for the coolheadedness of the conductor, Dr. C. W. Burrows. This society holds its sessions every Wednesday evening in a pleasant hall, centrally located. Detroit has a host of mediums. Many of them are well developed, while many are just entering the primary realm. Mr. W. E. Cole, with his ever-convincing spirit telegraphy, seems to be a favorite with the people, especially the lawyers and doctors. Mrs. Ferris, trumpet medium, of Bay City, is here for a short visit and is holding seances. Mrs. Emma Archer and Mrs. Donovan are holding seances for materializations.—C. S.

OBITUARIES.

Hon. Lucius E. Goodwin passed peacefully to the higher life at Kendallville, Ind., Jan. 1, aged 72 years. An accomplished scholar, an able lawyer, a man eminent for integrity, rich in spiritual culture and so winning in his ways that children flocked around him in the streets. A Spiritualist, frank in his opinions, yet never disputing over different views. The funeral was largely attended. G. B. Stebbins of Detroit paying a just tribute to the virtues of his ascended friend.—G.

Passed to spirit life from her earth home in Washington, D. C., Jan. 3, 1897, Mrs. Mary A. Babe, aged about 70 years. A true and faithful Spiritualist for many years and one of the most loyal members of the First Association in Washington has gone from our midst.

Funeral services were held on Jan. 5, Mrs. A. M. Glading, Dr. George A. Fuller and Mrs. C. V. L. Richmond officiating.

Her husband preceded her entrance to the spirit life about three years and welcomed her to her spirit home on the day above mentioned.

A good woman, a veritable Mother in Israel, has gone to her reward. Peace to her enfranchised spirit.

Resolutions to the memory of the departed were later passed conjointly by the First Society and N. S. A.—H. D. Barrett.

THE FLORIDA CAMPMEETING.

Mr. H. A. Budington writes that active preparations are being made on the camp grounds at Lake Helen for the reception of guests and visitors next month.

The camp begins Feb. 14 and ends March 31.

A large attendance is expected from New England and the Northern states.

A party of twenty left New York on the 8th inst.

For particulars address Mr. Budington at 91 Sherman St., Springfield, Mass.

THE N. S. A. AND ITS STATE AGENTS.

To the editor: The constitution and by-laws of the National Spiritualists Association require that State Agents, not more than three in number, shall be appointed in each state in the union to look after the interests of said Association and the cause of Spiritualism in general, within the borders of the several states. Provisions are also made for the appointment of a number of missionaries at large, whose duties are fully set forth in the constitution and by-laws of the N. S. A. Inquiries have recently been received at this office in regard to the date of the expiration of the commissions issued to the several missionaries and State Agents mentioned above.

The public is requested to note this fact: All commissions expire annually, hence unless the commission bears the signatures of Secretary Woodbury and the writer, with the statement on its face that it expires October 21, 1897, S. E. 50, such commissions are null and void. In some instances, parties appointed to these respective offices a year or two ago, still claim to be official representatives of the N. S. A., whereas the fact is some commissions expired in October, 1894, others in 1895, and others still in 1896.

It has been the aim of the N. S. A. to issue commissions to true and tried workers who would reflect credit upon the cause of Spiritualism. In this it has been eminently successful with the exception of a very few instances where appointments have been made upon what seemed to be good recommendations, when the officers of the N. S. A. did not have personal knowledge of the applicant. Only two or three state agents have been delinquent to their duties and some four or five of the so-called missionaries. If necessary the N. S. A. will publish the names of those delinquents that the public may be thoroughly warned against them.

All commissions signed by the writer since October 22, 1896, will expire October 21, 1897.

H. D. BARRETT.

MISSOURI CAMP ASSOCIATION.

Owing to illness among the shareholders, the meeting for permanent organization has had to be postponed. The date now fixed for same is Feb. 16, when the organization will assume permanent form and adopt a constitution. Communication is earnestly desired with every Spiritualist in the state and vicinity who feels any interest in this movement. The location of the camp will be decided by majority vote of the stockholders. The Association is open to receive propositions from any part of the state. The responses to our former call have been numerous and gratifying. Much interest has been expressed.

Address all communications to M. Theresa Allen, Secretary, or Prof. J. Madison Allen, President, 233 Commercial street, Springfield, Mo.

Send your old numbers on a missionary tour.

PSYCHIC TESTED AND KNOWN BY HYPNOTISM

A REMARKABLE

A grotesque and glib of an alleged sorcerer in Galveston, Tex. Hanson is thought to be a hypnotist. He was sent for by the crime was the murder of a man. There was an attempt to secure a Mrs. Hanson, but Hanson denied all this taking off.

Prof. Laaka introduced, the subject undergo the process of an easy subject began to work a son was under him that Hanson was pin was run the subject did not flow from the awakened, and the chief, and he comes to the street, it was y On leaving, the Hanson, I'm asleep when I

The chief of detectives rem the prisoner parted. Short seemed to be a deep slumber Laaka" return told to awake tried to do so him and by without avail the prisoner instructed him then said: "You will see standing before Hanson's like Jones front of the "Do you had, William "We had replied.

"Yes, we "No, Sam quarrel, an anything." "Didn't I you around you?" "No, Sam thing of the "Did we "Yes; but me when you Who "hained.

The chief a new student man familiarly to tell who he repeats police who For near subjected spectators from the not show what he were fully but later again by further qu to him. lege of it man. He was Mrs. the sumpt "William turned st bow we a "If you said Han

PSYCHISM.

TESTED AND EXONERATED BY
HYPNOTISM.

A REMARKABLE EXHIBITION.

A grotesque method of testing the guilt of an alleged murderer was resorted to in Galveston, Tex., a few days ago. Hanson is the man's name, and he was hypnotized by Prof. Laska, who was sent for by the chief of police. The crime was the murder of Samuel Martin. There was an affair between Hanson and Mrs. Martin, and the latter intended securing a divorce and become Mrs. Hanson, but further than this Hanson denied all knowledge of Martin's taking off.

Prof. Laska and the prisoner were introduced, the latter being willing to undergo the process, and was found to be an easy subject. The hypnotizer began to work on him and soon Hanson was under his control. As a proof that Hanson was not shamming a hat pin was run through his cheek. The subject did not flinch and no blood flowed from the wound. He was then awakened, and after consultation with the chief, and learning that more witnesses to the proposed test were desired, it was postponed a few hours. On leaving, the hypnotizer said: "Mr. Hanson, I'm going away; you will be asleep when I return at noon."

The chief of police and half a dozen detectives remained in the room with the prisoner after the hypnotist departed. Shortly before noon Hanson seemed to become drowsy and was in a deep slumber in a few moments. Laska, returning, the detectives were told to awaken the prisoner. They tried to do so by shaking and slapping him and by shouting in his ears, but without avail. The hypnotist rubbed the prisoner's face many times, instructed him to sleep soundly, and then said: "When you open your eyes you will see Sam—the murdered man—standing before you. Open your eyes."

Hanson's eyes opened. Chief of Police Jones was standing directly in front of the subject.

"Do you remember the quarrel we had, William?" the chief asked.

"We had no quarrel, Sam," Hanson replied.

"Yes, we did."

"No, Sam, we never had but one quarrel, and that did not amount to anything."

"Didn't I tell you that if I caught you around my house I would kill you?"

"No, Sam, you never told me anything of the kind."

"Did we not have a quarrel?"

"Yes; but you said you did not mean me when you said you would kill him."

Who "him" is could not be ascertained.

The chief, posing as Mrs. Martin, put a new set of questions to the recumbent man. Hanson addressed the chief familiarly as "Clara," and when asked to tell what he knew about the murder he repeated the story he had told the police when arrested.

For nearly an hour the prisoner was subjected to every sort of question the spectators suggested. When released from the hypnotic state Hanson did not show any undue desire to learn what he had said. The police said they were fully satisfied with the test made, but later in the afternoon Hanson was again hypnotized in order that some further questions might be propounded to him. A spectator asked the privilege of interrogating the suspected man. Hanson was told the spectator was Mrs. Martin. Again he addressed the supposed Mrs. Martin familiarly.

"William," said the questioner, "I've turned state's evidence and confessed how we murdered Sam."

"If you say I murdered Sam you lie," said Hanson. At this juncture Chief

of Police Jones stopped the seance. He said he did not consider it fair to the prisoner to subject him to any further interrogation, and the professor awakened the subject. Hanson was told that among the many questions put to him during the long test at noon were some about his relations with Mrs. Martin. He burst into tears and cried: "Oh, what have I done? What have I done?" He was informed what he had said.

The police say he has acknowledged the truth of the agreement existing between him and Mrs. Martin for their marriage as soon as she got a divorce, but they declare they are perfectly satisfied he had nothing to do with the murder, and that he will be released if a few facts that bear against him are satisfactorily accounted for.

Saw Thackeray's Ghost.

With the death of Mrs. Brookfield, widow of the Rev. W. H. Brookfield, of London, a remarkable narrative is brought before the public, wherein it transpires that the ghost of William Makepeace Thackeray appeared in Hyde Park upon the day he died. Mrs. Brookfield was for years the novelist's

Annie Thackeray, now Mrs. Richmond Ritchie. She hastily opened it, and to her horror read that Thackeray had been found dead in his bed that morning. She knew then that it was the spirit of her dead friend which had met her in the park.

As Mrs. Brookfield at once recounted the incident to the Thackeray family and was wholly without motive for inventing such a story, as well as being a woman of the highest character, her evidence makes a strong case for those who believe the spirits of the dead appear to the living.

A curious circumstance of Mrs. Brookfield's death, which occurred six weeks ago, was the presence of Thackeray's daughter, the same Mrs. Ritchie at her bedside. Mrs. Brookfield was a strikingly handsome woman and was well known among the literary lions of London during the middle of the century.

The New York Sun devoted two and one-third columns of its immaculate space recently to advertise one of Mrs. Stoddard Gray's seances. Of course the ad was written up after The Sun's inimitable style and reflected great credit on the conceits of the popinjay who got it up.



most intimate friend. It is she who is said to have supplied the model for the gentle Lady Castlewood in "Henry Esmond." A few years ago she published a collection of letters from Thackeray to her and to her husband. Between Thackeray and Mrs. Brookfield there was a relation such as is rarely possible between a man and woman, a pure affection such as these few lines from a letter he wrote in 1849 bespeak: "How happy your dear regard makes me; how it takes off the solitude and eases it; may it continue, pray God, till your head is as white as mine, and your children have children of their own."

It was to this woman that he made his last strange appearance, if her testimony may be believed. Before Mrs. Brookfield died she told several of her friends that on the morning in question she was driving across the park when suddenly she was startled by the novelist, her friend, standing close to her horse's head. She spoke to him, but he did not seem to hear; at any rate did not answer, and turned away. She was surprised, both at his manner, for there had been no misunderstanding between them, and at seeing him in the park at that early hour, for it was contrary to his habit to be out early in the morning.

The occurrence made her so uneasy that she gave up her drive and returned home. As she alighted from the brougham a servant handed her a note. The handwriting was that of

SPEAKS SEVEN DIFFERENT
TONGUES.

A very interesting account to Spiritualists and students of the occult will be found in the following narrative of Rev. J. G. Stewart, a St. Louis minister, now en route to Africa, where he intends to make a test of the case:

Miss Jennie Glassie, a young lady in the big Missouri city, who had never lived elsewhere, after a period of sickness in which she displayed a deep devotional spirit, displayed remarkable qualities in speaking in words which no one about her could understand. She would occasionally move her arms in peculiar gesticulations, meanwhile keeping her eyes closed. Someone finally detected a clew to an African tongue, and an old sailor who had spent some time on the "Dark Continent" was sent for to pass judgment upon what she said. He said at once that the young lady spoke in dialects of different African tribes and he conversed with her to the extent of his ability.

She had always been desirous of going out as a missionary, and after this astounding affair, was started on the way by friends. She is now in Scotland with other missionaries en route for the field and the clergyman mentioned will accompany the party, of which she is to be one, through certain parts of the continent and will carefully study the effect of the strange acquisition of language. He calls it "the gift of tongues," and states that the young lady speaks seven different dialects without having so much as ever heard, studied or read of one. She will not be permitted to remain more than a day or two with each tribe and each party will become thoroughly fitted to say positively if her language is such as to be understood. After that the plan in contemplation is to bring her back home to tell of what her friends say is a "divine bestowal," although she believes at present that she is to remain in the field. A strange part of the discovery is that the odd motions made by the girl were found to be parts of the sign language used by some of the tribes, which gesticulated vigorously when talking. It is also stated that Miss Glassie has since this remarkable happening spoken in Chinese and carried on an intelligible conversation with Chinese laundrymen in their own tongue.

Rev. and Mrs. W. S. Black, who are with Miss Glassie, are said to have acquired the ability to speak in a strange manner, talking to Miss Glassie in words that they themselves cannot yet understand, but which she interprets. Mr. Stewart appears to be thoroughly convinced in his belief in the cases, and cites another of a girl who suddenly spoke German when she started out in missionary work, she having known nothing whatever of the language previously.

Miss Glassie says in relating her story, that she prayed and neither ate nor slept for a week, and then received her call to Africa and "the promise of the language." She says that she received the first language lesson July 8 and 9, 1895, in a vision, when a long scroll, covered with strange characters, appeared before her eyes. They were in the "Croo" language, and she says "the spirit" read them most rapidly, first the Psalms and then other portions of the Bible. She feared that she could not remember, but she found she could, and also that she could sing several tunes, in which travelers from Sierra Leone have said that they recognize the native language. Miss Glassie can also write the Khoominar language. She and her companions base their acquisitions on the passage of scripture in Mark xvi: 17-18. "These signs shall follow them that believe; they shall cast out demons; they shall speak with new tongues."

WHAT ARE DREAMS?

At a meeting of the Buffalo (N. Y.) Psychical Research society recently Madame De Ovies said on the subject of dreams:

"Time is only an illusion. Today's happenings are the result of yesterday, tomorrow the result of today. Yesterday has always passed, and tomorrow never comes. Therefore the ever-living present overcasts the future, and the events make time what it is. Time is a physiological process. Psychological time always exists. A man going to sleep with a clear mind, free from the results of lobster suppers, his divine spirit acting as an instrument reaches out with the soul's eye into a universe filled with kaleidoscopic events, and returns to the body full of what it has seen. Dreams, according to scientists, are but reflections of our waking thoughts and actions. This is occasionally but not always true. What about the places we visit that we have never even heard of? Mathematicians have solved problems in dreams that they could not do awake. Coleridge's Kubla Khan was composed during sleep, and ranks among the best works. We, therefore, have a dual eye that sees in our sleep, a watch dog to guard our movements."

Many are led to investigate Spiritualism by reading The Light of Truth. Remail.



RUINED CITY OF COPAN, HONDURAS, CENTRAL AMERICA,—AMPHITHEATER AND TEMPLES IN BACKGROUND.

The Ancient City of Copan.

By C. C. Willoughby, Peabody Museum, Harvard University.

In a fertile river valley, shut in by the high forest-covered mountains of northern Honduras, are the ruined pyramids, terraces, temples and other edifices of the ancient city of Copan. Until recently little was known regarding the extent of the ruins which lay beneath the accumulated mould of centuries. Monolithic monuments of sculptured stone were scattered here and there in the almost impenetrable forest of ceiba and cedar trees. These, together with a few of the more important pyramids, were known to the natives and were pointed out to occasional travelers. The extent and real nature of the ruins, however, remained unknown until 1855, when A. P. Maudslay, an English archaeologist, visited Copan, made some excavations and prepared a plan. In 1891 Prof. F. W. Putnam of the Peabody Museum of Archaeology and Ethnology, of Harvard University, organized an expedition for the careful exploration of the ancient city. For four seasons the work of excavating has progressed successfully. The forests have been cleared away and the accumulation of earth and vegetable mould has been removed from the temples, terraces, pyramids and courts of the main structure and the ruins immediately surrounding it.

The Copan river flows by the side of the principal group of ruins, and the eastern slope of the main structure has been undermined and carried away by the river floods, exposing a section which forms a cliff of rubble interspersed with walls of faced stone. This cliff is over 600 feet in length and at one point attains a height of nearly 135 feet.

The main structure covers 7 acres of ground, and consists of a vast irregular pile of terraces, flights of steps and pyramids crowned with remains of temples built of squared stone. Some of the stairways and portions of both the exterior and interior of the temples were elaborately sculptured, and the buildings were originally painted in brilliant colors.

This structure contains two great courts or amphitheatres, whose cement floors are 65 feet above the river. Tiers of steps or seats upon three sides of the eastern court, and the Jaguar stairway, so called from the finely sculptured jaguars which guard the lower steps, leads from the western side of the court to the terrace above.

One ascends the main structure by a flight of well-preserved stone steps 250 feet in width. From the first landing rises a pyramid, upon whose summit are the remains of a temple 100 feet in length. A step in front of an inner door of this temple is ornamented with seated human figures covered with elaborate breastplates and other ornaments.

The sides of the doorway and the cornice which had fallen were in like manner covered with well executed carvings in stone. Other portions of the building, which was in an advanced stage of ruin, were elaborately ornamented with sculptures, and the wall surfaces showed traces of plaster which had been painted.

From this temple a broad flight of steps descends to an elevated court. Within this court are sculptured monuments and a broad platform with terraced sides.

Rising from the eastern side of this court is a pyramidal mound supporting a ruined temple. The sides of the pyramid are built of squared stone regularly laid in terraces. The temple is reached by a stairway divided for a

part of its length by a raised structure in the form of steps, having in front rows of sculptured death's heads. The cornice of the temple was ornamented by small sculptured heads, both human and grotesque.

From the summit of the pyramid, which is 100 feet in height, one obtains a view of the extensive ruins to the south and west. Near the northern base of the pyramid is the eastern court, before referred to, nearly inclosed by ranges of steps. The northern range of steps of this court leads to a platform in front of three ruined temples, the largest of these being probably the most elaborate building of the ancient city.

In front of the principal inner doorway is a step carved upon its face with hieroglyphs and skulls, and at either end of the step is a human figure sculptured in stone, seated upon an immense skull and holding in its hand the head of a dragon, whose body, together with other figures, forms the ornamentation of the cornice over the door. The upper part of the outer wall of this temple had been ornamented by artistically sculptured half-length figures in full relief, representing girls in the act of clapping hands.

Two stone incense burners in the form of grotesque heads were found within the inner chamber of this temple.

Adjoining the mound upon which this temple stands is another pyramid with three sides sloping to the level of the plain upon which the main structure is built. Upon the western side of this pyramid is the hieroglyphic stairway, one of the grandest pieces of architecture of ancient America. This stairway is about 40 feet in width and it leads to the temple upon the pyramid, a distance of more than 100 feet. At the foot of the stairway and occupying a central position is an elaborately

carved pedestal. The face of each step of the stairway is covered with finely sculptured glyphs, composed of grotesque faces, masks, scrolls and numerals, records of the ancient builders. Scattered throughout the debris are fragments of life-sized human figures, carved in full relief, which once formed portions of the structure.

From the summit of the mound of the hieroglyphic stairway one obtains an extensive view of the Great Plaza of Copan, with its surrounding steps, terraces and mounds. The Great Plaza and its extensions occupy over seven acres, and portions of it are paved with squared stones neatly fitted together.

Within the plaza are thirteen great sculptured monolithic monuments, and before each stands a carved block of stone called an altar. The average height of these monuments is about twelve feet and the largest of them are about three feet in width and a little less in thickness. One side of the monument is usually sculptured to represent a colossal human figure wearing an elaborate headdress composed of the upper portion of the head of a quadruped, from which rise great plumes of feather work. Massive ear ornaments adorn the ears of the figure, bead necklaces surround the neck and elaborate garments of textile fabric, with tasseled fringe, cover the shoulders, and sashes, garters, bracelets and a profusion of ornaments decorate the lower portion of the sculpture.

Elaborate symbolical decorations derived from the great plumed serpent form a conspicuous part of the ornamentation, and the sides and back of these monoliths are usually covered by glyphs, which, when deciphered, will probably tell us much regarding the personages whose sculptured representations appear upon the stones.

The altars standing before the monuments are of various sizes, and are



["Singing Girl," from one of the temples.]

also elaborately sculptured—some in the form of grotesque animal or head, others having a row of human figures encircling them. The tops of the altars are frequently covered with glyphs.

Excavations were made beneath several of the monuments, and cross shaped vaults were found containing numerous jars of earthenware, some of which were decorated with well executed drawings of human figures and glyphs. The jars contained bones of small quadrupeds, sacred shells, and pigments of different colors. A few of the shells inclosed sacred objects, such as black oxide of mercury, cinnabar, worked jadeite and a few pearls.

During the excavations a number of underground tombs were encountered, built of squared stone. These tombs were miniature reproductions of the rooms of the temples, and within them lay the crumbling skeletons of priests, surrounded with jars, food bowls and personal ornaments, together with the paraphernalia of their priestly office.

The upper front teeth of several skeletons were ornamented with circular discs of green stone, highly polished, and having convex surfaces. The disks were inserted in holes drilled in the front of the teeth, and were securely fastened with red cement. The cutting edges of the insisors and canines were either ground smooth or notched.

The burial place of the common people of the ancient city has not yet been discovered. It is probable that the remains found in the tombs are of priests or important personages and that the elaborately decorated human figures upon the monuments, stairways and buildings are effigies of gods whom the priests and rulers personified.

In studying the photographs, drawings, sculptures and other objects gathered by the Copan expedition and exhibited in the Peabody museum at Cambridge one becomes impressed with the grandeur of that ancient city.

As to the age of these ruins there are not sufficient data upon which to base a reliable conclusion. They are unquestionably prehistoric, and the builders of this city belonged to the same civilization as the constructors of the temples and pyramids of Yucatan. Judging from the ruined condition of the edifices of Copan, this city must be older than most of the cities of Yucatan and more magnificent also.—Scientific American.

THE WORD THEOSOPHY.

The word theosophy was first used in the school of Neo-Platonic philosophy, opened at Alexandria by Ammonius Saccas, 232 A. D., who is said to have urged the disregard of all class prejudices and minor prejudices of opinion in a union for the enlightenment of the world. Followers of Paracelsus, in the sixteenth century, were called theosophists. Modern theosophy was founded in the United States by Mme. Helene Petrovna Blavatsky.

MATERIALIZATION.

By Allie Lindsay Lynch.

I want just to give a brief description of seance rooms. These were front and back parlors, and, for the cabinet, a small parlor bedroom. At the cabinet door a screen door, covered with "skeeter" netting, hung with hinges on sitters' side, and small bolts for the security of the circle, who might fear "confeds" or the disguised medium. Across the front end of the front parlor, enclosing the bay window, were hung black curtains, and these extended down the side walls, the one side being hung a foot from the side wall to allow of spirits passing behind to an opening near sitters, and all of fifteen feet by the route from the cabinet. Outside the cabinet, but behind these curtains, the forms are builded by the spirit who desires to "materialize" for some friend in the circle. Four openings were left, four seams unsewed, for apertures. Some of the proofs I have witnessed have been a mother and baby in white, coming forth to a woman who joyously conversed with the spirit—this when I knew there was no baby in the seance rooms; when the medium, dressed in black, had been bolted in the cabinet; when I knew the cabinet had no other entrance, nothing but blank walls, bare floor, one covered and sealed window above a sidewalk and stairway; with a small stand, minus any drawer, and a hard-bottomed chair, minus cushion, as sole furnishing. Again, three children, together, who came to their parents. And repeatedly have I heard Minniehaha speaking through the medium in the cabinet, while a form was four or eight feet, or even at the fourth opening from the cabinet. Also, the autoharp played, when I knew it had been left on the stand in the bay window. This stand was a small folding table such as sewing women like to use. On this stand, time and again, tablet and pencil have been placed, after having been passed about for examination and for personal marks. Messages and drawings, often with colors used, have been written or sketched upon tablets, torn by the spirit amanuensis or artist therefrom, and put through the apertures, as many as twenty or more such in an evening; and often the spirit, in materialized form, seen to hand them forth. I have had them call for me and pass a personal message to my hand. I have had them hand the autoharp to me; have seen them stand at the opening and play upon autoharp or guitar the sweetest tunes; and have seen these forms hand the instrument to some mortal and then walk out into the circle, giving greetings. I have seen the trumpet thrust forth, above the curtains or at an opening, and heard many spirits, of different sounding voices and languages, speak to different persons present, giving loving words or cracking the social jest, singing or voicing strong and tender words of advice, personal or for all. All this I have seen and heard, and in addition an independent voice, that of some other spirit, speaking at one and the same instant, each to some medium, to whom they lovingly came, or to some relative they had loved. Yet I knew, beyond even the smallest shadow of a doubt, that the medium had no hand in these manifestations, or none other than that he assisted the forces to be used by his elements or magnetism.

I will wind this communication up by copies of messages and a description of a drawing or two. The written message was: "Allie, we are ever near you, and that of which we spoke will come in full—brilliant as predicted."

"FATHER (C.)"

T. gave me a drawing; a spray of blue flowers with large "T" in red. Again he gave as message a spray of

forget-me-nots and the words: "As these little flowers shall I remember thee, and help and aid thee even to all eternity."
T—"

"O darling daughter Allie, how can I ever leave off making you understand that I am really with you! Every day brings me nearer to you and your grand desire of doing good. When I became free from human bondage and sectarian faith and went to the Divine fountain of truth, without respect to anything else, committing and trusting myself to the spirit guidance, sight came, revealing all nature to me; and an inner light came, surpassing all light I had ever received; and all this I have to thank you for. Although I did not know any better, now I understand and can see all things. Yours forever.
MOTHER (C.)"

THE MORAL UTILITY OF PSYCHOMETRY.

What a factor for good would the teachings of Psychometry prove in preventing crime were they promulgated as extensively as those of orthodoxy, and efforts made to bring them to the masses, especially to criminals. What a world of good could the teachings of Spiritualism do were they published in tracts and distributed through penitentiaries, reformatories, factory and tenement districts, yes, and even among those who deem themselves the "upper classes."

Our teachings embody truths that appeal to every soul, and are such that can bear the glare of the search light of reason.

Could the results of psychometry be proven and impressed upon the masses—could they be convinced that every moment every object surrounding them was adsorbing their thoughts and actions, and a record of them indelibly fixed upon them and could be unfolded at any time to minds qualified to receive them, would not this tend to lesson vice and crime?

Within almost every soul is a desire to appear well in the eyes of fellow creatures and this love of approbation would assist in the betterment of humanity, could they know that not only material objects but their own souls take the record of all thoughts and deeds. Prove to them the immortality of the soul and teach them that their soul is a record book upon which the most secret thoughts are engraved and can not be obliterated throughout all eternity and becomes an open book to all who may desire to read therein. This record can by no means be "washed away," it is as eternal as mind and memory, nor will death efface it, for death only brings an added degree of consciousness. Many proofs might be cited, but one is here offered that each can test for himself. If you have done any one an injustice can you efface the memory thereof? You may by kind deeds mitigate the pain and uneasiness of your conscience—but can you efface it—from memory? No, and if a crime has been committed it will forever leave a scar upon the soul. Would that we could brand this fact into the hearts of everyone of Diety's children that they might return with a good record and unscarred souls.

In the past hell and eternal damnation was the rod hung over those upon a low plane of moral development, everready to lash them into the straight and narrow path. Many have as yet not outgrown the necessity of this rod of fear, it is the legacy of past erroneous teachings. How many will do right—not for rights sake—but in hope of being rewarded by "our Father in heaven," and only the fear of punishment by this "Father" prevents them doing the evil prompted by their undeveloped natures.

Yet the light of the nineteenth century has in a measure dispelled this

fear, and indifference or the materialistic view that "death ends all" now reigns supreme with many, or if they make religious professions they are hypocritical.

The time has come for a new doctrine of fear to be taught to such natures.

Would not many a one hesitate to commit a crime could it be proven to them that the objects surrounding them would tell the tale? Were detectives to cultivate or employ this power and those of criminal tendencies be convinced of it, would not this prove a more efficacious preventive of crime than the fear of the fabled brimstone?

What a revelation to the hypocrite would the following from Denton's "Soul of Things" prove. A piece of red damask was given to Mrs. Denton for psychometrization. It was a piece from the curtain which hung over the speaker's chair in the house of representatives in Washington, when that city was invaded by the British in 1814. The curtain was taken to England and a piece of it brought back again to the United States.

She described the hall, the proceedings, etc., and finally said: "They have something up for discussion that is very amusing, awhile ago they were very grave. They seem changeable as an April day. There are some who profess to feel very much, but I can see their earnestness is mere sham—they talk very glibly, but it is mere talk. It is sickening to contemplate them."

"Little thought the members of that house that the damask over the speakers chair was such an observer of their doings, that it was reporting their doings with greater accuracy than the clerk: looking into their hearts with an all seeing eye.

Little thought that smirking hypocrite that, though he was deceiving his fellows and receiving the plaudits of the crowd for his mercenary eloquence, the curtain waving before him was receiving the record of his inmost soul and preparing to transmit to the future a faithful statement of his true condition.

What a cloud of witnesses surround us on every side at all times. There is no darkness so dense but their keen eye can pierce, no sound so feeble but they can catch and hold it forever.

No bribe can suborn, no eloquence move them from their purpose, no lawyer break them down. The brick can reveal the character and occupants of the house and tell tales that make the haughty cower and tremble. Bury it in the ocean and it still carries along and will keep for ages what has been committed to its trust. Break it to pieces and you have but multiplied it, for every fragment equally to the whole can tell the tale."

MRS. E. BACHMAN.

THOUGHT.

"Thought-compounds are formed just as chemical compounds are formed—in definite proportions and according to the law of affinity. Nature is changing every second of time. Atoms and molecules are combined and then dissociated and then recombined in other proportions incessantly. This is merely the physical correspondences of thought operations, blendings, taking place in universal mind. Thought is not a secretion of the gray matter of the brain. The fact that the brain develops with thought does not prove that the movement of brain molecules causes thought. Such movement is the result of thought, as the brain is but the instrument, tool, of the mind."—Dr. Dower.

SPECIAL.

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Light Of Truth,

Is Issued Every Week by
The Light of Truth Publishing Co.

WILLARD J. HULL and A. F. MCGONIGAN,
Editors.

103 & 105 E. VADNEY ST., COLUMBUS, O.

VOL. XX, JAN. 23, 1897. NO. 4.

The LIGHT OF TRUTH can not well undertake to receive for the ordinary of its advertisements. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

A NEW CRUSADE.

Is the time ripe for a great crusade awakening the masses of the people to the truths of Spiritualism? We believe it is and ask the readers of the Light of Truth to join with us in a movement to carry the banner of our cause into the minds and firesides of myriads not yet touched by the glorious light of immortality. We believe that all Spiritualists like to know that the cause they love is growing and reaching out into recesses yet unexplored and that all will enroll themselves under our flag and push on to greater conquests. Ours is not a crusade of war or conquest, but a crusade whose star of hope glitters with the heavenly apothegm "On earth peace, good will toward men."

The Light of Truth has planned a movement which it is believed will result in thousands of converts and build up Spiritualists and Spiritualism in the public mind. We ask for the hearty co-operation of our readers, to whom the plan will soon be unfolded. Theosophists are just closing a crusade which has resulted in a general awakening on that subject, and now we propose that Spiritualism shall be given a hearing in the arena of public discussion.

NO PROOF WITHOUT PHENOMENA.

Mr. R. L. Lerch in his lecture on the objects of Theosophy in Washington, D. C., the other evening, stated among other things that to investigate the occult side of man and nature does not mean that Theosophy is to be considered a school for turning out mediums nor their reverse, adepts, but rather that it shall stem the tide of materialism in both church and laboratory, and also that of Spiritualistic phenomenalism and the worship of the dead. To which it might be well to call attention that without the phenomena of Spiritualism there is not a glimmer of light from beyond the curtain of death. But with these phenomena every grave becomes a thoroughfare fringed with flowers and watered with tears leading to the beatitudes. Spiritualists do not worship the dead. Neither do they worship the living, but death clothes the departed, sometimes, with an authority oftentimes denied the wayfarer here. We learn to love the departed, for death has acted a chemical and physiological part upon them with which we are unfamiliar, and they become precious to us, but we do not worship them. Theosophy without the charm of mystery and a close affiliation with the inner life of mankind could never become a recognized factor in the spiritual upliftment of the life forces of the world. Spiritualism lays especial stress upon the verity and the influence of the after life, the nearness of it and the mutual dependency of humanity upon the

higher potent powers of the universe. By reason of the facts brought out in its phenomenal aspect the world is no longer in the darkness of unbelief and mysticism regarding the here and the hereafter. It is in vain that our Theosophical friends seek to stem the tide of spirit phenomena. These phenomena were here before the announcement of the Theosophical society and millions lived and passed to the beyond in the full knowledge of their verity and significance.

A TEACHER OF THE VEDAS.

The Swami Saradananda, a teacher of the Vedanta philosophy, is teaching in New York city. He claims that religion must satisfy the intellect as well as the heart; all science being based on the direct experience of man, the same rule applies to all religions. Vedanta means the latter part of the Vedas, the sacred scriptures of the Hindus, while Veda means all the revealed knowledge that has come to mankind or that will come in the future.

"Through the imperfections of our faculties," says this teacher, "we see the universe now as composed of many different manifestations. When we understand it correctly we shall see it is the Divine itself. The end and aim of the teaching in the Vedas is the perfection of man, the realization of his real nature. The truth taught by Jesus, 'I and my Father are one,' is the same as that taught in the Vedas. Our real nature within us is the absolute, and not our body and mind. The Vedas divide men according to various characteristics into the philosophic or rational, emotional or loving, mystical and workers. Four different yogas or methods are presented by Vedanta to arrive at the realization of the real self, in the development of the faculties which preponderate in a person. Every man is a conduit for the Divine; only the removal of ignorance is necessary. Our idea of God is our own mental image. Our view of the sun would change as we proceeded toward it, and when we arrived we should know the luminary as it is. So, as man grows his vision of the Infinite enlarges.

"The Vedanta philosophy is not a sectarian religion. All religions are so many different ways leading to the same God. As all rivers, flowing through crooked or straight courses, reach the ocean, so all souls are moving toward God, the Infinite Ocean of knowledge and bliss."

The Swami Saradananda is about 28 years old, a sanyasin, or teacher, who renounces all property and accepts no pay. He has the classic features characteristic of his countrymen, is above medium height, with fine shoulders and chest. He speaks English well.

It is significant of the mighty potential force of modern inquiry to note the presence among us of one who can reveal the erroneous conceptions of Christendom regarding the great cradle of human philosophy, India. In the proportion that we learn the philosophy of the Orient we come in rapport with the universal oneness of religious thought as applied to man as an independent dependency.

DR. E. D. BABBITT.

Goethe says, "The work praises its master." Dr. Babbitt, whose portrait constitutes the frontispiece of this issue, is best known by his work. He needs no individual eulogizing—no recommendation from any one. The effects portray the nature of the cause. Read what our English contributor says of Dr. Babbitt's "Principles of Light and Color" on 2d page. It is but justice due a great mind.

Lansing, the capital city of Michigan, is to be the point of rendezvous of the National and the State associations of Spiritualists, who will hold a grand mass meeting Feb. 5, 6 and 7.

THE IAN MACLAREN LIFE CREED.

The wonderful hold taken upon the world's religious thought by Dr. John Watson (Ian MacLaren) must now be attributed to the "life creed" enunciated by him. It reads as follows:

"I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the beatitudes. I promise to trust God and to follow Christ, to forgive my enemies, and to seek after the righteousness of God."

This is in no sense the declaration of a particular religious faith. It is a remarkable example of the broadening thought among churchmen and comes as near to the universal unity of religious thought as is practicable without the life and vigor of demonstrable facts. The New York Observer says of it: "The broadness and vagueness of this creed becomes its weakness when offered as a rallying point for Christendom. Men can not rally around what is not there and loyal souls will hesitate long before giving to their adherence to a formula which makes no reference whatever to the divinity of Christ."

This seems more devoid of beneficence and satisfaction than the want in Dr. Watson's creed, in that it sets up a doctrinary disputation not invited by the thought of Dr. Watson. There is nothing vague about the latter's "promise to trust God and follow Christ." One can interpret the promise very easily to mean all that Christendom regards as the divinity of Christ. But the dearth in Dr. Watson's "life creed" is the lack of recognition of indwelling conviction that our spirit friends are around about as a mighty cloud of witnesses. The "life creed" is an ethical creed, and not in any sense a theological creed. In order that the ground of the ethical code be covered we ought to have in it the moral responsibility attached to the Spiritualistic philosophy.

NOT THE RIGHT WAY TO PROCEED.

As one of the sequences of the boorish raid in the Boston Spiritual Temple whereat the sacred office of mediumship was smirched recently, the city council of Boston has voted to tax Mr. Ayer's building the allegation being that it is not a place of worship and therefore not within the purview of the law exempting property from taxation on the score of religion. At this distance it looks as though the council had blundered in its action, the question being one of state rather than municipal jurisdiction. But, however that may be, a discrimination of this kind can have but one result. While Spiritualists as a rule favor the taxation of all church property they are not likely to rest quietly while the religion of Spiritualism is thus used as a discriminating bludgeon in the hands of ignorant, prejudiced office holders. While there can be no apology offered for fraud or the semblance of it in a Spiritual church, still the fact remains that an inquisition set up to unmask fraud and pretense will find plenty to do in places other than the Spiritual temple in Boston, and of a rare religious flavor at that. There is no difference between a fakir who palms off a mask of wigs and lace as somebody's grand mother in a materialized form and a fakir who palms off a piece of dough as the materialized body of the world's crucified savior and takes up a collection for it. So that if the question of church taxation is to rest on the abuse of a prerogative to worship according to the dictates of conscience, Spiritualists certainly can not be discriminated against.

But this is far fetched and unsavory. It is without the question. The judge before whom Mr. Ayer's case against

the boors was tried decided the case for Mr. Ayer, i. e., the state against the raiders in favor of the former. We are glad to know that such is the fact. It will go a long way toward settling the persecution of the city council, for such it is, against Mr. Ayer.

Rev. Dr. Harcourt of Philadelphia has been preaching on Spiritualism and Witchcraft in the Park Avenue M. E. church in that city. The reverend gentleman in summing up his estimate of Spiritualism told of an instance that came under his own observation when, as he said, the feeling of bereavement had been taken hold of by the Spiritualists to lead astray.

"One of my members," said he, "in a former charge, who only a short time before I left lost a lovely daughter by death, had a call soon after her bereavement from a lady whom she had never suspected of being a Spiritualist. She told her she came with good news; that she had attended a seance at the home of a friend, only a few blocks away, and that her deceased daughter was there, and wanted to see her mother, she had something to communicate. 'And what did you say to her?' I inquired. 'Well, I told her I did not believe a word of it, and I added that if my daughter could come back to earth, I know there is no one she would communicate with before her mother, and if she could be heard from in the house of a friend she could be heard from here, and I did not go.'"

"I think the ministers of the gospel are very much to blame for much of the prevalent belief in the return of the soul after death. Funeral discourses are full of it—"The dear departed hovering near," and "The cloud of witnesses" are spoken of as realities. The bible gives no authority for such a belief; there are no grounds on which to build such a belief but ignorance, superstition and paganism. Between the living and the dead there is no intercourse. Think for a moment, will you, of the state of the world—I mean one condition of it—if the spirits of the dead could return. Could we have any peace, any comfort, and joy?"

It is very gratifying to know that there are very few clergymen nowadays who talk like this. Such sentiments are no longer representative of the churches, they belong to the seventeenth century. Dr. Harcourt's influence reaches no farther than his voice.

Luther R. Marsh writes: "Your paper is evolving: in type, in make-up, in tendency, in character of its articles; every way. It does not rub the fur up the cat's back, as the old one so often did. It does not pull our religious tenets up by the roots. * * * I read, now, not merely the titles, but the whole article. I congratulate you."

Our contemporary, the Philosophical Journal, has removed from San Diego to San Francisco, Cal., postoffice address Station B. We think this a good move for the old Journal and a good thing for San Francisco. We need a guard at the Golden Gate and Thomas G. Newman is the right man in the right place there.

La Loie Fuller, the wonderful danseuse, is a Spiritualist, and is not ashamed to say it, either. She has not only visited the Children's Lyceum here, but invited them all to attend a matinee as her guests. Her mother is also a Spiritualist, and a dear, sweet-faced woman. La Loie is a member of the Children's Progressive Lyceum of Chicago.—Los Angeles Medium.

Remall your Light of Truth, when finished with it, to some friend whom you think it will benefit.

"Now things t things n Faith revelator When certain though nor ord evidenc A ma going to study. sensed scient; is faith tively. It tells unwelc ment. cogniz consel Now happy revers somet has t It is The lous t for s tains claim felt. the i hopit as e sens for there after a mi ft. I feels caus false of the ther wan ceed kno' leav way if t com sist ince atte end mo' be t by t of t A on l of the Tw —O at 1 Ha nat and by Fir T at Spi lief by and con mu ery wh the was vill in her her abc sav phé a s ator

HAVE FAITH.

"Now faith is the substance of things hoped for; the evidence of things not seen."—Hebrews x. 1.

Faith is truth felt, says a modern revelator.

When a man intuitively feels that certain events are going to transpire, though not recorded on human tablet, nor ordered by human judges, he has evidence of things not seen.

A man may feel that something is going to happen. He falls into a brown study. It is the cause upon him, sensed through the soul, but not sufficiently clear to show its import. It is faith. He knows something intuitively. The uneasiness accompanying it tells him that it is something sad or unwelcome. People call this presentiment. It is the soul seeing things not cognizant to the exterior or physical consciousness.

Now, let him feel unaccountably happy or content. It is the same law reversed. The cause is upon him for something pleasant or welcome. He has the evidence of things not seen. It is faith or truth felt.

The same law is operative in religious or spiritual matters. A man hopes for something, and in his sincerity attains it. He experiences a joy and claims to have Jesus. It is a truth felt, and his faith is established. But the same law would be operative in hoping for other attainments. As soon as en rapport with the cause it is sensed, and faith becomes the medium for encouragement. Without faith there would be no incentive. And man often feels as reluctant to undertake a mission as he feels hopeful to accept it. It is the same faith. He intuitively feels that he will not succeed, and causes are more reliable to obey than false hopes or the arrogant assumption of others who are prone to censure the faithless or hopeless. Of course, there are cases when a man doesn't want to hope, fearing he might succeed; but with this aside, he always knows what is best for him, and by leaving him alone the truth will always dawn upon him what to do, even if the road is blocked. Then reason comes to his rescue and he asks assistance. But it is to faith he owes his incentive to go forward or make the attempt, even if unsuccessful in the end. But when possible, that which moves from within and is good may be followed out. It is the way pointed by Nature or God, and is the evidence of things not seen—faith.

A large and important mass meeting of Spiritualists was held in Baltimore on the 7th inst under the auspices of the National Spiritualists' association. Two sessions of the meeting were held—one in the afternoon and the other at night. Both were in charge of Mr. Harrison D. Barrett, president of the national association. An invocation and an address of welcome were made by Rev. Rachel Walcott, pastor of the First Church of Spiritualists.

The addresses which followed dwelt at length upon two thoughts—that Spiritualism was a noble religious belief, which suffered much from without by the intolerance of Christian sects and their efforts to suppress liberty of conscience, and that it had suffered much more from within by the quackery and immorality of some of those who wore its livery. The necessity for the better organization of Spiritualism was also treated.

Mary Winters, living near Orangeville, O., believed that she saw the Lord in a dream and that he commanded her to die. And forthwith she prepared herself by refusing to eat, and finally, about a week ago, died. What Mary saw, if she saw anything beyond the phantasm of a disordered stomach, was a spirit whose command she misunderstood.

OUR POSITION.

While the great bulk of our readers are delighted on account of the elimination of society news from our paper, an occasional correspondent dissents or requests to be excepted when anxious to let off a column or two on the plea that what he presents is important. Now, we can not make an exception for one without doing injustice to others. There are other spiritual journals which make this kind of matter a specialty, and as nearly every Spiritualist takes another paper in conjunction with ours, there is no need of repetition or trying to outdo one another in needless effort. There has been a steady demand from Spiritualists for one paper free from society matters and we have taken the initiative. The Light of Truth therefore holds a position of its own and fills a long-felt want, which it could not do if it returned to its old methods. We trust that our readers will sustain us in this endeavor.

MORBID SKEPTICISM.

A Floridian writes that all he wishes to know is whether he is to live on with memory retained. "Can you or any medium make me know?" he asks, and then goes on to relate some remarkable tests, as follows:

"Some six or eight years ago I went to Atlanta, Ga., and there met Mrs. M. C. Thomas. I told her I was not a Spiritualist and knew not why I came. She then told me she saw a lady standing behind me with her hands held over my head. She was accurately described, her name given, and how she felt toward me. All was recognized. I was about to tell her I had a brother, when she stopped me and described him; also giving his name. I returned in the evening, and she described three others—all correct. Furthermore, she aided me in finding some one she did not know. I had never met Mrs. Thomas before. Upon my return home another death occurred, of whom I wished to know something. Writing to Mrs. Thomas, she replied by letter, describing the spirit accurately, and even gave details of which I did not know, and had to visit a neighbor to have it verified. After I left Mrs. Thomas I had a sitting with the Bangs sisters. They described the first-named spirit that the former medium did, with all the details. But I am not yet satisfied, and what I wish is help."

We are sorry for our friend. We have known of others like him. There is no cure for this sort of skepticism. When a man doubts his own senses he has nothing more to bank on. He may borrow money, buy lands or conquer nations, but he cannot acquire self-confidence except by growth or development—largely aided, however, by agreeing with those who are not troubled with this unfortunate mental obliquity.

THE TRUE GRIT.

Mrs. Margeret Maurer of Cleveland, O., in renewing her subscription, says: "I cannot be without the Light of Truth. I would rather live on two meals a day than dispense with the paper, as it gives me strength to bear the burden of life."

By announcement in the Banner of Light last week, Mr. John W. Day has dissociated himself with the old firm, and Mr. Isaac B. Rich becomes the responsible agent of the editorial department of that paper. Mr. Day takes a somewhat pathetic leave of the place he has been bound up in, soul and body, for the last thirty years; but changes of this kind are often for the best. We wish both ends of the broken link results compatible with their highest anticipations and hopes.

Intuition is soul experience. — In Higher Realms

NOT ALL HYPNOTISM.

It is more than probable that Mr. Sydney Flower, the editor of The Hypnotic Magazine, knows a great deal about hypnotism, and there is no question as to the utility of his magazine. But, like all others who essay to tread upon the border line of the psychic world, he is apt to be dictatorial and prone to the reception of occasional raps on the dome of his mentality by those who, perhaps, are as circumspect as he, but who see things differently. In the January number of the magazine is a letter which will be found exceedingly interesting to Spiritualists. It is as follows:

Detroit, Mich., Dec. 5, 1896.

"Editor Hypnotic Magazine:

"Dear Sir:—In the October number of The Hypnotic Magazine I note your attempt to explain the experience of a lady under the head of "double consciousness" on the theory of hallucination. I have been a student of hypnotism since 1881 and have become pretty familiar with nearly every phase of it, or at least sufficiently so to cover the ground pretty thoroughly. Every writer upon the subject from Mesmer down has various explanations for the phenomena presented according to their view from the intelligence they possess in all directions, narrow or wide, as the case may be. Bernheim and Liebeault perhaps have given the world the greatest foundation stone for the great monument of mind—except one, the Man of Nazareth, and this stone laid eighteen hundred years ago is a greater—it is called by the mystic name Faith. Bernheim, Liebeault, Mesmer, Moll, and a host of others, including yourself, who try to explain the phenomena as existing separate from the soul must fail utterly in the end. I have had precisely the experience of the lady of whom you have given us an account under "double consciousness," except that I was raised from my body about two feet, poised for a few moments, and then fell back with a nervous shock. It was not a dream (I know what dreams are), not an hallucination (I know what hallucinations are), but a real, actual, living, waking experience.

"Another time, I felt my body for a long period held by a luminous cord only, which cord I was at all times fearful of severing. I speak of the latter that you may have two cases where thoughts other than selfish, comfortable ease was the experience. And with this I had thoughts of those dependent upon me and the result should the cord break, all the time being conscious that if it did break the doctors would have another case of heart failure to report. I could tell you of my experiences while in the astral light, but it would take many pages of this paper to do it. I could tell you of the raised mental vibrations which although I am absolutely normal in all things, has continued for two years; of the many voices I hear, some embodied and some disembodied, but that would take too long, at least for this writing, to tell. All of which experiences followed after I had built the hypnotic bulwark of suggestion as you have, believing it to offer absolutely a perfect explanation of all subjective phenomena. I have had to knock a hole in this wall and break down many others since, for no mere material explanation, as we understand material things, will give us the alpha, let alone the omega, of the question. I believe we will find an approximate explanation, at least so we can grasp the meaning for these things, and I believe it will live, when it is complete, very close to the grand law of nature, vibration, sympathetic and otherwise. There is no material so inert, so low in the scale of evolution, that does not vibrate; there is no force in nature, including mind, that does not manifest some one of the

ICUREFITS

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

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

various forms of vibration. In other words there is no material existence so low that it escapes its laws, no spiritual existence of a hundred thousand years that will get beyond it. The experience of Dr. Lyman with his subject, V. H., is one of a multitude of similar things that occur every day. This old young world of ours exists and sympathetic mental vibration will be his key to explanations. Exclude telepathy and you put out your light; exclude sympathetic vibration and the "Night of the Catacombs" will be glorious sunshine compared with your grasping after the truth of hypnotic dreams—even existence itself.

"No deep student of hypnotism but will have a spiritual experience. It may be deferred until the low physical and the raised mental vibrations of the phenomena we call death shall come to him, but he will have it, and one night of his experience will teach him more than a lifetime of grasping along merely "material" lines. They have a great way in that other world of teaching us mortals who become too presumptuous in material explanations, particularly if we are truly seekers after the knowledge that is better than (book) understanding."

To this letter the editor responded as follows:

"The author of the above communication has desired me to withhold his name as the letter was not written in the first place for publication. Nevertheless it seems to me to be too well expressed to find a place in the waste paper basket, and although I differ very thoroughly with him in his propositions and deductions, it should not be too difficult for him to prove his case as regards telepathy. I have not heard from Dr. Lyman since I answered his communication in the October number of this magazine, and I think he would have written if the material explanation then given of his phenomena had been unsatisfactory or disproven by his subsequent experiments."

MASS MEETING OF THE N. S. A.

A grand mass meeting of the national Spiritualists Association of Washington, D. C., will be held in the First Spiritual Temple on Tuesday Feb. 2d.

Morning session at 10:45; afternoon 2:30, and evening 7:45.

President H. D. Barrett will preside. Seats free to all. J. B. Hatch, Jr., chairman arrangements.

Dr. Lockhart Robertson writes: "I can no more doubt the physical manifestations of so-called Spiritualism than I would any other fact, of which my senses inform me. There is no place or chance of any ledgermain or fraud in the physical manifestations. I am aware, even from recent experience, of the impossibility of convincing anyone by a mere narrative of events apparently so out of harmony with all our knowledge of the laws, but I place these facts on record rather as an act of justice due to those whose similar statements I had doubted and denied than with either the desire or hope of convincing others."

The Psychic World;

OR,

Experiences After Death of the Human Body.

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

CHAPTER V.

I BECOME AN OBSESSOR.

So I was to become an obsessor. Well, if that is my mission, I suppose I must submit, though I admit I was not a willing subject.

The next instant I again felt my guide talking to me intuitively, saying: "Now begin, and I will see you safely through."

In a few moments more I was vigorously acting on the soul-center of my new charge, and whispering: "Patterson, Patterson, Patterson!"

Suddenly and to my surprise he cried out: "Oh, darn Patterson!"

I tried it again, and in a few minutes he said: "Why in the devil is Patterson always coming into my conscience—I am sure I didn't invite him. I wonder if the cuss is thinking of me and mind-reading true after all? I never believed in it before, but this somewhat makes me incline towards it."

As soon as his soliloquy was over I again whispered: "Patterson, Patterson, Patterson."

This time he jumped up, kicking over his stool, and cried out angrily: "To Halifax with Patterson!"

At this juncture I heard my guide say: "Control him and act on his anger; incite him a little and then sympathize with him to the full."

I did as directed, and the next instant I was caught like a fly in a spider's net.

Instead of obsessing him I thought he was obsessing me, so oppressed did I feel, or like one suffocating. I instinctively struggled to free myself again, but in vain. I resigned myself to fate, when I felt my guide saying: "Be quiet, it will resolve itself again in a day or two."

Then I began to look down upon myself. Behold I was a mortal—literally a man in the flesh again—reincarnated.

I wondered what effect I had on my charge, but could see none. The next thing I noted, however, was that I felt myself packing up and making ready for a homeward journey. Finally we got started. I say we now, though I should say he, as I had no say in the matter. At all events, when he started with his paraphernalia I made one more attempt to get out, but could not. I had to trot along *noies volens*, and help carry the parcels in the bargain. It was a warm day and soon my charge began to perspire. So did I. He finally grew tired of walking. So did I. I wished he would take a rest. He did eventually—perhaps at my suggestion. I was thirsty and said so. Whether the thought or the desire created a like craving in him I did not know at the time. At all events he began to think seriously of getting a draught of water. Looking around in various directions he or we caught sight of a town pump, and were soon imbibing its offerings.

I then learned that an obsessing spirit is virtually a part of the mortal he is attached to. He may be lured into his intended victim at first by the enjoyments offered. But he suffers

with the suffering as well. It is not a one-sided affair by any means—enjoying the sweets without the bitter. Nor is it a festivity for the obsessing spirit. Once in, he must remain until he learns the art of getting out and keeping out. And this is often not discovered until the obsessor has been chastened by suffering—the latter being almost an absolute need to free both spirits and mortals from the extremes of animalism, which are malice and lust. Malice exercised on others gives pain. It takes its like to neutralize it in the one thus afflicted. Lust is extreme negativity and takes its antithesis—hard mental work—to counteract its tendency. Coming over here with either one active makes the spirit feel somewhat like a mortal flayed alive. The keen action of spiritual law acting on such extreme discords produces this effect—a hell in itself.

Many, however, reach here with either or both, modified by the knowledge of having them, accompanied by the desire to get rid of them. This already brings the spirit into much higher conditions. And those who have them under perfect control—that is, having their opposing forces so actively employed that the negatives are next to dead—often find themselves at the very threshold of spiritual nature, only awaiting a lift over the fence, as it were, as in my case.

Now, my friend the artist was also of the latter order, and was as readily tempted for love as hatred, and I felt that it was almost a sacrilege to have done what I did. His prejudice was not strong enough to be self-acting, because his spirit of forgiveness was in the ascendancy, and was fast neutralizing the force of prejudice. I discovered this the moment I touched him positively. The merest hint of forgiveness for Patterson on my part made his heart bubble up, and he probably would have gone to Patterson and begged his pardon for thinking hard of him, had he the hope that his rival would have accepted it graciously. But he had not, knowing the man well. Patterson really was an evil designer and unworthy of notice by one who had a forgiving spirit.

Thus I had no difficulty in inspiring my new companion to loving his enemy and wondering what I was needed for. "To neutralize an old passion" came the intuitive reply, which I clearly sensed despite my imprisonment.

I thought to myself that the man who had such love was self-protected. "Not always," came the response to my meditation, "for a man might be strong in one direction and weak in another. But your obsession will infuse him with the needed principle to overcome the temptation he is subjected to."

In the meantime I was being carried along by my mortal captor to his home. The latter was in a fine city mansion surrounded by a large garden or park.

All this I saw through my captor's eyes, as if a mortal myself, or if his body was mine. As soon as close enough to examine the door-plate I

did so. On it I read the name of "Latimer."

"Oh, oh, thought I as we walked in, it is no wonder I felt an unaccountable interest in my partner. We have met before. But under different circumstances. He was then a gambler, and I hoped he had overcome the passion. My meditation must have revived the memory of it in him, for the next moment he began pondering over it, and I quickly held my thoughts in abeyance to find out what he was going to think.

Presently I read in his mental panorama a scene of six or seven years back. He was regretting that he had ever gambled, but was happy in the conviction that he was free from the mania now—though at times found it difficult to resist the temptation.

I saw my mission at once. I was to aid him in combatting this evil. I had found the weakness and felt as if I would like to get out of my imprisonment, for I didn't appreciate the fleshy existence after having enjoyed the spiritual so long. It is like sleeping in a cheap lodging-house after having be-



come accustomed to clean home comforts. But spirits, like parents in the mortal, must do much they dislike—partly through sympathy for struggling humanity and partly to elevate themselves.

As soon as young Latimer passed indoors he hurried up three flights of stairs, carrying me with him. In another moment he was in his study, a nice airy room, full of drawings and water colors. He was a scenic artist.

After depositing some of his trappings, changing some of his clothing and brushing up a little, he went down to breakfast, or we went down.

Here we met others. One he addressed as mother; another as sister, Lou or Lulu, and a third as "Cousey," a petit brunette of perhaps eighteen or twenty. I felt his heart warm up at sight of the latter. So did mine, being part of that heart.

"You are late Robert," remarked his mother; "where were you this morning?"

"On Lincoln Hill," was the curt reply.

"No wonder you are late. It is quite a tramp, but the fresh air and beautiful sights are worth the trouble," remarked Cousey.

"Did you sketch anything?" asked Lulu.

"Yes; took the side of the opposite incline."

In the meantime he had taken his seat at the table, as did the others, apparently having waited for him.

Young Latimer began to eat with a relish. I had to do the same; or, at least I got the benefit of it. But before long it began to nauseate me. I wished he would stop.

Again my desire must have affected him, for he suddenly laid down his knife and fork and took a sip of ice water. This was followed by folding up his napkin, a sign that he would stop.

"Not done already?" asked Mrs. Latimer concernedly.

"Yes," said he, "my appetite has left me—all in a flash. It must be the heat.

I feel somewhat ill—not sick—but I don't want any more—that's all."

"Now, Robby, don't get sick," interposed Cousey.

Robert looked at her sympathetically, as if to say, "I won't for your sake." In fact that is the thought I felt going from us.

"No, that won't do now—just on the eve of your going to Rome," remarked his sister.

"To Rome, eh!" I ejaculated in surprise, forgetting where I was.

The words must have had a striking effect on my friend, for he suddenly looked up and then turning his head from one side to the other, said: "To Rome, eh!"

"Yes—are you not going?" asked his mother.

"Why, certainly, but that is not the point. I don't know what made me say that. It seemed as if a voice inside of me made me do it," replied Robert in return.

"Ha, ha, ha," laughed Cousey, "he's hearing voices. He wouldn't believe me when I told him I got intuitions—now he's getting them."

"But—ah—of course," stammered Robert, "I mean—that—"

"Never mind, Robby, it's all right," continued Cousey, "simply listen to that voice. I expect you have picked up a guardian spirit on the way, who will go with you."

This remark startled me about as much as the first, but I kept my emotions down this time. She had told the truth—either unwittingly or intuitively—for I was delighted with the idea and intended going. Therefore my uncontrollable joy and the remark following, which Robert had felt.

Spirits may visit places within their immediate magnetic environment or even higher realms, but cannot always visit distant countries without a mortal medium. I now had one and meant to stick, because I had always had the desire to see Rome.

I again began to wonder if it wasn't about time for me to get out of this obsession.

"Have a little more patience," a voice within me now whispered. "You are getting on finely. You have already quickened his soul nature to catch an intuition, and laid a check on his appetite by your obsession. A gluttonous spirit would have incited him to eat for two. Your influence has the reverse effect because you dislike the sensual. Like most people in his station of life, he eats a little too much by card—not as nature prompts. His intuitional sense will become sharpened as his appetite lessens. You could not have affected his physical nature without complete obsession. A mental control only guides mentally. But you have established a new dietary law in him. Hereafter he will not be able to eat the same quantity as before. The limit will be regulated by the nausea you have sensed.

Of course my attention was temporarily directed at the instruction of my guide. In the interval, the breakfast party had arisen and separated, Robert going into the garden where Cousey had gone. A few minutes later we were sitting hand in hand in a bower talking sweet nothings. How often we kissed Cousey must not be told, though to me it was not as it used to be. Spirit love is more of a sweet soul interblending, to which that of mortals is a poor imitation.

But as this was none of my affair I tried to think of something else.

I was soon lost in my own meditations, and almost forgot that I was a prisoner by obsession. But Robert's leaving the bower made me realize again that I was with him.

After going to his room to attend to some minor details, he sauntered out into the streets. In a short while he encountered a friend, who offered him a cigar, which he forthwith lit, and then both crossed the street and en-

tered a pub and began smoker in denly felt charge. B to me I re what the te monition

broker myself began at all sion t my n him. to bre would I eve Then self name force carr But som and pes sor old mo ren ter ros pa thl in th ta ta bl be ce th si ea ce w y h a n v w w t w h f r

tered a park, where they took a seat and began chatting. Having been a smoker in mortal life myself, I suddenly felt tempted to indulge with my charge. But as the thought occurred to me I received an impression to resist the temptation. I followed the admonition and behold my obsession was



broken. I was free again. Finding myself outside of my medium now I began to wonder why it had occurred at all. The answer came by impression that it was to enable me to know my man before undertaking to guide him. Furthermore, I had also learned to break or dissolve an obsession, and would not be quite so ill at ease should I ever fall into the same trap again. Then I had learned something of myself which I didn't know before—namely, that I still had a discordant force within me which I had been carrying for years without discomfort. But I suppose there was a surplus of something else within to counterbalance it, and so it didn't disturb my peace or happiness. I now knew why some spirits complained of taking on old conditions when returning to the mortal sphere. They are unpleasantly reminded of something by being touched on an old evil not yet fully rooted out. Of course, some evils or passions—for it is the passion for a thing that makes it an evil—are more inclined to touch us pleasantly than the reverse, and are as much temptations to spirits as they are to mortals. Thus there is a possibility of a higher spirit falling a degree or two below his natural condition, but he can not fall very far, from the fact that he can not have much of a passion left to enable him to rise above earthly influences. The latter was my case, and I realized that the coalition was to be of mutual benefit. While preventing my charge from indulging his passions too actively in order to aid the development of his sensitiveness, I was to combat against smoking with him in order to neutralize my passion for it. For, this being my weakness, I was drawn to that unwittingly. But I wondered, nevertheless, why he was not to be freed from this habit in connection with the passion for gambling, or included in the other reforms.

"Because," came the intuitive response, "it will not harm if not carried to the extent of a passion or to debilitate him. Excessive meat eating is a worse habit in many instances than a mild use of tobacco; for the former creates microbes in the human system, while the latter kills them. Hard working people use up the entire life-giving substance of animal food, and are not so easily affected. But spiritual minded people and sensitives should eat sparingly of it, or abjure it altogether, under circumstances. If you can break your charge of the latter habit it will sharpen his intuitions as well as psychometric powers; for abnegation on any physical need, taste or desire requires soul effort which adds force to the latter, just as exercising the muscles adds strength to the physical body. Soul force is love, in whatever form it is generated; and love makes intuitive. It is the principle on which the universe is founded, and he who can show up the most

of that is in best rapport with spiritual nature—law. A man may have an active sense of sympathy and yet be sensual. But he will never lack intuitive guidance when needed. And again, he may have many talents, but lack the love principle. In that case he is like a ship without a rudder. If he has not charity he is nothing. Your charge has charity, but no gifts of the spirit developed. But he has been severely touched, and the rest of the awakening will be both an interesting and an easy matter for you. Now take care of him, and when in want of light manifest it by a wish. Every question creates a vacuum in the soul into which but one answer fits—the truth. Profit by it."

During this meditation and communion following my release, Robert and his companion had arisen, and each gone to his home, I, of course, keeping in rapport with my new companion.

When we reached home all had retired. Robert therefore, proceeded directly to his chamber, and I went with him to see him to bed—at least for the first night, as I was somewhat curious to see how he was fixed.

It did not take long, however, for him to arrange his night toilet, and in less than 20 minutes from the time we reached home he was fast asleep.

I then began to look around to see what I could do to pass away the night. [To be Continued.]

LOVE.

I saw him at twenty when the flash and sparkle of youth were in his veins. His blood flowed in tempestuous currents; a bold fervor blazed in his eyes a ruddy hue upon his cheek. His tongue poured honeyed words between his downy lips—a very braggart he for eloquence.

His goddess claimed his every thought and all the gushing torrents of his ardent brain fell in voluptuous showers on her sunny head, just as summer skies pour their quick-spent torrents on the eager earth.

He strode, a king for arrogance and self-esteem, constrained by the volcanic fires of his own heart. Supple his form, elastic his step, brilliant his mien; he wore a dashing air of insolent good humor for the world to see, and charmed his idol with lavish tenderness.

Little recked he for the amusement his impetuous devotions stirred about him; he was the puppet of his own emotions, the veriest slave of his own desires.

* * *

I met him again at forty when the mad tempest of emotion had spent its riotous fury; when the irruptive energies had dissipated the intoxicating exuberance of his heart and the volcanic display of eye, and lip, and gesture had merged into a silent stream whose depth and force could only be measured by their masterly devotion to the happiness of the cherished idol.

She was a goddess still, but her shrine was in the sanctuary of home, and the endearments poured upon her head were too sacred to confront the world.

About her still centered every thought, but these had gained a rare tenderness which sweetened his life and steadied his nerve, like wine grown rich with age.

His step was firm; his form knit strong with vigor; his eye noble and clear; his mind alert and keen; his emotions, truculent still, had ploughed broad channels in his soul and overflowed to bless humanity. The clasp of his hand was an exquisite caress—full of matchless sympathy.

The flash and sparkle of effervescent desires were gone, consumed in the holocaust of selfish passion, but the pure elixir of the heart tintured every

word and act; there was no blandishment, no innuendo to fascinate; these had perished too, and only the sterling worth of love remained.

* * *

Once again I knew him when the world called him old, his hair was white, his form bent low, his voice tremulous, his hand feeble, his step infirm; it seemed that all his ardent fires had burned out.

My heart grew sad and I shuddered at the thought that love could die. But as I gazed upon the decrepit form the goddess entered; her brow was furrowed with care, her head silvered with the snows of years, and her radiant beauty changed to a saintly serenity.

As she drew near to him I saw a wondrous transformation, a vivid flame kindled in his eye, a flash of light illumined his countenance, a benignant smile curved his slender lips, his frame quivered, and the tones of his voice grew divinely mellow.

I was amazed and watched him closely. One by one the features of age vanished, and I saw they had only been a mask to conceal his heart from the world that could never understand its intensity.

It was like a volcano's heart—full of a fiery fluid, burning fiercely yet steadily. Its throbbings shook his form as a mountain quakes with the pent up lava forces within. It was fathomless and inconceivably ardent, but its ardor had passed above the limitations of flesh and could find no expression through the shrunken form it had well nigh consumed, and the white hair was like white ashes heaped to stifle its vehemence.

And I knew that love could not die, that he was immortal; that the senses and faculties of life were but the accessories of growth, and that he was waiting, like a moth imprisoned in its chrysalis, to escape and soar where his powers would find greater scope.

PAUL AVENEL.

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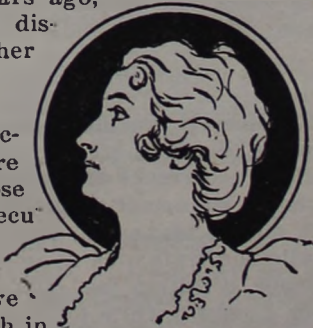
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The World of Psychics and Liberal Thought

An extraordinary case of sympathetic insanity is reported from I. Well, Mass. Archer and Edgar Sanborn, twin brothers, aged 23, became violently insane. They were attentive to their work on their father's farm and both were engaged in study evenings. One evening recently they both jumped up and yelled, frightening their parents, who thought an accident had occurred to them. The boys then turned on their parents, exclaiming, "To sleep! Obey or we will kill you." Each brandished a revolver and the parents expected every moment to be their last. For eight hours they were thus held, not daring to move. Finally Arthur sank to the floor exhausted and unconscious, and instantly his brother assumed a similar condition.

The parents then got away and roused the neighbors. Returning and thinking the boys might commit suicide, they tried to enter the house, but were driven away. Then the maniacs went to the cellar and dug a big hole. After that they piled their books on the floor and performed all manner of eccentric antics about and around them, each acting as the echo of the other. They were finally overpowered and taken to the insane asylum at Worcester, where their actions, still in unison, astonished the doctors, who state that they never witnessed such a case of sympathetic insanity. After studying the men together the physicians ordered them separated, whereupon Edgar became more rational. The case is indeed a remarkable one and involves a psychic study.

Berton M. Main was arrested some days ago in Jamestown, N. Y., charged with hypnotizing Mary Whitman and marrying her while in that state. On trial he was discharged.

A crusade against newsboys is on the tapis in Washington, D. C., instigated by the clergy, who are disturbed by the boys crying out the attractions of their wares on the streets Sundays. Congress will doubtless take action and adopt an ordinance prohibiting the sacrilegious news vendors from desecrating the devotional services of these godly men.

A startling manifestation of the occult occurred in connection with the confession of a young mulatto murderer named Hawley, in Detroit, a few days ago. Hawley, in company with one or two white men, shot a farmer named James Brown at his home near Millington, Mich., Dec. 23. Statements made by Hawley's mother show that until recently the young man had been a model boy, but that devotion to a fast young colored woman named Julia Johnson, and the influence of bad associates in a club known as the Sawdust club, had led him astray. She says she has frequently warned her son of the consequences of his evil associates. "I thought he would get into trouble before long," she said, "for he has been a lot of trouble to me lately. He went away Christmas morning and I have not seen him since. At that time he had on a black fedora hat and a short summer overcoat. I told him his clothes were not heavy enough for this kind of weather and that he had better find some work and earn some new ones." When told of Howard's trouble she declared that if he was guilty he must take his punishment. "I said I never would go into court for any of my children," she continued, "and I won't do it now." She was horrified when told the details of the crime. Suddenly the inborn element of her race began to manifest itself, and she related in tones that thrilled with the earnestness of her conviction, how her husband's spirit had come to her in a dream a few nights ago and said Howard was causing him uneasiness. Then, too, she said an old woman had read cards for her the other day and told her of a vision of some bad white men, a death and Howard in trouble.

Mrs. Theodore Mueller, who lives with her husband and family at 301 West 138th street, New York, had a vivid dream one night quite recently, that there were burglars in her rooms and nearly one hundred dollars stolen. She told her husband about it and he laughed at her. The next night the dream was repeated. It impressed her so that she awoke. Upon falling asleep again the dream was for the third time repeated. She could get no sympathy from her husband, and as no burglars visited them that night she concluded that she was oversuperstitious and tried to dismiss it. A day or two subsequently Mrs. Mueller went to her husband's shop, leaving the flat unoccupied. When she returned two hours later the rooms were in great confusion. The door had been forced open. The closets and drawers were rifled, clothing was strewn about the rooms, and \$50 in money, two watches, three rings and a United States treasury check for a small amount were gone. Mr. Mueller doesn't laugh now.

Four dead men and one badly injured resulted from a freight wreck on the Missouri Pacific railway at New Haven, Mo., a short time ago. A singular occurrence in connection with it is the statement of Charles Koelling, the middle brakeman, who claims that while the train was approaching Gasconade, a station just east of New Haven, he saw a white figure on the track in front. It looked like a spirit, he said, and just before the engine reached it it dissolved from view. Koelling says he was certain that the train would be wrecked. Engineer Evans, who was afterwards killed, carried a life insurance of \$3,000, and Koelling, in order to back up his statement of seeing the spirit, offered to buy the engineer's insurance policy. During the colloquy the cars and engine plunged from the track into the river. Another freight train had passed over the track where the wreck occurred about an hour before, and a gang of section hands on a heavy handcar, who were patrolling the track, went over the place in safety but a few minutes prior to the accident.

Several prisoners confined in the Sioux City, Ia., jail have been favored by a visitation from the other world, and if reports are true they will not be likely to forget it. It appears that one George Elliott, a gambler, met death in a quarrel with William Young, and the latter was arrested and Elliott died the following day. Young is confined with twelve others in the steel cage at the county jail. On the night of the visitation the prisoners were awakened by a yell of terror from Young. Of course everybody sat up and gazed through the bars of the cell. There, inside the cage—and the door was locked so that no inhabitant of this earth could have entered without sawing the bars or tampering with the lock—was a heavily built man, dressed identically as Elliott was at the time of his murder. The figure stood with his face pressed against Young's cell peering through the bars. Young had drawn himself into the farthest corner of the cell and lay huddled up, an abject heap of misery. Finally the caller turned and started for the outside door of the cage. Then it was that the prisoners saw his face. Several of them had known Elliott and they at once recognized him in the uncanny figure before them. Just as he was about to lay his hand on the lock of the cage door he suddenly disappeared as if—according to the spectators—he had been puffed out. The prisoners have been begging the sheriff ever since to take them out of the cage, or at least to leave a guard over them at night. The sheriff is not superstitious, however, and he scoffs at the whole story. Young is nearly insane with terror, and the prospects are that he will not live until the date set for his trial.

Samuel Moore of Lambertville, N. J., says that recently discovered coal deposits near that town were revealed to him in a dream. He has had specimens examined by a mining expert, who says that it is a rich find. Moore says that many years ago some people dug for coal about 200 yards above the spot where he located it, and in his dream he saw what had been done, and the exact locality of the coal he discovered was revealed to him.

Buffalo, N. Y., has a haunted schoolhouse.



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MATTIE HULL.

Mrs. Matite Hull is the loving companion of Moses Hull, and is also somewhat of a veteran in the good cause. She is an interesting lecturer and essayist, having done editorial work on various magazines, published a number of books and is an all-around literary woman.

PSYCHICS.

Amanda Smith, a colored woman direct from Africa, is electrifying large audiences in New York city by her power of exhortation. The lady is an Afro-American, who has been laboring with her race in Africa. She is said to possess marvelous gifts in swaying people.

Can crime be committed by the hypnotizer, the subject being the unconscious and innocent agent and instrument?

Is hypnosis a justifiable inquisitorial agent?

Do we need a reconstruction of the laws of evidence in view of the perversion, usual or otherwise, created by the trance condition?

Is any revision of the penal code desirable in view of the fact that there is such a condition as hypnotism, and that one of stronger will can control another?

The above are the questions now being discussed by the Medico-Legal society of New York city.

The "haunted" lumber camp near Fischer, Wis., mentioned in these notes some weeks ago, is alleged to have been exorcised of its unwelcome guest from the nether world by a couple of smart men from Menominee, Wis., who say that they detected three young men pulling wires and having a "barrel of fun" frightening the lumbermen. The story of the expose is much more fishy than the original one of the ghosts.

North Edgecomb, Me., has a first-class sensation in the case of Miss Nutter, who has been a recluse in the Dodge house for twelve years, due, it is alleged, to the hypnotic control of the girl by Mrs. Dodge, her foster mother.

Rev. Dr. William T. McElveen, pastor of a Brooklyn church, has this to say about dreams and visions: "Every man dreams of his becoming better than he is. All are better in aspiration than in fact. We should make our visions realities. What we see is possible we shall apprehend. Be obedient to the heavenly visions. Follow after the ideals you perceive. Press on toward the mark of the high calling."

The famine in India already involves hundreds of thousands who are ruined and destitute.

Frances Ellen Burr read an interesting and instructive paper on "Cremation" before the Hartford, Conn., Theosophical society on the 1st inst.

Charlotte Pistilla, a young woman of Danbury, Conn., has been, at this writing, in a lethargic sleep for four days and shows no signs of consciousness. Of course the doctors are nonplussed and as helpless as the girl.

Mrs. George Joachim, the wife of a farmer in Steuben county, Ind., is reported to be strangely afflicted. She is frequently entranced, and during these periods cries with pain, her sufferings seemingly terrible to endure. She attributes the trances to divine power, and declares that Hades, with all its tortures, is revealed to her. Mrs. Joachim is a woman of intelligence and sound reasoning faculties. Here appears to be a case of genuine hallucination.

The remarkable experiments performed on William Hanson, suspected of murder, at Galveston, Tex., suggest that a judicial opinion on the efficacy of hypnotism in crime cases and their cure would be a valuable contribution to our jurisprudence. Had Hanson confessed to the crime under hypnotic influence the case would have assumed a peculiar character.

A committee of medico-legal men in New York think that the penal code should recognize hypnotism.

A Miss Florence Climer of Vigo, Ross county, O., passed away recently, her decease being due to consumption. During her last days and to ease her, Mrs. Dr. Clemens, a clairvoyant physician of 25 years' experience residing in Columbus, was called upon to attend her. At last accounts a coroner was to investigate the case because the girl had been attended by a Spiritualist doctor. All of which goes to show how badly the state of Ohio needs a Charles Dickens to immortalize the tomfoolery of civic authorities.

Strange manifestations at the Thrall hospital, Middletown, N. Y., are believed to be due to the spirits. On the night of Nov. 14, when she was in her room preparing to retire, Miss Morrison, the superintendent, heard a peculiar noise which she thought came from the veranda. Later she saw a window curtain move and heard footsteps and tapping on the window. This was repeated five nights in succession, no person being seen or any way to account for the disturbance on mundane causes.

Under the title of "Report, American Relief Expedition to Asia Minor Under the Red Cross," that society has published a special illustrated edition of the "Armenian Relief Report," of 143 pages, copies of which may be obtained, postpaid, by addressing and forwarding 30 cents to The American National Red Cross, Washington, D. C.

North Adams, Mass., has an Italian schoolboy, aged 6 years, who makes all figures and letters reversed, and in order to read them they have to be held up before a mirror. His teacher can not make him form the letters and figures in the proper way. The boy says he can't help making them the way he does.

Thinking is living in spirit.—In Higher Realms.

NOTICE.

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

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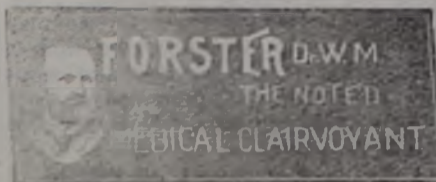
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From voices voiceless—
Learn true wisdom will not spurn
When we seek and to them turn,
And wait in passive concern
Whispers that impress?

When will we learn of self-guide
That it will betray—
That self oft to self has led,
Through Pride's beguiling guide,
And with envy at its side
Seeks its sorry way.

Self alone produces naught—
No mind gains emboss—
The "guiding" spirit of thought
That "controls" where mind has wrought.
Yet erring self claims having brought
Cause out of Chaos!

"SHERIDAN"
Connersville, Ind.

SHOW YOUR ASTRAL HAND.

Editors Light of Truth: I read with much interest an article on "Materialization" in recent issue of your paper, wherein the writer asks:

"Now if an ordinary physical medium can project his astral hand to a distance of eight or nine feet from his mortal member, why can not a materializing medium project his whole astral body from the physical?"

This is a subject upon which I am seeking information and I am glad to see it introduced.

Has a medium an astral hand?
Can he project it to a distance of eight or nine feet?

I kindly ask some astral hand medium if such there is, to reply, and if the affirmative is taken, please state how you know it is your astral hand projected from your mortal member.

L. P. WHEELLOCK.

Editors Light of Truth: I have been for many years conversant with both the phenomena and philosophy of Spiritualism having been converted by obtaining actual knowledge of spirit return through various well known forms of mediumship, and partially through my own organism while alone, and yet as a student in the occult and psychologic realms, I find laws at times governing which seem to me as yet not fully explained. That we have what is known as "double," or rather a physical and astral body, I am convinced by repeated proofs, and that the astral body is controlled by, and possibly a creation of the mind, I am led to believe both by my own experience, and by the corroborating testimony of others. Among many incidents I will select the following:

During my early investigations I sat at a table for experiment with my friend F., who had clairvoyant powers partially developed. After sitting for some time without apparent result, I concluded to try psychology upon my friend without signifying my intention. And as he sat opposite to me with closed eyes, I centered my thoughts upon his brain for a short time, and then inquired if he saw anything. His reply was: "I see a man standing close by me, and he looks exactly like you in every particular, even to his whiskers; but it is not you, for he stands closer by me. I do not understand it." I gave no explanation, thinking of other possible experiments in the same direction. It was not due to suggestion, as I was silent. Again, my better half was a medium, and at times while she was in a conscious condition her astral body had been seen some distance away, as testified to by others. Her mind, however, would always be directed to where her double was seen. It has generally been supposed that a medium must be unconscious, and then her spirit for the time being leave the physical body, in order to be seen at another place. Not so with her. At one time she was walking to meet

some friends at a certain place. When her second self reached the appointed place some five minutes in advance, and was seen by several persons who called to the appearance as it passed on without heeding. The parties supposing it to have been the medium, chided her when she did make her appearance some minutes afterwards. Now in the incidents related, the astral form must have been distinct from the spirit controlling the physical, as it was not in a comatose state generally supposed necessary during such experiences. The question arises as to the nature of these sultry phantoms: Are they conscious entities? or only "shells" of Theosophy? Spirits of entranced persons are at times said to have talked and even carried messages, but in the cases referred to it does not seem that these forms possessed intelligence, and may be explained by the "Kinematograph," sometimes on exhibition at the theaters—an invention of Edison, I believe. In any view which we may take, the occult forces of the human spirit are full of surprises and wonders not fully comprehended as yet. Who can shed light on this intricate subject?

J. R. BUELL

JUDGED BY ITS OFFERINGS.

Attention is being called to an important feature of Spiritualistic work, viz. the education of mediums.

While granting this to be of supreme moment, we deem it equally imperative to exercise judgment in the selection of officers to preside over and engage speakers for the various meetings.

The lack of discretion in this direction merits much adverse criticism.

Is it any wonder we are confronted with disparaging allusions to this noticeable fact? Consistency must be observed if we could present the true spirit of our philosophy. Justice demands that we accord the spirit world the best conditions possible for the presentation of truth. As one deeply interested in the furtherance of the cause, it arouses feelings of regret, mingled with indignation, to hear, as I frequently do, gross violations of grammar or rhetoric. Skepticism will not overlook this repulsive feature.

The times demand an improvement in the whole curriculum. We trust the future will present the requisite conditions for the fulfillment of the worthy resolve and commendable intentions of Spiritualists.

CARL SEYMOUR

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Causation is intelligent or constitutes intelligence per se. The consciousness in man proves his origin to be conscious or intelligent. Consciousness is nature smiling or frowning on him.—In Higher Realms.

It is sometimes cruel to tell the truth, but, like physic, it is a necessary evil.

BOOK LIST.

No 2.

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Stellar Key to the Summer-land. Illustrated with diagrams and engravings of celestial scenery. Cloth 75c, postage 5c; paper 50c, postage 3c.

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QUESTIONS AND ANSWERS.

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

Question.—What is an astral hand?
—J. L. W.

Answer.—The spirit hand of a mortal or sensitive. It is a term adopted by occultists in their early investigations and discoveries, just as the "X rays" was adopted in lieu of a better to express an unknown quantity, however inexpressive of the truth it may appear or prove on analysis. But usage makes grammar, says Webster; and we may say usage in this instance makes logic or truth. At least, none but a hypercritic would question the meaning of the term as it is being used now, or as it is understood. Cavelling about the meaning of a word often retards the truth concerning its implication.

Question.—I was suddenly awakened one night by the approach of a tall male figure clad in gray. At first I was unable to move from fright, then called for help and became very nervous. Was that a materialization?—Miss Ethel.

Answer.—We do not know, not having been present to experience it, but surmise it was a strong case of spontaneous clairvoyance on the part of the young lady. It could hardly have been a materialization, unless the spirit took advantage of the lady's sleep to build himself up and then watch for her awakening, knowing that that would cause his dematerialization. But a materialization under the circumstances would have made himself heard or felt in some way. The latter, however, may be tested by sitting in a cabinet for materialization with 6 or 8 friends on the outside forming a horse-shoe circle, i. e., a magnet for the medium to draw from. But if only clairvoyance, no cabinet will be needed. This can be tested by simply sitting in the circle and holding hands all around. All forms seen then should be described for the benefit of the circle and her own satisfaction as tests.

Question.—We are told that we build and furnish our own home in spirit—that we supply the materials. We are also told that the mechanic, architect, artist, etc., follow their respective callings there. Are our homes constructed and decorated through these agencies provided we desire those things which are not in our own line?—A. B.

Answer.—The first part of this question should be understood figuratively—not literally. We do not begin to build in the absolute sense until we reach the other shore, and then it will remain a matter of taste whether we ever will. That we supply the material is true only in the sense of ability or power. What we do for others we do for ourselves. Every act of love gives us the power to do the same for ourselves in the next life. A home prepared for others makes our home over there, at least makes others prepare one for us on our birth into spirit. Then if we desire to have one of our own we are empowered to build one in accordance with our developed will. Love makes will power. But every art or science learned, every gift developed, every trade perfected takes a spiritual turn for effective work on the shores of time, and may be followed out practically as in earth life or in accordance with the principle it generates. The civil engineer, for example, may build bridges or exercise his ability for traversing space—the latter, however, only after he has reached a condition of positivity or

control over the law of material gravity, and which begins with control over self, i. e., his animal or material nature. In the interim he will work at his profession as here, doing for others to develop this soul power needed for higher aims or desires. The architect in like measure. Such may aid you to construct a home, while you aid others according to your abilities. But a time comes to all when they seek higher spheres and employments, and where something better than ordinary home life awaits them—though few can think of anything superior. But there is, only that experience is needed to understand it.

Question.—Can a spirit see below the earth's surface and point out mineral ore and water veins?—F. B.

Answer.—That depends on a spirit's force of penetrating matter. All is vibration—molecular vibration or action. No atom is congealed to atom without this mode of motion governing it. Man is a conglomeration of atoms, and likewise a bundle of vibrations. His thought is vibratory; his sight is, and this extends to his system as a whole—his spirit as an entity. Human clairvoyance is sight penetrating opaque matter, so-called, by virtue of its superior molecular motion over the substance penetrated. When all of man's faculties become as highly animated or agitated, he will not only see through but pass through matter as through air. Now, a spirit has no superiority over a mortal in the exercise of its faculties, other than what has been attained by moral or spiritual effort. A mortal clairvoyant is as reliable as a spirit clairvoyant, for as a rule, spirits who can see such things are also attracted to so many beauties that they have no desire or love for hunting gold or water in the earth's crust. Spirit seers only hunt for spiritual treasures, and leave the material to those in the mortal. And spirits who tell of earthly treasures are either mockers or self-deceived, for if they really had the gift of penetrating the earth's soil they would not use it for such ends, for they have nothing to gain by it, and it is not their mission to find material treasures for mortals. Under urgent circumstances, however, and when a medium is present through whom they can manifest, they would not hesitate to show a party suffering from thirst the way to water.

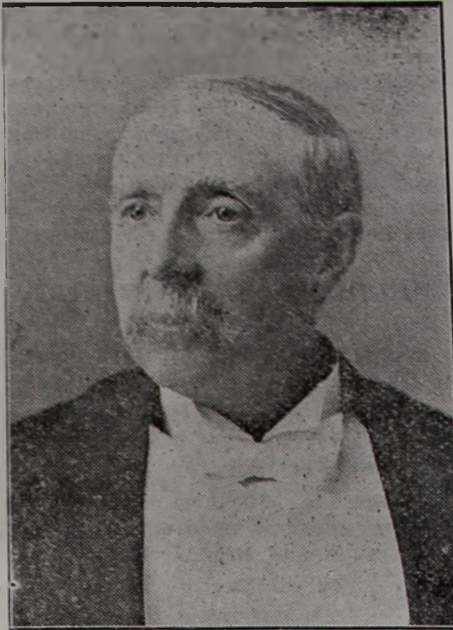
PERSONALS.

I. L. N. U.—Mirror-gazing is a phase of mediumship like crystal gazing. Both aid natural clairvoyants in that it accelerates vibration by concentration, often leading to seeing spirits without the aid of the mirror.

G. W. M.—Yawning at a seance betrays the presence of sensual spirits who are drawing on the medium or sitters. Followed by sleep or weariness when there is no occasion for being tired, indicates bile in the system which should be removed by mild cathartics. Hearing cars either indicates material clairaudience, or that a spirit is present who intends that as an identification of himself.

CYCLES.

At a recent meeting of the Denver Theosophical society, the president spoke on "The Law in Cycles," in part as follows: "We are at the close of two great cycles, one 2,500 and the other 5,000 years long. Every cycle brings with it its army of forces and influences. The 2,500-year cycle brings with it the purity of the Druid civilization in England and Ireland, before it declined; the 5,000-year cycle brings us to the period of Egyptian civilization and splendor before its corruption. These influences are even now at our doors and will entirely change the current of thought of the last twenty-five years."



FRANK J. RIPLEY.

Mr. Ripley is a lecturer and test medium, always logical, terse, truthful and good natured. What he lacks in oratory he makes up in edification, and what he lacks in pocket he makes up in heart. Mr. Ripley is generally known as a genial companion.

A DREAM.

The following from Annali dello Spiritismo gives evidence of spirit communion:

"Near the end of last year, Signor Christonko, the chief of police, was assassinated at Palianitchintzy. All efforts to discover the murderer were in vain. Some weeks after the victim appeared in a dream to his daughter, and told her the name of the assassin, one Gritzenko, and designated the place where the evidences of the crime were to be found. The dream was reported to Signor Uridax, an officer of the secret service, who instituted a new search and an examination of the house. This investigation confirmed in every respect the revelation of the dream, and fastened suspicion upon the alleged culprit. He was arrested; his evidence was confused and contradictory, and on close questioning was proved to be false. Little by little the truth was brought out that on the night when the crime was committed Christonko had made insulting remarks about Gritzenko's wife. This gave rise to a quarrel which caused the chief of police his life.

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.

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—Send us the name of your society, with the names of the president and secretary of the same.

—Miss Marion F. Carpenter goes to the Washington, D. C., Society for the month of February.

—Mr. and Mrs. Lillie may be addressed at General Delivery, San Francisco, Cal., until further notice.

—J. F. H.—Yours received and will be printed, but we are having it illustrated, which caused the delay.

—Send us the names of Spiritualists in your town, that we may send them a sample copy of the new Light of Truth.

—Mrs. H. Winstead, magnetic healer and trance reader, can be consulted at 1529 Bremen street, first flat, Cincinnati, O.

—Dr. Dean Clarke is employed in literary work at the Soldiers' Home, Milwaukee, Wis. His health does not permit him to lecture at present.

—Complete files of the Better Way from its inception and the Light of Truth are wanted by Prof. H. D. Barrett, for N. S. A. headquarters. Address 600 Penna ave., Washington, D. C.

—W. H.—The mistake lies the other way. McCreary is the author of "There is No Death," not Lord Lytton, though frequently credited with it. This decision was given by English papers a few years ago.

—Miss Lucy Myer of Waynesville, Warren county, O., makes her usual plea for aid to tide her over the winter season. She is an old worker in our cause and at her time without money or price. Any mite will be thankfully received. Those sending a dollar will obtain spiritual advice or answers to questions.

—Lyman C. Howe writes: "The Light of Truth improves with age. You have a very able corps of contributors, and the matter is well condensed, without being made obscure by lack of detail, and in style that is pleasing as well as instructive. The series by Professor Loveland should be read by every Spiritualist, and that sketch of experience by Rev. A. J. Weaver is worth a year's subscription.—L. C. H.

—J. A. R.—The message department was discontinued because it has served its time. Before the days of test mediums it was the only public avenue open for spirits. There is no dearth of openings now. What we give in place of them is read by everybody, while the messages were read by comparatively few, whose chances are a hundred to one in obtaining at spiritual meetings what they were seeking in the printed messages. The comfort they gave some in the mere reading may be found scattered in all parts of this paper.

—M. E. T.—Before deciding as to the publication of your chapters we must see a sample; know the average length of them, and how many will be needed to make a complete series. We

will accept no more contributions at a distance, as it were, as we have been compelled to cut off three or four in the midst of their tale recently because too long drawn out or tiresome to our readers. We shall devote no more space to unknown quantities. Our faith in the word "brevity" as used by some writers has been shattered, and we must henceforth see before believing.

MEDIUMS AND LECTURERS.

Prof. C. L. Clark may be addressed at 269 Fulton street, Chicago, Ill.

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

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

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

Mrs. Virginie Barrett is open for society and camp engagements. Home address, 499 7th st., E., Indianapolis, Ind.

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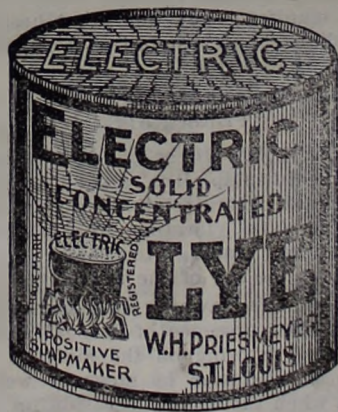
It thus becomes easily digested that very important that it agrees with every breakfast consist of, or at one. Then, too, it is least include, plenty of very easily and quickly wholesome, appetizing food, prepared, and besides and that it be of such a that, it is economical. nature as to permit of easy There are plenty of reasons digestion and assimila- why you should have Quaker tion, for when the brain or Oats every morning, but not muscles are actively em- one why you should not.



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