

# Light of Truth

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COMMANDANT TEGRAD.

An Exponent of the  
Philosophy of Life.

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## SPIRIT LIFE IN THE MORTAL.

## PSYCHIC OR SUPERMUNDANE EXPERIENCES.

BY CORA L. V. RICHMOND.

From between 10 and 11 years of age I had been endowed with gifts and favored with experiences that, I am well assured, are very exceptional, and that, until quite recently, have not been admitted to the realm of psychical investigation, philosophical discussion, or even human credence. Lately, however, there have been found a sufficient number of well authenticated facts in similar lines of experience to warrant the investigation and classification of them (if possible) under a modern name, "Psychic Research," and under a well established and not so recent one, Spiritualism.

I am not intending to discuss these subjects, per se, nor to endeavor to classify or explain the experiences I am about to relate. They are experiences, as real as any of those in my human or mundane existence; indeed, if I were called upon to decide that one is real and the other illusion, I should say without hesitation that these, and similar ones throughout my lifetime, are the real, and the ordinary mundane experience unreal.

At the age above referred to I was without any seeking, and without any surrounding circumstances to "suggest" such a state, taken possession of (entranced) by intelligences, distinct personalities in thought, word, and action, who spoke through my organism, unfolded and educated my mind, in fact, became my mental and spiritual instructors. The public discourses and teachings given under these conditions are well known to many of the readers of *The Arena*, as these labors are the work of a lifetime.

It is not of this public work that I am constrained to write; but I may as well say here that I have had no other teachers, no other instructors, and have pursued no course of study or reading of human books; those whom I call my guides and guardians have been my teachers. During the time that these outside intelligences are controlling and speaking through my organism I am wholly unconscious of what is passing in human life and wholly unaware of that which is being uttered through my lips. I am also unaware of the lapse of time.

It may be best for me to here declare that I am not, in the usual sense, peculiar, nor was I different in my childhood from other children, save as each differs from the other. I was very diffident, and—not using the word in the psychical sense—sensitive. I was not given to morbid states or to the "dreaming of dreams." Perhaps I was imaginative; most children are; and I loved fairy tales, but not unduly. This is simply to show that there was no abnormal condition of mind or body to produce the supernormal results that I have referred to.

I ought also to say that I never made the slightest preparation for the discourses and poems given through my lips, many of which, as the reader may know, were listened to by able and thoughtful minds, and from them received the highest praise. I tell this, not boastingly, but with humble gratitude that I have been made the instrument of giving the message of immortality to the world.

My own experiences during this period of entrancement, or while in the supernormal state, may be of peculiar

interest to the reader, since they seem to be almost unique. While passing into this state I experience no physical sensations that are describable; a sense of being set free, of passing into a larger realm—not of being transported or going anywhere—is all that I can ever recall as sensation. Before I have time or opportunity to think how I feel, I am in the other state. Then I see, but I now know that it is perception more than sight; I sometimes experience that which we call hearing in the human state; but I am fully aware; perception supercedes the senses.

Those whom I meet are individualities; many are friends known to me in the form before they passed from the mortal state; many are those who were unknown to me personally, only known by name and fame; and many I have never known until they revealed themselves to me in this "inner," "higher," other realm. When returning to outward consciousness, I often see, or remember as sight, such visions of surpassing loveliness that no language, no gift of art, even with genius-portraiture, could describe or picture them. These scenes and visions are associated with individuals who exist in that state, and, apparently are objective; yet I am fully aware that they illustrate or depict the states and tastes of the individuals with whom they are seen, and are not organic physical forms, but psychic projections of the individual spirits. These forms and scenes readily pass and change according to the state of the one seeing them, or according to the state of the individual with whom they are associated. The "sphere" of a spirit, or of spirits, is the state or condition, not the environment.

In early life, before my mind had thought on the "objective" and "subjective" meanings of thoughts and things, I thought these scenes were "objective" in the human, mundane sense. I am now perfectly aware that every sensuous faculty—seeing, hearing, etc.—is superseded by this "perception" to which I have before referred; in fact, that the bodily senses as well as the mental faculties—brain expression—are but the different avenues of perceiving and conveying the intelligence of the individual spirit while associated with material form, this perfection, or awareness, being the one supreme state of the spirit.

Still I have been shown series after series of beautiful scenes—gardens, landscapes, visions of art, transcendent pictures of tint, form and tone that no language can portray; and I am sure these abide for all who wish for or have need of them, and are the illustrations of the spiritual states of those with whom one comes in spiritual contact—rapport. Yet the greater the degree of perception, the less important become these illustrations of states; we not only see "face to face," but perceive soul to soul. I became ashamed, almost, of the state of mind requiring these illustrations or any similar presentations. I found knowledge, however, in all methods employed by my teachers, for they knew my needs.

Conversations in that state is not by means of speech or even language; sometimes before the thought is

formulated the answer comes. Such is the rare sympathy existing between teacher and pupil in this state that the guide knows before the question is formed. Still, there must be the conscious desire for knowledge, or no knowledge can be received; reminding one of the "Seek, and ye shall find" of the ancient Truth-Teller.

When in that state I readily pass to a knowledge of what intimate friends in earth-life are doing and thinking. I even enter into such rapport as to be aware of their material surroundings, their states of mind, and their bodily health, obtaining all this from their minds, not from physical consciousness or sensation. Many times they have been also conscious of my presence, and we have afterward verified these experiences by outward correspondence, mostly to satisfy our friends. One or two instances will suffice to illustrate this class of experiences.

When I was yet a child, 12 years of age, my father accompanied me on one of my pilgrimages of spiritual work to western New York, our former home. During that visit or tour a circle for investigation and experiment was formed in Dunkirk, N. Y. After we returned to our then home in Wisconsin, I was one evening entranced—as was usual—and while in that state was distinctly conscious of being in Dunkirk, of seeing every member of the circle, with all of whom I was acquainted except one lady. She proved to be the seer of the evening. She saw me and described me so accurately that everyone in the circle recognized me, and, of course, thought I was dead. This so disturbed her mental or psychic state that I could not impress upon her mind that my body was entranced and that this was but one of my usual spiritual pilgrimages. On returning to my mundane state I narrated my experience, and asked my father to write at once to the circle in Dunkirk and relieve their minds. He did so, but, as naturally would occur, they had also written, the letters crossing each other on the way, and their letter confirmed what I had told in every particular.

Later in life I had a lady friend whom I repeatedly visited and comforted, for she was in great sorrow. One time I made her see my body, or its apparition, so plainly that she saw the dress in which it was clothed—precisely what I had wished, as it was the color she most liked to see me wear. Another friend in California became so susceptible to my presence that she wrote long letters from me—automatically—which I, in this state, dictated to her, thus rendering correspondence between us almost superfluous except for verification to our outward senses. My own mother was aware of my presence almost daily, and it was a curious fact that my telltale spirit would go to her and reveal the very things I wished to keep from her—any little surprises or presents, or the time of my arrival home on a visit. However late the hour, I always found her ready with a warm supper to receive me. When arriving after the journey home she would say: "You came to me last night in spirit and told me you were coming in body." All important things connected with my welfare she knew in a similar way.

Two friends, Mr. and Mrs. B—, were extensive travelers. At one time they were absent three years, taking a tour of the Orient. We did not keep up a regular correspondence, as mutually our time was taken up with our respective duties or pleasures, but I could always locate them while I was in this "inner" state. At one time I saw them surrounded by what seem-

ed more like a scene in the spirit state than in earth-life. They were on an island, surrounded by water-lilies; the skies were full of golden light, and they were amid pavilions, grottos, and altars of quaint and unique design. I could not place them, but on returning to my mundane state I related to my family what I had seen, and I wrote down the date. In about three or four weeks I had a letter from them dated at Tokio, giving a description of this very island I had seen; they were there on that very day when I saw them, and the island was as I had seen it. It proved to be one of the sacred islands in Japan.

This consciousness of visiting earth friends is, however, only the smallest part of those inner experiences, and usually occurs when I am passing into or out of the deeper or more spiritual states. Although I could fill volumes with these interesting experiences—verified by being shared with others in human life—I feel it due to the reader that I narrate my more inner experiences; at least in sufficient degree that they may be recorded, and that there may be some perception, however inadequately expressed, of what is possible in this surpassing realm.

I cannot pass from this subject of my visits to human friends, however, without here recording one other phase of this many-threaded line of experiences. While in this realm of spirit I often meet and converse freely, or commune, with friends that are yet in human forms, but who appear as spirits and seem to possess all the activities of the spiritual state. They meet and mingle freely with those who have "died" to human life, yet I am perfectly sure they recall nothing of this when in their human state. Why I should remember or take with me these experiences that the others whom I saw within this realm could not recall, I could not divine until it was explained by my guide.

The explanation is this: "In sleep mortals pass into this realm for spiritual rest and change, as it is the normal realm of the spirit, but they do not pass through the spiritual awakening of the faculties as those do who are endowed with 'spiritual gifts,' therefore the experiences cannot be recalled as experiences; still, they sometimes have vague reminiscences or glimpses of 'unremembered dreams' that aid them throughout the whole day, often for days; and thus the outward life is sustained and fed from this realm. By and by the race will have spiritual growth to know and remember the experiences of the spirit as they now do of the human life." I have frequently met those in that state who were strangers to me here, and who were still in human life; and in after years I have met them face to face in outward form, often wondering if they thought they had seen me before, as I was certain I had seen them. When the whole of this other side of human experience is made known, how many things now veiled will stand revealed! By far the greater number of volumes could be filled with those transcendent experiences referred to earlier in these pages, with friends in spirit state, with teachers and guides in their own realm.

My mother, always intuitive, sympathetic, religious, and caring much for the sick and ailing while in earth life, I was accustomed to see in a sphere or state of her own near the "Healing Sphere" of one of my teachers. She was surrounded with her own favorite flowers—old-fashioned hollyhocks, sweet-williams, and fragrant healing herbs. My guide explained that in her thought, or spiritual, state she requires these things to aid her in healing or ministering to those on earth. Whenever I visited her state

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it seemed to be in the midst of scenery such as she loved on earth, and under a morning-glory-covered lattice, where she sat in a low chair like one I had seen her use in earth-life. Though not limited to that state she always revealed herself thus to me; and I would return to my earth state with a sense of homesickness, and with the odor of thyme and rosemary clinging to my psychic olfactories.

My father was interested in all the reforms of the day; he was a truly practical Christian, though not a professing one. He was looking for that ideal social state which we all hope is sometime coming, of "peace on earth and love to all." His spirit state was revealed to me as among those arisen workers and reformers, whose work for humanity he loved and shared on earth, and learning of the wise ones—a vast and wonderful sphere of individualities, who are still laboring for the good of humanity. I wished to know of my father, who passed out from the mortal form when I was 13 years of age, and who was often my spirit teacher in my early life, why, after my mother had passed on, he was not always with her as in earth-life. He replied with a rare smile: "We are together; our work is different, but when we need each other we cannot be apart."

Singly or in groups, or as my needs seemed to require, I was aware of every relative and friend who had passed from mortal life, whom our mutual wish or need attracted toward me. I am sure there may be those related by ties of consanguinity whom I have not seen, and many related only by spiritual sympathy and kinship whom I have met and loved in that state.

My babe, now a beautiful young woman in the spirit state, is my almost constant companion in those visitations and experiences. I have "seen her grow," to use our mortal speech; have noted her spiritual unfolding, and have many times been her pupil—so wise are these "little ones" in the love of the angels, so sweet and simple is she in her teaching.

How few know the real meaning of "nearness" as applied to those they love! One thinks of the friend whose bodily presence is removed by mountains, rivers and oceans as being far away; yet London, China and India are as near in thought as the chair beside one, and doubly near the one whose body may be sojourning there. This very nearness of sympathy debars any separation. If people would turn to the real indications—sympathy, intuition—whenever desired the friend is near. Doubly true is this of those who have passed the barrier of death and are revealed to the heart of love. They have not died; they are not gone; they are so near as not to be seen or felt by the grosser sense that governs the physical state of recognition; so very near that even the thoughts of the friend still immured in the earthly form are shared by them, the very innermost longings responded to. Yet people unaccustomed to seek them in the inner instead of outer realm of existence, cannot find them, and say, "They are gone." With space and time annihilated, what shall prevent the loved from being ever near?

Teachers and guides bear a nearer relationship than those in human states, and teach by the magic law of adaptation and love. I cannot name, in earthly language, the tie that binds me to those who have led me through these many realms, who have taught by vision, illustration and thought, until the awakened preception knew, the a priori knowledge came.

I have often been conscious of visiting at desire a realm of music that led through the world of tone, through

the spheres of matchless harmony in which the great masters of music abide—Beethoven, Mendelssohn, Mozart, and to the divine realm of Wagner.

The realm of art, leading through color and form to the images of perfect life, until form and tint and tone are merged in the supreme soul of beauty, and sculptured image or architectural grandeur is lost in the eternal, all-forming, all-changing changelessness of the Soul of Art.

The realm of nature (the material universe), seen from the inverse side appears to be the effect of causes that are in that realm of consciousness; laws that are the operation of the supreme will, the Logos. The science is reconstructed and made plain, and made secure by the knowledge of these fundamental principles.

The realm of philosophy, traced to its primal sources, reveals the truths concerning universal knowledge, often perceived by the great teachers, but dimly stated by minds enshrouded by the environments of earth.

The realm of religion—the ineffable meaning of the All-Love and Wisdom; the nearness, the perfectness, the absoluteness of the Divine; the kinship of souls, the fraternity of spirits—never in all this realm was there a thought, or teaching of thought, separate from a conscious individual entity.

I find that there is no Time or Space in this inner realm; the entity is not governed by the limitations of the person, so the terms and usages of earthly existence must fall into desuetude. One is not hampered by an ox-team while flying across the plains in a palace coach impelled by steam, and one does not need winter garments and furs in the tropics. The state of spirit needs no earthly day and night, all these are but incident to the physical earth and physical existence. The spirit is free from these limitations—time, space and sensuous environments.

It will be interesting for the reader to know that my physical health does not suffer from these experiences, nor from the active duties incident to my spiritual work in human life.

I enter this spiritual realm as naturally and easily as one enters the realm of sleep. The body and brain are actively employed by another intelligence, loaned as an instrument might be, while the individual consciousness, the ego of the human being, is set free to visit these illimitable realms or states of the "inner" or the vaster life.

When the mundane consciousness returns, it is instantaneous; but the mental and physical sensations vary according to whether the experiences have been "near or far" from the human state, with reference not to distance, but to resemblance or similarity in quality. When the experiences have been furthest removed from those usual in human consciousness, many minutes, and sometimes hours, are required to adjust myself to the conditions. This inner state is far more intense, but not unlike that experienced when one has been wholly wrapped and folded from the outer world in perusing a favorite author—living with and experiencing the scenes depicted; or when one has listened for hours to the all-absorbing strains of music in the grand operatic creations of Wagner. On returning to the mundane state my food has often tasted like chips or straw; the fabric of my dress would feel coarse to the touch, as though woven of cords or ropes; and every sound seemed harsh or far too loud. Gradually these supersensitive conditions would depart, leaving the usual state of mind and body.

I have said it is easy to pass into that state; not so easy is the returning to the human environment; yet one

must return. Like the child bidden to the task, reluctant to leave the garden of flowers and the freedom of the outer world, yet, constrained by love and duty, one consents to return. I suspect that these sensations I experience, of return to the human state, are something like those of resurrection after one has been nearly drowned. The drowning is easy, because one is going into life; the restoration is painful, because one returns, if not to death, to mere existence. The work, the duty, the loved who are embodied here, must win one to the form which has been loaned; but the spirit seems reluctant sometimes to leave that freedom and knowledge for the narrow walls of clay, the prison-house of sense. The only true way is to bring that realm with one into daily life. One learns after a time to do this; to clothe the earthly scenes with the inner brightness, and the human tasks with the spiritual aura of love and wisdom.

I can not judge whether the scenes of earth seem lovelier to me than to most mortals; whether there is more ravishing sweetness in the springtime, more glory in summer, more richness and beauty in the autumn, more rest and whiteness in the winter, more transcendent splendor in the sunset sky and glory in the starlit heavens. But it is certain that in being admitted to this inner realm the writer has not lost any blessing of earth—of love, of home, of friends, of practical knowledge and interest in the daily duties and work of life; nor, I believe, can one be barred from any needed experience, however bitter. These teachings, visions, and experiences of soul life have given to earth an exquisite beauty; to life's work a meaning and impetus; to trials a lesson and interpretation; to the change called death a glory and radiance; to spirit states a nearness, and to soul a reality. Nor do these experiences rob one of one's individuality; the petty personality to which mortals cling is, happily, forgotten or cast aside, but the individuality can not be lost, merged in another, or governed, except for its good. When the personal is cast aside, one is grateful for the impersonality of the individual.

Trailing clouds of glory accompany me across and into the barriers of time and sense, and when the sharp contrast is over—which the guide ever prevents from being too sudden—I realize the great sweetness of the gardens of paradise by the fragrance that is filling the earthly dwelling, and I know that being aware of the visitations of angels, and of somewhat of the light which is theirs, does not hinder, but helps human endeavor and accomplishment.—Arena.

#### THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

#### HOW TO FIND OUT.

This could be readily accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.



MRS. MATTIE E. CLEMENS.

The subject of this sketch was born in Clinton county, Ohio, in 1846. She is the oldest practicing medium in Columbus, being born with mediumistic gifts, and was early developed in the different phases of mediumship. The most prominent has been her clairvoyant seeing and healing powers. Many people have been relieved of pain and suffering and placed back in a healthier condition, and are now enjoying life and the blessings of health in this city of Columbus. Aside from her healing and seeing powers, Mrs. Clemens is a natural psychic and an excellent trumpet medium. In fact, she lives in the realm of spirit and has these marvelous gifts so naturally developed that they are not appreciated by her as being out of the ordinary, or as her many friends do who are ever eager to catch the sound of inspiration and hear the many consoling words that are given. Having been a resident of Columbus 19 years, she is well and favorably known in the city and surrounding country for her many mediumistic qualities.

#### RULES AND REGULATIONS.

We are frequently asked for a simple form of the above on which a Spiritual society can be organized. The following has been suggested as meeting this want. Cut it out for future use:

1. The name of this organization shall be the Spiritual Society (or church of ———).

2. Its officers shall constitute a president, vice president, treasurer, secretary and three (or five) directors.

3. An annual election of the first four officers shall take place on date of organization or within 30 days of same; otherwise old officers hold over another year.

4. Directors to be elected for three years, and may be formed of one or more of the officers.

5. Monthly meetings must be held by the officers and directors for the transaction of all society business. A majority of this board to constitute a quorum. The society meets once a year for the election of officers. One quarter of the latter to constitute a quorum. Extra meetings of the society may be called on a petition signed by one quarter of the quorum members or those not in arrears.

6. Fees to be ——— dollars per year, payable to treasurer quarterly in advance to secure a vote or voice in the affairs of the society. Those three months or more in arrears can not be counted in the quorum; and absent members in arrears are also to be taken into consideration when figuring for a quorum. (For there might be double the number of absent ones in arrears to offset those present, thus reducing the quorum members on the whole, and enabling those attending the meetings to transact the business necessary.)



## CORRESPONDENCE

## NEWS NOTES.

W. H. Bach is at Lily Dale.

C. F. Short is in Independence, Mo.

Mrs. Maud Lord Drake is in Beatrice, Neb.

John Slater has returned to San Francisco.

Akron, O., had Mrs. Dr. Hilligoss on the 7th.

Mrs. Demorest is serving the Reading, Pa., friends.

W. E. Cole has returned home—145 Clifford street, Detroit.

Rockford, Ills., had B. E. Eckelson of Clinton, Ia., as lecturer.

Blindfolded tests are now given by Mrs. Rieker of Cincinnati.

Clinton, Mass., claims Francis B. Woodbury as a townsman.

Mrs. Elsie Reynolds is in Chicago. Address 508 44th E. Place.

San Jose, Cal., has Mrs. S. Cowell of Oakland, for November.

C. E. Williams is in Minneapolis. Address 918 Fourth avenue, s.

For next week address George H. Brooks 129 River st., Lansing, Mich.

Harwichport, Mass., is holding meetings in the primary school building.

Mrs. Greenmyer is in Anderson, Ind. Will serve Richmond next month.

Dr. Marcotte has located in the Carlyle flats, Cottage Grove ave., Chicago.

Seattle, Wash., has three Spiritual societies, which hold regular Sunday services.

Mrs. Sarah Seal, inspirational speaker, has located at 1116 Broadway, Oakland, Cal.

Mrs. A. M. Ivey and Maude Gilette are located at 218 East Forty-second place, Chicago.

The Connecticut State association met at Poquonnock on the 4th. Mrs. Resseque spoke.

Dr. Magoon and wife have left Davenport, Ia., after a successful service, for the north.

Mrs. Julia Schlessinger is giving illustrated lectures at 534 Page street, San Francisco, Cal.

The society at Hardwick, Vt., had an interesting meeting at L. K. Hooker's parlors recently.

Marguerite St. Omer Briggs has left Cincinnati and may be addressed at 350 South Third street, Hamilton, O.

William Arnold of 317 Webster avenue, Chicago, is treasurer of the Spiritual Fraternal society.

Elgin, Ills., had Mrs. L. A. Roberts for two weeks materializing. Her home address is 3616 State st., Chicago.

Willard J. Hull is lecturing before the First Spiritual church of Columbus. He speaks two more Sundays.

The Band of Harmony of Chicago had an entertainment at the parlor of Mrs. J. W. LeSuer, 84 N. 52d avenue.

Y. P. S. I circulars concerning its work may be obtained by addressing, with stamp, G. W. Kates, Rochester, N. Y.

Lawrence, Kan., has also had Mrs. Elsie Reynolds. Her seances were very satisfactory, writes Mr. J. H. Shimmions.

Mrs. Nellie F. Burbeck of Plymouth, Mass., conducted Spiritualist meetings in Red Men's hall, Union, N. H., recently.

The Oakland (Cal.) Psychical society is having crowded houses under the ministrations of Miss Florence Montague.

The Campbell brothers will shortly visit Chicago, Milwaukee and St. Louis, and in each city give seances and private sittings.

The Ethical society of Douglass hall, Cincinnati, has engaged F. M. Donovan for the season for tests. Mrs. Rieker lectures.

Mrs. Edith E. R. Nickless is in Troy, N. Y., working up an interest in the cause. Her address is Lynd hotel, Congress street.

Married, at S. Hannibal, N. Y., were Geo. C. La Fontaine and Miss Ellen Shedd, on the 29th ult. Mrs. S. A. Walters officiated.

Mrs. Carrie Twing is holding interesting meetings at Greer's hall, Springfield, Mass. Public seances Tuesday evenings.

F. H. Peele of Jonesboro, Ind., writes that Mrs. Frances Ruddick gave convincing slate writing seances in that town recently.

Dr. F. Schermerhorn is in Lima, O., and may be addressed at 216 West Market street for week day engagements in or around Lima.

J. C. F. Grumbine, now at the First Spiritual temple, Boston, is booked for St. Louis in December and January. Address per adv. on another page.

Mrs. M. J. Crilly has been re-engaged by the Spiritual society cor. South and East Diamond streets, Allegheny, Pa. Her address is 29 Balkam street.

A Spiritualistic massmeeting will be held at Cleveland, O., for a week, commencing on Dec. 7. A number of prominent mediums and speakers will be in attendance.

Mrs. Josephine Ropp has just finished a two months' engagement with the First society of Lafayette, Ind. She may be engaged for other sections. Address 19 Greenbush avenue.

A mediums' home is the next great project in Chicago. Mrs. C. Dominy of 5832 Lasalle st. is secretary of the organization formed for this effect. It meets at Mrs. Druliner's, 93 Bowen av.

Union City, Mich., was blessed with the ministrations of J. Frank Baxter on the 3d, 4th and 5th insts., writes Mr. J. C. Holmes. Crowded houses, fine lectures and marvellous tests were the rule.

The secretary of the ladies' aid of the First Spiritual union of San Jose, Cal., writes that the aid gave another successful entertainment, at which Dr. Max Muchlenbruch gave psychometric readings.

G. H. Ward of Chicago writes that the First Spiritual society of the South Side has engaged Mrs. Georgia Cooley of California till the first of January. She lectures and gives tests, both phases being pronounced good.

Reading, Pa., has organized with the following officers: E. H. Marquette, president; T. C. Harper, vice president; L. E. Stouidt, treasurer, and C. C. Latus, of 30 Church street, secretary. Mrs. E. J. Demorest brought about this result.

The Union society of Cincinnati has been reorganized. Its officers are: E. O. Hare, president; R. Rader, secretary; M. G. Youmans, treasurer. Mrs. Steelman-Mitchell is serving the society this month. Meeting place, Odd Fellows' temple.

E. W. Sprague is ready to organize societies in Indiana willing to charter with the N. S. A. It requires seven members to start. Those interested and willing may address him at Rochester for this month. His final aim is to organize the state, and adopts this means to that end.

Rev. A. J. Iden of 527 S. 13th st., Richmond, Ind., is open for lecture engagements. He began preaching at 18 and landed in mental science at 31. After ten years he landed in scientific Spiritualism and delivered his first lecture at Richmond in September, and two more in Dunkirk in October.

S. A. Walters of 26 Lincoln st., Auburn, N. Y., writes that in company with Mrs. Sarah Hatch he will visit the Pacific coast in December. Miss May Van Note, pianist, will join them on the journey. Lectures, tests and music will constitute their program. Societies wishing to engage may address now.

Mrs. J. M. Tripp of Chicago recently held a materializing seance at the parlors of R. C. Irvine, Waterloo, Ind., which is pronounced "marvelous" by those who attended. Many gratifying results were attained. Among the sitters who endorse the same were the host and hostess, C. C. Van Buren, Mrs. Hooper, Charles Boeck and Miss Smith of Waterloo.

Dr. D. B. Cary, inspirational lecturer of Fort Wayne, Ind., has lectured to the South Bend society every alternate Sunday since Oct. 10. He began with an audience of about two dozen, and lately the hall has been inadequate to accommodate the people. His address is 27 Clinton street, Fort Wayne, until further notice. Is now open for other engagements.—J. S. N.

The annual meeting of the Spiritualist Progressive union of Salem, Mass., was held on the 5th, and the following officers were elected for the ensuing year: President, Mrs. Elizabeth M. Hayward; vice president, Miss Lottie Currier; treasurer, Mrs. Carrie E. Huse; secretary, Mrs. Harriet S. Gardner; directors, Mrs. Hannah A. Baker, Mrs. Rebecca Shapleigh, Mrs. Dora D. Webster.

The Delphi Spiritualist association of Delphi, Ind., was organized Oct. 16th, and has elected officers as follows: President, Brown Good; vice president, Mrs. Rebecca Mitchell; treasurer, George Mitchell; secretary, Clara Peffley. The organization, though small in the beginning, has the prospect of continued growth, as many outside of the organization are becoming interested in the cause.

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The fact that human vital effluvia produce photographic images has now been confirmed by several new experimenters who add their testimony to that of Dr. Baraduc, Dr. Adam and Dr. Luys, previously referred to. M. David, the chemist of the celebrated French state tapestry works of the Gobelins, who worked in conjunction with the late Dr. Luys, has carried on these experiments since the death of Dr. Luys, in association with M. Ch. Brandt, the director of the Paris Radiographic laboratory. These gentlemen have succeeded in photographing the effluvia of a magnet, or the lines of force of the magnetic field, thus confirming the claims of Reichenbach, Dr. Luys and DeRochas as to the luminosity of the magnetic effluvia. They have obtained a very similar image produced by the radiations from their own fingers, therein confirming the claims of Dr. Luys, who called attention to the similarity existing between human vital effluvia and called animal magnetism, and the effluvia from magnets.

This mechanical registration of human psychic effluvia is of great importance to Spiritualism, as it must be remembered that M. De Rochas has demonstrated that the human psychic form or "double" is constituted therewith. Also it was shown that the phenomena exteriorized through the celebrated medium, Eusapia Paladino, were constituted therewith. It has further been shown by Dr. Montin to be the medium by which "spirit raps" may be determined through a mesmeric subject and objects moved at a distance from her.

## NEW CAMP.

The Oneida Lake Campmeeting association have purchased 99 acres of land for \$3,500. Has a large lake frontage; also extends quite a distance along the Verona road; a fine grove, and all natural advantages for a fine camp ground. A railroad crosses the tract, connecting with the New York Central at Oneida. Would like those interested in establishing a camp to aid us by taking one or more shares. Value of each share, \$5; payable quarterly. For further information correspond with the secretary, Miss Jennie B. Thornton, Boonville, N. Y.

## OHIO SPIRITUALISTS—ATTENTION!

The Ohio Spiritualist' association is desirous of aiding the local societies in all parts of the state, and it has been thought best by the official board to institute a series of mass meetings in such cities and towns as will agree to provide a suitable hall, entertain the speakers and mediums and give the O. S. A. the proceeds of all collections and subscriptions.

We hope to secure the services of Ohio talent for lecturers and platform tests by defraying their necessary expenses, and think the collections will be sufficient to do this.

These meetings must be held at such time as will enable our speakers and mediums to return in time to fill their regular Sunday engagements.

We would suggest that you arrange for either a meeting of three sessions, morning, afternoon and evening, or possibly two evenings and one day.

By thoroughly advertising such a grand mass meeting in your town, and earnestly co-operating with the O. S. A., an interest in modern Spiritualism can be aroused that will ultimately bring people into our ranks.

We are told that the Anti-Spiritualistic association intend to start their crusade in Ohio in a few weeks, and if our cause wishes to reap the full benefit that will probably come from such general advertising, we must be prepared to present a solid unbroken front to our assailants.

I will gladly give full particulars to those who are interested in this important project.

DR. F. SCHERMERHORN,  
Sec'y Pro Tem. O. S. A.

216 West Market St., Lima, O.

## WHO ARE OUR REAL OPPONENTS?

Spiritualism has no quarrel with the church; but when such men as Covert—in the name of the church—attack it with unjust accusations, it is but natural that Spiritualists should defend themselves in the best possible way; and which way is to reciprocate in like manner. They (Covert and the church—if he is of the church) attack our mediums; we attack their pastors. But only touch upon those who deserve censure—those who are proven unlawful citizens. We may have mediums among us who are frauds, but when proven as such, they are duly ostracised. The many so-called fortune tellers, astrologers, palm readers, who are burdened with the title of Madam or Professor, and who advertise by attractive signboards, handbills or otherwise, are not of Spiritualism—are not spiritual mediums—are not our own. In a word, they are not Spiritualists, but largely of some other denomination. And many who make great pretensions to mediumship are not mediums at all. No genuine, self-respecting mediums advertise outside of their denominational papers, and never by handbills or long puffs in secular papers.

Those who do are the class that has cast odium on Spiritualism, and which has been the cause of all the opposition against Spiritualism. And we trust that no self-respecting church member will be bigoted enough to join the Covert crusade without investigation. "Judge not that ye be not judged" is a church doctrine that seems to have been lost sight of in the blind eagerness to injure a just cause—unless it is a money-making scheme on the part of Covert. If so, we commend him for his adroitness, but wonder that there is still enough ignorance left among the people to fall into such a trap. But experience teaches; and we trust the greatest experience gained will be to open the eyes of the

world to the difference between fakirism and Spiritual mediumship—between fraud and true Spiritualism.

## IN RESPONSE.

An article headed, "Young Man, This Is For You," in recent Light of Truth was timely, but none too soon. Having hoped that some one better fitted for the task would add something more (if only to commend the article as it deserved) my pen has lain idle. Indeed, those were words of wisdom well spoken. Truly there are both "fallen men" and "fallen women." If either one was not, the other would not be. Neither "fallen women" nor "fallen men" are all what is termed bad.

Not long since two of those women whose lives are full of sad mistakes went to one of our city officers and asked him to go take charge of two little girls, aged 12 and 14 years.

Men—men, not boys, were enticing those children to their ruin. Those women said, "We know this path; we know what this means; it is not easy."

Was not this an expression of goodness and care for those little girls. Let us learn to see the good in these fellow creatures as we now see the evil. "Fallen women" and "fallen men" ought to share equally of the harsh criticisms, if such must be. If more charity, more love was manifested toward the erring ones there might be fewer mistakes. Pity it is that the "young man" has so many exhibitions of weakness as manifested by older men for examples. Greater pity it is that young men do not more readily heed words of advice from wiser, better men. If they would only listen to the lessons of love expressed for their benefit temptations would be more easily overcome. There are many pitfalls, many temptations along life's pathway. With the young, inexperienced person there is little room for wondering that many mistakes are made.

Young man or young woman, whomsoever you are, wherever you are, beware of any one who would lead where temptations surround you, for so surely as you allow your character to be marred by acts of injustice to anyone—yourself or another—you must suffer atonement, must right the wrong. Conscience is a hard taskmaster. Walk uprightly, conscientiously, and be free. There will be no regret, and you will be beloved of all the good and pure.

O. S. M.

## STRAY THOUGHTS.

Decrying the jealousy of others often proves it very near home. We are most sensitive to those evils which still have a hold on us. We rise above the effects of those from which we are entirely freed.

When marriage creates a wondrous awe it portends an undertaking beset with dangers for the contracting parties. When it strikes a chord of approval it denotes a safe journey over the river of life.

Mediumship is a dangerous thing to toy with when not supported by sufficient backbone to resist the temptations occurring therein. Mediumship externalizes character, bringing out the good and bad traits; and woe to him or her who has a surplus of bad ones. They will rule in the battle for supremacy.

Many mistake conceit for genius. This is due to ignorance. But it is sometimes the budding of genius—the possessor sensing a light which makes him believe that he knows something. This light, however, has to be trimmed, regulated and freed from mist before it will burn to the acceptance of the public in general.

## TO THE SPIRITUALISTS OF AMERICA.

According to Article VII of the Constitution and By-laws of the National Spiritualists Association, Sunday, Nov. 21, 1897, is set apart for all societies to take up the annual collection for its benefit.

No further funds are needed in the defense of the Babe will, as this matter has been definitely settled by arbitration, of which full explanations will be given later. But funds are needed to put a missionary in the field, as voted by the annual convention, and to defray the expenses of the work of the national body.

The N. S. A., to be a success and to do the work desired, must have the support of all Spiritualists. It is concentrated effort that wins the day. Shall we not unite at once for the work at hand? Help the N. S. A.

F. B. WOODBURY.

## OUR CRUSADE.

Do not forget the crusade. We are still in the field of soliciting subscribers. It is all a paper has to depend on in the dull months of summer to keep afloat. By inducing your friends to take a three or six months' trial subscription now, they will become so accustomed to the paper by the time we need them that they will renew on their own account, and you will have the benefit of a good paper in consequence. It is therefore to the interest of our present readers to work for the Light of Truth so that we can keep it up to the present standard.

## ANOTHER ORDINANCE WANTED.

Mr. Editor—Your call for a new city ordinance in last issue calls to mind one very much needed in the opposite direction. As an old coachman I can speak from experience. The question whether pedestrians have rights which drivers of vehicles are bound to respect is a serious one. As a rule few drivers slack their speed when turning a corner, but by an arrogant and stubborn attitude—though free from any other demonstration than a gloating satisfaction—demand a hastening of speed on part of the pedestrian. In fact, many drivers, by an expert touch on the reins, can induce an accelerated speed on part of the horse, and seem unable to resist the temptation of frightening pedestrians in this manner. There is a silent satisfaction in many to see them run, this being the driver's exercise of a power—a little tyranny—which is only afforded on these occasions. With some it becomes a passion—a monomania—and many fatal results could be traced to the driver if we could but read his heart. I speak from experience, though long ago cured by my new birth into Spiritualism. An ordinance against driving beyond a walk when turning a corner would not only prove a saving of lives by accident, but perhaps more so by heart failure.

JEHU.

## FUTURE PROSPECTS.

First Citizen—I see that Mr. Innocent intends to sue the state for damages as soon as his trial for alleged murder is over.

Second Citizen—No danger. They will see that he is duly hanged on expert testimony, and save the state a suit.

Our teachings have just as much effect on the hearer as we practice them; no more. All beyond this is as "tinkling brass," sophistry, hypocrisy.



## CORRESPONDENCE

## NEWS NOTES.

W. H. Bach is at Lily Dale.  
C. F. Short is in Independence, Mo.  
Mrs. Maud Lord Drake is in Beatrice, Neb.

John Slater has returned to San Francisco.

Akron, O., had Mrs. Dr. Hilligoss on the 15th.

Mrs. Demorest is serving the Reading, Pa., friends.

W. E. Cole has returned home—145 Clifford street, Detroit.

Rockford, Ill., had B. E. Eckelson of Clinton, Ia., as lecturer.

Blindfolded tests are now given by Mrs. Ricker of Cincinnati.

Clinton, Mass., claims Francis B. Woodbury as a townsman.

Mrs. Elsie Reynolds is in Chicago. Address 508 44th E. Place.

San Jose, Cal., has Mrs. S. Cowell of Oakland, for November.

C. E. Williams is in Minneapolis. Address 918 Fourth avenue, S.

For next week address George H. Brooks 129 River st., Lansing, Mich.

Harwichport, Mass., is holding meetings in the primary school building.

Mrs. Greenamyer is in Anderson, Ind. Will serve Richmond next month.

Dr. Marcotte has located in the Carlyle flats, Cottage Grove ave., Chicago.

Seattle, Wash., has three Spiritual societies, which hold regular Sunday services.

Mrs. Sarah Seal, inspirational speaker, has located at 1116 Broadway, Oakland, Cal.

Mrs. A. M. Ivey and Maude Gilette are located at 218 East Forty-second place, Chicago.

The Connecticut State association met at Poquonnock on the 4th. Mrs. Resseque spoke.

Dr. Magoon and wife have left Davenport, Ia., after a successful service, for the north.

Mrs. Julia Schlessinger is giving illustrated lectures at 534 Page street, San Francisco, Cal.

The society at Hardwick, Vt., had an interesting meeting at L. K. Hooker's parlors recently.

Marguerite St. Omer Briggs has left Cincinnati and may be addressed at 350 South Third street, Hamilton, O.

William Arnold of 317 Webster avenue, Chicago, is treasurer of the Spiritual Fraternal society.

Elgin, Ills., had Mrs. L. A. Roberts for two weeks materializing. Her home address is 3616 State st., Chicago.

Willard J. Hull is lecturing before the First Spiritual church of Columbus. He speaks two more Sundays.

The Band of Harmony of Chicago had an entertainment at the parlor of Mrs. J. W. LeSuer, 84 N. 52d avenue.

Y. P. S. I circulars concerning its work may be obtained by addressing, with stamp, G. W. Kates, Rochester, N. Y.

Lawrence, Kan., has also had Mrs. Elsie Reynolds. Her seances were very satisfactory, writes Mr. J. H. Shimmions.

Mrs. Nellie F. Burbeck of Plymouth, Mass., conducted Spiritualist meetings in Red Men's hall, Union, N. H., recently.

The Oakland (Cal.) Psychical society is having crowded houses under the ministrations of Miss Florence Montague.

The Campbell brothers will shortly visit Chicago, Milwaukee and St. Louis, and in each city give seances and private sittings.

The Ethical society of Douglass hall, Cincinnati, has engaged F. M. Donovan for the season for tests. Mrs. Ricker lectures.

Mrs. Edith E. R. Nickless is in Troy, N. Y., working up an interest in the cause. Her address is Lynd hotel, Congress street.

Married, at S. Hannibal, N. Y., were Geo. C. La Fontaine and Miss Ellen Shedd, on the 29th ult. Mrs. S. A. Walters officiated.

Mrs. Carrie Twing is holding interesting meetings at Greer's hall, Springfield, Mass. Public seances Tuesday evenings.

F. H. Peele of Jonesboro, Ind., writes that Mrs. Frances Ruddick gave convincing slate writing seances in that town recently.

Dr. F. Schermerhorn is in Lima, O., and may be addressed at 216 West Market street for week day engagements in or around Lima.

J. C. F. Grumbine, now at the First Spiritual temple, Boston, is booked for St. Louis in December and January. Address per adv. on another page.

Mrs. M. J. Crilly has been re-engaged by the Spiritual society cor. South and East Diamond streets, Allegheny, Pa. Her address is 29 Balkam street.

A Spiritualistic massmeeting will be held at Cleveland, O., for a week, commencing on Dec. 7. A number of prominent mediums and speakers will be in attendance.

Mrs. Josephine Ropp has just finished a two months' engagement with the First society of Lafayette, Ind. She may be engaged for other sections. Address 19 Greenbush avenue.

A mediums' home is the next great project in Chicago. Mrs. C. Dominy of 5832 LaSalle st. is secretary of the organization formed for this effect. It meets at Mrs. Druliner's, 93 Bowen av.

Union City, Mich., was blessed with the ministrations of J. Frank Baxter on the 3d, 4th and 5th insts., writes Mr. J. C. Holmes. Crowded houses, fine lectures and marvellous tests were the rule.

The secretary of the ladies' aid of the First Spiritual union of San Jose, Cal., writes that the aid gave another successful entertainment, at which Dr. Max Muchlenbruch gave psychometric readings.

G. H. Ward of Chicago writes that the First Spiritual society of the South Side has engaged Mrs. Georgia Cooley of California till the first of January. She lectures and gives tests, both phases being pronounced good.

Reading, Pa., has organized with the following officers: E. H. Marquette, president; T. C. Harper, vice president; L. E. Stoudt, treasurer, and C. C. Latus, of 30 Church street, secretary. Mrs. E. J. Demorest brought about this result.

The Union society of Cincinnati has been reorganized. Its officers are: E. O. Hare, president; R. Rader, secretary; M. G. Youmans, treasurer. Mrs. Steelman-Mitchell is serving the society this month. Meeting place, Odd Fellows' temple.

E. W. Sprague is ready to organize societies in Indiana willing to charter with the N. S. A. It requires seven members to start. Those interested and willing may address him at Rochester for this month. His final aim is to organize the state, and adopts this means to that end.

Rev. A. J. Iden of 527 S. 13th st., Richmond, Ind., is open for lecture engagements. He began preaching at 18 and landed in mental science at 31. After ten years he landed in scientific Spiritualism and delivered his first lecture at Richmond in September, and two more in Dunkirk in October.

S. A. Walters of 26 Lincoln st., Auburn, N. Y., writes that in company with Mrs. Sarah Hatch he will visit the Pacific coast in December. Miss May Van Note, pianist, will join them on the journey. Lectures, tests and music will constitute their program. Societies wishing to engage may address now.

Mrs. J. M. Tripp of Chicago recently held a materializing seance at the parlors of R. C. Irvine, Waterloo, Ind., which is pronounced "marvelous" by those who attended. Many gratifying results were attained. Among the sitters who endorse the same were the host and hostess, C. C. Van Buren, Mrs. Hooper, Charles Boeck and Miss Smith of Waterloo.

Dr. D. B. Cary, inspirational lecturer of Fort Wayne, Ind., has lectured to the South Bend society every alternate Sunday since Oct. 10. He began with an audience of about two dozen, and lately the hall has been inadequate to accommodate the people. His address is 27 Clinton street, Fort Wayne, until further notice. Is now open for other engagements.—J. S. N.

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These luminous veils have appeared on many of the portraits taken by the commandant, and evidently illustrate a nebulous or static mode of the same force that produced striated images when directed through his fingers in contact with a sensitive plate.

The commandant has directed this effluvia by will to represent images on the sensitized plate of forms on which he concentrated all the attention of his mind. He has thus exteriorized or objectified the mental image of a bottle and of a bird.

The fact that human vital effluvia produce photographic images has now been confirmed by several new experimenters who add their testimony to that of Dr. Baraduc, Dr. Adam and Dr. Luys, previously referred to. M. David, the chemist of the celebrated French state tapestry works of the Gobelins, who worked in conjunction with the late Dr. Luys, has carried on these experiments since the death of Dr. Luys, in association with M. Ch. Brandt, the director of the Paris Radiographic laboratory. These gentlemen have succeeded in photographing the effluvia of a magnet, or the lines of force of the magnetic field, thus confirming the claims of Reichenbach, Dr. Luys and DeRochas as to the luminosity of the magnetic effluvia. They have obtained a very similar image produced by the radiations from their own fingers, therein confirming the claims of Dr. Luys, who called attention to the similarity existing between human vital effluvia and called animal magnetism, and the effluvia from magnets.

This mechanical registration of human psychic effluvia is of great importance to Spiritualism, as it must be remembered that M. De Rochas has demonstrated that the human psychic form or "double" is constituted therewith. Also it was shown that the phenomena exteriorized through the celebrated medium, Eusapia Paladino, were constituted therewith. It has further been shown by Dr. Montin to be the medium by which "spirit raps" may be determined through a mesmeric subject and objects moved at a distance from her.

NEW CAMP.

The Oneida Lake Campmeeting association have purchased 99 acres of land for \$3,500. Has a large lake frontage; also extends quite a distance along the Verona road; a fine grove, and all natural advantages for a fine camp ground. A railroad crosses the tract, connecting with the New York Central at Oneida. Would like those interested in establishing a camp to aid us by taking one or more shares. Value of each share, \$5; payable quarterly. For further information correspond with the secretary, Miss Jennie B. Thornton, Boonville, N. Y.

OHIO SPIRITUALISTS—ATTENTION!

The Ohio Spiritualist' association is desirous of aiding the local societies in all parts of the state, and it has been thought best by the official board to institute a series of mass meetings in such cities and towns as will agree to provide a suitable hall, entertain the speakers and mediums and give the O. S. A. the proceeds of all collections and subscriptions.

We hope to secure the services of Ohio talent for lecturers and platform tests by defraying their necessary expenses, and think the collections will be sufficient to do this.

These meetings must be held at such time as will enable our speakers and mediums to return in time to fill their regular Sunday engagements.

We would suggest that you arrange for either a meeting of three sessions, morning, afternoon and evening, or possibly two evenings and one day.

By thoroughly advertising such a grand mass meeting in your town, and earnestly co-operating with the O. S. A., an interest in modern Spiritualism can be aroused that will ultimately bring people into our ranks.

We are told that the Anti-Spiritualistic association intend to start their crusade in Ohio in a few weeks, and if our cause wishes to reap the full benefit that will probably come from such general advertising, we must be prepared to present a solid unbroken front to our assailants.

I will gladly give full particulars to those who are interested in this important project.

DR. F. SCHERMERHORN,  
Sec'y Pro Tem. O. S. A.  
216 West Market St., Lima, O.

WHO ARE OUR REAL OPPONENTS?

Spiritualism has no quarrel with the church; but when such men as Covert—in the name of the church—attack it with unjust accusations, it is but natural that Spiritualists should defend themselves in the best possible way; and which way is to reciprocate in like manner. They (Covert and the church—if he is of the church) attack our mediums; we attack their pastors. But only touch upon those who deserve censure—those who are proven unlawful citizens. We may have mediums among us who are frauds, but when proven as such, they are duly ostracised. The many so-called fortune tellers, astrologers, palm readers, who are burdened with the title of Madam or Professor, and who advertise by attractive signboards, handbills or otherwise, are not of Spiritualism—are not spiritual mediums—are not our own. In a word, they are not Spiritualists, but largely of some other denomination. And many who make great pretensions to mediumship are not mediums at all. No genuine, self-respecting mediums advertise outside of their denominational papers, and never by handbills or long puffs in secular papers.

Those who do are the class that has cast odium on Spiritualism, and which has been the cause of all the opposition against Spiritualism. And we trust that no self-respecting church member will be bigoted enough to join the Covert crusade without investigation. "Judge not that ye be not judged" is a church doctrine that seems to have been lost sight of in the blind eagerness to injure a just cause—unless it is a money-making scheme on the part of Covert. If so, we commend him for his adroitness, but wonder that there is still enough ignorance left among the people to fall into such a trap. But experience teaches; and we trust the greatest experience gained will be to open the eyes of the

world to the difference between fakirism and Spiritual mediumship—between fraud and true Spiritualism.

IN RESPONSE.

An article headed, "Young Man, This Is For You," in recent Light of Truth was timely, but none too soon. Having hoped that some one better fitted for the task would add something more (if only to commend the article as it deserved) my pen has lain idle. Indeed, those were words of wisdom well spoken. Truly there are both "fallen men" and "fallen women." If either one was not, the other would not be. Neither "fallen women" nor "fallen men" are all what is termed bad.

Not long since two of those women whose lives are full of sad mistakes went to one of our city officers and asked him to go take charge of two little girls, aged 12 and 14 years.

Men—men, not boys, were enticing those children to their ruin. Those women said, "We know this path; we know what this means; it is not easy."

Was not this an expression of goodness and care for those little girls. Let us learn to see the good in these fellow creatures as we now see the evil.

"Fallen women" and "fallen men" ought to share equally of the harsh criticisms, if such must be. If more charity, more love was manifested toward the erring ones there might be fewer mistakes. Pity it is that the "young man" has so many exhibitions of weakness as manifested by older men for examples. Greater pity it is that young men do not more readily heed words of advice from wiser, better men. If they would only listen to the lessons of love expressed for their benefit temptations would be more easily overcome. There are many pitfalls, many temptations along life's pathway.

With the young, inexperienced person there is little room for wondering that many mistakes are made.

Young man or young woman, whosoever you are, wherever you are, beware of any one who would lead where temptations surround you, for so surely as you allow your character to be marred by acts of injustice to anyone—yourself or another—you must suffer atonement, must right the wrong.

Conscience is a hard taskmaster. Walk uprightly, conscientiously, and be free. There will be no regret, and you will be beloved of all the good and pure.

O. S. M.

STRAY THOUGHTS.

Decrying the jealousy of others often proves it very near home. We are most sensitive to those evils which still have a hold on us. We rise above the effects of those from which we are entirely freed.

When marriage creates a wondrous awe it portends an undertaking beset with dangers for the contracting parties. When it strikes a chord of approval it denotes a safe journey over the river of life.

Mediumship is a dangerous thing to toy with when not supported by sufficient backbone to resist the temptations occurring therein. Mediumship externalizes character, bringing out the good and bad traits; and woe to him or her who has a surplus of bad ones. They will rule in the battle for supremacy.

Many mistake conceit for genius. This is due to ignorance. But it is sometimes the budding of genius—the possessor sensing a light which makes him believe that he knows something. This light, however, has to be trimmed, regulated and freed from mist before it will burn to the acceptance of the public in general.

TO THE SPIRITUALISTS OF AMERICA.

According to Article VII of the Constitution and By-laws of the National Spiritualists Association, Sunday, Nov. 21, 1897, is set apart for all societies to take up the annual collection for its benefit.

No further funds are needed in the defense of the Babe will, as this matter has been definitely settled by arbitration, of which full explanations will be given later. But funds are needed to put a missionary in the field, as voted by the annual convention, and to defray the expenses of the work of the national body.

The N. S. A., to be a success and to do the work desired, must have the support of all Spiritualists. It is concentrated effort that wins the day. Shall we not unite at once for the work at hand? Help the N. S. A.

F. B. WOODBURY.

OUR CRUSADE.

Do not forget the crusade. We are still in the field of soliciting subscribers. It is all a paper has to depend on in the dull months of summer to keep afloat. By inducing your friends to take a three or six months' trial subscription now, they will become so accustomed to the paper by the time we need them that they will renew on their own account, and you will have the benefit of a good paper in consequence. It is therefore to the interest of our present readers to work for the Light of Truth so that we can keep it up to the present standard.

ANOTHER ORDINANCE WANTED.

Mr. Editor—Your call for a new city ordinance in last issue calls to mind one very much needed in the opposite direction. As an old coachman I can speak from experience. The question whether pedestrians have rights which drivers of vehicles are bound to respect is a serious one. As a rule few drivers slack their speed when turning a corner, but by an arrogant and stubborn attitude—though free from any other demonstration than a gloating satisfaction—demand a hastening of speed on part of the pedestrian. In fact, many drivers, by an expert touch on the reins, can induce an accelerated speed on part of the horse, and seem unable to resist the temptation of frightening pedestrians in this manner. There is a silent satisfaction in many to see them run, this being the driver's exercise of a power—a little tyranny—which is only afforded on these occasions. With some it becomes a passion—a monomania—and many fatal results could be traced to the driver if we could but read his heart. I speak from experience, though long ago cured by my new birth into Spiritualism. An ordinance against driving beyond a walk when turning a corner would not only prove a saving of lives by accident, but perhaps more so by heart failure.

JEHU.

FUTURE PROSPECTS.

First Citizen—I see that Mr. Innocent intends to sue the state for damages as soon as his trial for alleged murder is over.

Second Citizen—No danger. They will see that he is duly hanged on expert testimony, and save the state a suit.

Our teachings have just as much effect on the hearer as we practice them; no more. All beyond this is as "tinkling brass," sophistry, hypocrisy,





TRUTH IN THE SOUL IN ALL AGES.

(By G. B. Stebbins.)

Emerson has a quaint Essay on Quotations in which he gives maxims and opinions which we have quoted from the lore of ancient peoples as original, and then shows how we are constantly digging them out as quotations from lore still more ancient and perhaps of a different race, until their originality is lost in the dim distance and we are ready to say: "There is nothing new under the sun."

Constantly we find like views cropping out from the excavated strata of old religions far apart in place and time. The golden rule comes in sight not only from Jesus in Judea, but from sage and saint in China, Hindostan and elsewhere in earlier ages. The same thing occurs in usages and ceremonies, especially in religion. Centuries ago, when Asia was almost a terra incognita, a few devoted priests of Roman Catholic faith penetrated its recesses and brought back reports of what they saw.

Especially surprising was their story of beads and rosaries, of monasteries, nunneries and the like, so similar to their own that ungodly heretics might suggest that the true church had taken them from these old Pagans—a suggestion which they forestalled by saying that the devil doubtless put these usages into the heads of these, his heathen servants, so that thus some of the elect might be led astray.

Thus they saved their book from being put into the Index Purgatorius at Rome, and kept their own good standing in the priesthood.

So it is in inventions. In the last century several persons here and in Europe caught glimpses, in their "Thought's interior sphere" of a shadowy steamboat and built and navigated boats shaped after their interior prototypes with more or less success usually with less.

Thus come hot disputes. Skeptics, finding the Chinese golden rule centuries before Christ, cry out: You Bible men stole that. Your New Testament is but a patchwork from the noble old heathen. Christ was well enough, a good man, but he told us nothing new. Theologians make replies, dates and authorities fly in the air as thick and lurid as clouds of smoke from some great blaze. As angry passions rise, wisdom and love fall, truth is hidden, the disputants and the people gain no light. It is all a muddle. So of the great truth of man's immortality. Orthodox theologians tell how Christ first brought immortality to light and critics point back to old Egyptian and Hindoo lore for proofs that the great thought laid at the very foundations of their religions.

All this heat and confusion comes because we have but faintly realized man's capacities and relationships as a spirit.

We readily grant a physical kinship between all the varied human types and races—nerve and sinew, bone and muscle, coarse or fine, angular or harmonious, capable of reaching higher uses, yet substantially alike in all. In the rudest savage are all the bodily parts and powers to be found in the physical structure of the highest

human type. It is the finer compounding and gradual development that fills the wide space between the two extremes.

The next step, which we are taking in the dawn of these new days as never before, is to realize that with the body, man's creature and servant here, so it is with man the spirit. In the spiritual life of the rudest savage every faculty or power which we find in seer or prophet lies latent or feeble, waiting for the breath of God to lift them all to divine heights here or hereafter.

An upward tendency is the plan and

In all and through all and over all we can reach to the creature soul in the words of Lamartine:  
"All-moving spirit! freely forth  
At thy command the strong wind  
goes:  
Its errand to the waiting earth  
No art can stay, no strength oppose."

THE AFRICAN'S CONCEPTION OF SPIRITUALISM.

As illustrative of the universal law of spirit communion acting under varying degrees of mental activity and development a recent lecture at Oxford university by Mary H. Kingsley on "African Law and Religion" is strikingly apropos. In an excerpt of her lecture published in Public Opinion, after outlining the two states of the African's religion and law as connected with society reliant on mundane human agency alone, she passes to an analysis of "How the society is maintained," and says:

When you investigate more closely

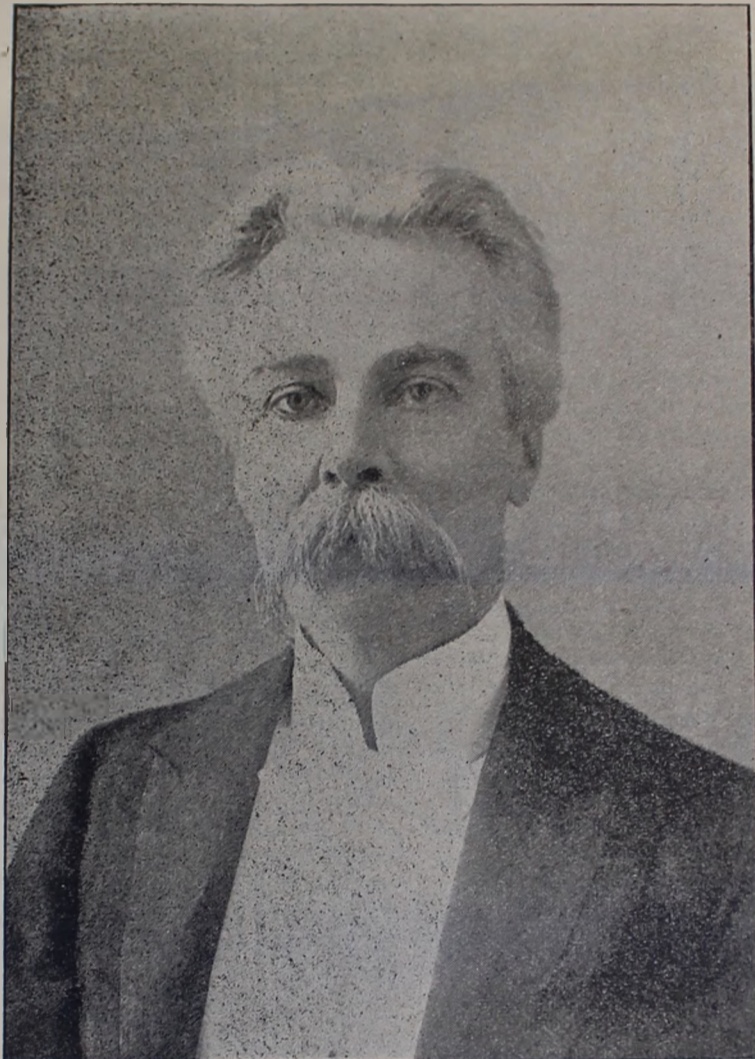
man and non-human aggressors, I have never seen or been told of a case wherein a man's or woman's property had been seized and taken by another person, until its owner had been accused of witchcraft and killed.

I beg now only to say that it is my belief that the connection between West African religion and law is far greater than you will see demonstrated by Ellis, Kohler or Sarbar, and that this intimate connection is the reason of the great difficulty of destroying African native customs, as they are called. It is true the laws of the Africans seem naturally to fall under two separate heads, which one might call civil and ecclesiastical. If, however, you attempted to study these laws under these two headings as separate things, you would soon find yourself enmeshed in difficulties, and I think the more repaying method is that which at first seems most difficult, namely, to commence with the study of the African conception of the status of man in nature. As far as I have gone it seems to make one think that there are certain affairs which we may call purely human affairs, such as inheritance of property, which the human class of spirits can deal with without calling in the aid of other classes of spirits to the affair. Then there are other affairs that it is wiser to call in other spirits to help the human spirit in. One charm does the work of twenty slaves, is a common saying among them; and then there is a third class of affairs to which you must call in extra-human spirits to help decide, such as witchcraft, cases in which extra-human spirits are already involved.

You will also find the African making a clear distinction between sin and crime, "god palaver and man palaver," as he calls these respectively. The first is an offense against a spirit; if it is an outrage on an important great nature spirit, who will rise up in its wrath and retaliate on the entire tribe, the man is killed by the tribe or family on whom vengeance would fall so as to appease the Ombuwiri or Sasabonsum; other sacrifices are made to the same end; if, however, it is only a minor spirit, the man's own guardian spirit, for example, that he has angered—he has broken his Ibet, Orunda or Keecheeda—he is left to settle affairs with his spirit on his spirit on his own account. Crime is an offense against human society which human society feels quite equal to cope with, though the assistance of a spirit may be called on to aid in its direction or prevention. You will find a rich field for studying this distinction between sin and crime in the matter of the African's views on lying—there is no intrinsic harm in lying, to his mind, because a man is a fool who believes another man on an important matter unless he puts on the oath; when he puts on the oath he calls in a great spirit who will make the man who tells a lie in its presence swell up and burst. I can honestly say I would not take an African's word on any important subject, if that word were spoken out of oath, but I would stake my life, as I have many times already done, on the word of the wildest bush cannibal in all West Africa if that word were spoken under oath.

EVERY LADY SHOULD READ THIS.  
I will send free a positive cure for all female diseases peculiar to our sex. A simple home treatment, a common sense remedy that never fails. Free with valuable advice. Mrs. L. HUDNUT, South Bend, Ind.

Experiences and verifications by Professors Oliver Lodge, Sir William Crookes, Judge Dalley and Dr. Willis compiled in one volume, entitled "Spiritual Scraps." Price 25 cents. For sale at this office.



A. CAMPBELL.

purpose of the soul of things. An etherial or spiritual atmosphere, finer than the air we breath, richer as the ages go on, breaths and fills us. Great truths are not local, but universal. They are in and around all souls, in all ages, and most felt by the largest natures.

"Man is a being of large discourse, looking before and after." Our gain is the fuller statement of spiritual truths in our later days.

Did Jesus give the golden rule and hold immortality as a primal truth of the soul? So did some illuminated souls in Hindostan and elsewhere—total and distant strangers. How idle all this talk of dates and stealings and these Biblical commentaries which but confound and confuse.

So usages and inventions "run in the air."

Electrical appliances, Edison, Tesla and telegraphy, terrestrial and celestial, waited for the ripe hour, and then they "came and saw and conquered," for the sweep and power of mind and thought are resistless.

you soon find the thing that holds the society together and acts as the great deterrent to crime against the society—and this thing is fetish religion. I think that you will see that the whole system may be diagrammatically arranged thus: There are the great creating spirits like Nzambi Mpungu; beneath him are a class of great nature spirits; beneath them another class of nature spirits, which are influenceable by the class of spirits that live in human beings; equal to these human spirits are a great class of spirits, the Mionde; beneath these there are an immense number of different sorts of spirits, who are influenceable by all the grades of spirits above them; men may use them, or the spirits which are above men may use them, either to protect from, or injure, others of their own class, or those below them. When a man wishes to use one of these Mionde he has to get it to come and reside in something that belongs to him—he makes it into a charm; by using these, what one might call domesticated spirits, the native secures to himself his property, both from hu-



## MARRIAGES—THEIR FORBODINGS.

Have you ever noticed the peculiar effect the announcement of a marriage had on you? Undoubtedly you have. Well, do you know the reason of it?

Marriage is a solemn and sacred undertaking. It is the forming of a co-partnership with nature, and constitutes an eternal tie when issue is the result—even though temporarily parted on this mundane sphere. Thus its peculiar—yes, its extraordinary—effect, when the fact is announced.

Man hears the voice of nature beyond all others. Intuition is the solemn monitor, and foretells events with the precision of a divine prophet—if we listen. But how ruthlessly we throw aside these divine revelations! Imagination is the epithet pronounced, and we go on singing the old song of conventionality and continue to measure things by our every-day reason—our educated ignorance. Intuition is not yet an accepted sense or quality of the human soul. It is simply not understood, and thus its rejection. But for him who cognizes it a new world is opened—a new field of exploration has unfolded itself, rich with revelation and hope; illumined with beautiful pathways and scenes for future comparison and deduction. And in this realm we find our prophesy—our interior visions based on the causes implanted—of future effects to be foretold by influences or direct visual depiction.

Marriage being the highest of human undertakings and a part of nature's plan, we are naturally most affected by this act when within range of our sympathy—though without sympathy intuition is dormant—and may feel or see the effects likely to accrue from the union, unless a change in the underlying cause intervenes prior to these effects taking place, but which only a revolution in the life plans of the pair can bring forth, such as the development of mediumship by one or both, or an accidental upheaval in fate that sometimes occur in the life of people, and may occur to anyone under circumstances. But on the whole considered, the effects will bloom with the cause implanted at the time of coaction, for most marriages are "made in heaven," that is, are effects of like causes attracting each other.

Now, a feeling of approval, for example, portends a fitting coalition, even if not a strictly harmonious one; for little differences can occur among the best of friends, and mean nothing serious—at least, not to the extent of becoming public property. But a feeling of contentment in connection with that of approval indicates a smooth pathway through life in private, and naturally, for the public good.

On the other hand when the announcement of a marriage stirs with wondrous awe, it portends a dangerous undertaking beset with trials and many troubles. A feeling of horror in addition to the aforementioned, or a shock points to calamity; a feeling of gloom or a pall of an early dissolution by death.

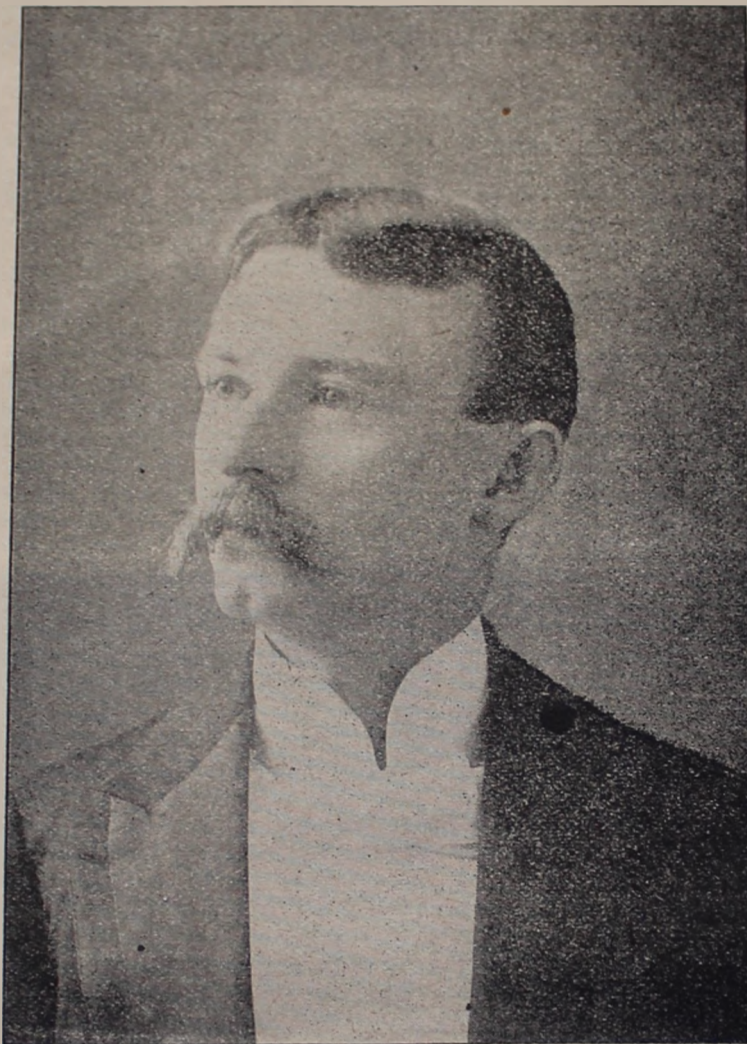
But when joy comes uncalled for, and returns with every thought for the couple, a happy future is in store. When reverence takes possession of the heart, there is unselfish love in the foundation. Of such the world will know naught. Theirs will be a sacred bond over which angels watch with protecting care to ward off the discordant influences of both mind and matter, and constitutes the affiliation that all should endeavor to make; for such is the only true marriage.—Arthur F. Milton.

Remain this paper to your friend.

## THE TILLY PHENOMENA.

The mystical apparitions of the virgin continue to occur at Tilly, and are complicated now by a rain of luminous silvery sparks, which appear around the vision, but which dissolve as touching the ground. Gustave Mery went down to the anniversary service held on March 18, under the patronage of the Bishop of Bayona. The vicar has requested the bishop to supply full particulars of the occurrences. Unfortunately it will be the Cardinal Paroisse, who will have charge of this matter at Rome, apparently. This is the leading authority who supported Leo Taxil in his self-confessed imposture with regard to Diana Vaughan and Devil worship. To judge from that precedent we can not expect much light from that quarter.

The Turkish consul in Paris, Rachid Moutran, went to Tilly and saw the vision. The virgin caused Louise Poliniere to turn three times towards the consul in reply to his mental prayer. He also saw the rain of silver sparks.



C. CAMPBELL.

The consul gave an account of his experience to the Paris Societe des Etudes Psychiques.

Marie Martel and Louise Poliniere continue to see the vision of the virgin, with four angels kneeling at her feet. They have also had a vision of a church which will be erected there at some future time. Other people have also had this vision. Mery publishes a sketch made from the descriptions of the several lucides who have seen it.

With regard to these strange phenomena, it must be remembered that Reichenbach and Doctor Bue affirmed that the earth radiates magnetic effluvia of a character similar to those radiated by man. Denton has described this fact in his "Soul of Things." Keely confirms it again in his "magnetic outreach." It may be that at the place where these apparitions occur, near the elm tree, these magnetic radiations are exceptionally strong, from some subterrene cause, and that the discarnate operators are enabled to use their magnetic or astral effluvia, as the

vehicle or background, or screen, in which to reflect the images they wish to present to the clairvoyants, as similarly they use the human astral or physical effluvia, for the production of mediumistic phenomena. It is this physical radiation which constitutes the connecting link between the physical (sense related) and psychical worlds. The earth has a magnetic soul (world-soul), the radiation or "outreach" of which has been experimentally demonstrated by Keely, and "sensed" by Denton and by Reichenbach's sensitives. The same process of the universal applies in the macrocosm as in the microcosm.

QUESTOR VITAE.

## AUTOMATIC WRITING.

The following is an excerpt from an essay written automatically by Mrs. C. M. Wilson of Columbus, many of whose writings have been read in public. The phenomenon, for such it is, is wholly extraneous to the normal consciousness of the writer, her brain be-

is the victory which overcometh the world, even our faith. True faith is always accompanied by the illuminating light of the spirit, whose temples we are, and who always manifests himself as the spirit of the mighty God. Here is a divine something that can do wonders. With this something can babes and sucklings still the enemy and the avenger; and defenseless sheep have often with it disarmed their most violent persecutors. This is the true star of honor which gleams through the clothing of humility; as it is better than all the wisdom of the wise and the cunning of the prudent. So it is of more value than all the honor of the noble, than all the power of the mighty. With it the most simple may remain steadfast against the most seductive subtleties of false philosophy and put to shame the whole array of abused talents and learning. This secret something which people carry about with them, which pervades their whole being; this sign of the God of man and seal of the lamb upon their forehead, is the supernatural armor in which the servants of God do exploits, carry on their conflict with the world, the flesh and the devil, bring forth judgment unto victory. Yet let them beware of being exalted above measure, and the spirit of his precept to his friends may well apply to us. Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven. All other joy; yes, even the joy at the victories we gain, tends to darken the inward eye, and removes our poverty and dependence from our view, but if the prize of our high calling be continually kept before the eye of faith, its brightness will make us see our own unworthiness.

## CAMPBELL BROS.

These two gentlemen are well known over a large area as spirit artists. Their gift lies in procuring portraits and scenes painted in the most delicate colors and of the most exquisite finish, both in oil and water colors. In a comparatively short sitting they obtain a painting on porcelain that would take a genius at least a week to make, with a value of hardly less than \$50 on it. But these mediums charge barely one-tenth of that price for a sitting, though results, as in all such of the higher medial phases, depend largely on the spirituality of the sitter. A sensualist, a skeptic or a bigot would get nothing. The spirit world cannot approach such for loving remembrances. The Campbell brothers also hold slate writing seances. Their permanent address is Box 25, Lily Dale, New York.



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The Light of Truth can not well undertake to reach for the honesty of its advertisers. 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.

Rejected MSS. will not be returned without postage accompanying the same—nor reserved beyond thirty days after receipt. Ordinary notices of five lines inserted free. Ten cents per line over that number.

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could be readily accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

THE SPIRITUALIST TRAINING SCHOOL.

The Light of Truth once more feels that a word in behalf of the Spiritualist training school is timely. We have been watching the ungrudging labor of the men and women devoted to that enterprise, and wish that a greater return was at hand for them. When a character like Rev. A. J. Weaver embarks in a work of this kind it may safely be assumed that it contains elements of importance to mankind. Here is a man ripe in intellect, rare in spiritual perception, and he has taken hold of the work in the most simple disinterestedness so far as personal ends are concerned. He has striven and is striving to bring about a high and lasting establishment. He sees the breach between scholarship and its poor imitation on the rostrum. He sees, as others have seen, the frauds perpetrated in the name of learning and acquirement, and he has entered upon the herculean task of removing the fraud. Other good workers are aiding. Among them Mrs. Mattie Hull and her husband, the scholarly Moses Hull. What are the Spiritualists thinking of that they do not perceive the importance of this work? Knowledge is power. Can it be truly maintained that Spiritualists possess it? If they do, then this gaping void which Mr. Weaver and his colleagues are trying to fill is the biggest hypochondria in the field. We are not inclined to view either of these propositions as right. But if we are to judge by the indifference manifested toward the promoters of the school and their work in it, there is a large answer in the affirmative to the question, do the Spiritualists possess all knowledge?

The plans outlined by Mr. Weaver, in his communications to

this paper, are in every sense meritorious and practical. They are economical and persons of small resources may, without inconvenience, enter upon a course of study. All in all, it is one of the grandest schemes yet set forth for the propagation of Spiritualism. Let us hold up the hands of these laborers, and give them our support and encouragement. The Light of Truth stands for all that ministers to the illumination of the mind forces of humanity, and will aid always to the extent of its power in this direction. Let the Spiritualists' training school go on. Write to Mr. Weaver at Old Orchard, Me., for information. Bury him with inquiries, and with funds to carry out your inquiries. Never was there a greater need for Goethe's immortal apothegm, "Light, more light."

ANOTHER "RELIC" FROM THE HOME MANUFACTORY ON THE TIBER RIVER, ITALY.

The New York Journal prints a red, green and black "copper-righted" announcement of what Cardinal Gibbons diplomatically avers to be, "if true," the "most marvellous and extraordinary discovery of years."

Inasmuch as Publisher Hearst says that any paper using the stuff of any portion of it without first obtaining his permission will be prosecuted according to law, and whereas we don't think the stuff of sufficient importance to our readers to crave the indulgence of Mr. Hearst, the Light of Truth will dispense with it by pointing out that the rare bit is a recent importation from Rome and purports to be the long lost report of Pontius Pilate which the apologists have always contended must have been made by the Roman governor to his emperor, Tiberius Caesar, touching the trial and execution of Jesus Christ.

The reading of the "report," however, can not fail to show to any fairly keen mind the fine shop work of the Church of Rome. It can not be dignified even with the character of genius in art. It is a poor daub and will fool nobody but the cohorts of the Roman church, for whose petrification and consequent further cementing to the Vatican the thing was concocted.

This latest bit of modern art in antique literary pottery will go with the recent "Logia" or "new sayings of Christ" sent out from the same shop and which have stirred the pious tumble bugs. Grandmother Ann's arm bone is another of these specimens of relic manufacture which has been on exhibition in New York. Now let us have a sesamoid of the "Virgin Mother" and a femur of Moses.

THE LEADEN HEEL MOVING.

On preliminary examination, Judge Dwiggins of Findlay, O., held "Elder" Covert for the grand jury, the bond being \$200, which was furnished. Covert is the defendant in an action for criminal libel brought by Mrs. Mary Garrett, who charges him with having called her a common prostitute, a procuress, and with living in adultery. At the time of his arrest Covert claimed he could and would prove his assertions, but at the preliminary examination he failed to do so, and changed his tactics by denying the allegations as being aimed at the plaintiff. The court being convinced to the contrary, bound him over as above stated.

The interests of common decency, if not of justice, will be well subserved if this scurf eater receives a stiff dose of penitentiary emetic.

Editor Dana, now defunct, owned unencumbered properties valued at \$1,250,000. No wonder he hated socialism.

CORA L. V. RICHMOND.

Special interest is attached to the reminiscences of Mrs. C. L. V. Richmond, printed on another page of this issue of Light of Truth. When such an agent for the high and beneficent teachings of Spiritualism speaks upon the experiences close to her own life it is well for students and believers to pause and contemplate. A life such as hers does not often grace the pages of history. An experience such as she has had does not often fall to the lot of mortals, and her reverent submission to and modest dependence upon the influences which have shaped her great career are the charm of her essay.

Mrs. Richmond is now in the rich and mellow era of her life—a life, too, by far the better portion of which has been lived in the spirit world, and her utterances upon the verity of that world and our relation to it are from the storehouse of many years' experience. They ought to be read and pondered by every man, woman and child in the world.

These are not the chimeras of a child, the dream fancies of a hypochondriac, the vagaries of a weak mind. Mrs. Richmond is known and honored among exclusive bodies of scientists, scholars and literati the world over. For more than forty years she has been before the public a living testimony of the grandeur, nobility and utility of Spiritualism. Everywhere and at all times she has advocated and made plain the deathless verity of Spiritualism.

Those of our readers just entering upon the inquiry of this subject can not but be benefited by a perusal of a glimpse of Mrs. Richmond's personal experiences. The Light of Truth is always glad to do the lady honor, for she is one of the very few who have carried the torch of truth above the mire of earthly contamination.

GIVE THANKS.

The chief priest of the United States, otherwise known as President McKinley, has issued his first annual encyclical to the effect that, whereas, God's "mighty hand has preserved peace and protected the nation; that respect for law and order has been strengthened, love of free institutions cherished, and all sections of our beloved country into closer bonds of fraternal regard and generous co-operation," that therefore the nation in humility and gratitude "offer unto him our thanksgiving and pay our vows to the most high," on Thursday, the 25th of November.

In the presence of such diaphanous platitudes and plebeian asininity angels weep and diapered pickinindles yell in scorn. Look at Hazelton. Look at the vast army of starving, hunted beings who make up the caravan of suicides, maniacs, prostitutes, hevirgins and sanctimonious cadavers who mouth about "prosperity" and "good times." Look at the colossal wastes of the Beltshazzers, who do not as yet see the handwriting on the wall. Hear the groans and pleadings of the innumerable victims for whom there is no relief. And then—give thanks.

The anti-trust law, passed by the last New York legislature and signed by Governor Black, has been declared unconstitutional by the appellate division of the supreme court for the third department. What are legislatures and executives for, anyway? Acts of this kind show how very little representative government counts for. The real source of power and authority in this country is the judiciary, and the sooner the people awake to the fact the better.

A NEW IDEA IN HOTELS.

A sociological experiment that will be watched with much interest has been set going in New York city in what is called The Mills House No. 1. It is a big structure of white brick and limestone, ten stories high, with a frontage of 200 feet on Bleecker street, and is designed for a hotel for men in moderate circumstances. The building is a superb affair, complete to the smallest details of a modern homestead. The guests pay for what they get, but they get what they pay for. A clean, warm room, first-class bed, carpeted floor, windows curtained and shaded, twenty cents a night. Shower baths, lavatories, splendid reading and smoking rooms, are at the disposal of patrons gratis. A first-class restaurant furnishes meals at nominal prices. There are 1,500 rooms in the building, and the various floors are reached by elevators.

Altogether it is the most common-sense move in hotel building we have seen for years, and so confident is the promoter and philanthropist, D. G. Mills, that his venture is a success, that he is now erecting a similar building at Riverton and Clinton streets.

"BORDERLAND" SUSPENDED.

With the October number "Borderland" will go out of being, at least temporarily, says Mr. Stead. The many Spiritualists who have followed Mr. Stead in his fearless attitude during the career of "Borderland" will seriously regret its suspension. Albeit the publisher writes glowingly of the future and of expectations which he is confident will be realized when the publication is resumed. In summing up his valedictory Mr. Stead says: "Of one thing I am more absolutely convinced than ever, and that is that the ordinary limited materialistic views of man and of the world on which he lives, are absolutely inadequate to account for what we know to be happening all the time. Whatever else may be true, the faith in which the majority of people live and die, which is based upon the assumption that there is nothing but matter is absolutely and demonstrably false."

The Light of Truth most sincerely wishes this indefatigable worker and greatest of living journalists the full measure of happiness he deserves.

THE WAR IN OREGON.

Abner J. Pope is still in jail at Portland, Ore., his paper, "Firebrand," has been suppressed, and the forces of the Union army, via the postoffice department, are bivouacing on the field or slaughter. Mr. Pope is 74 years of age. It requires no prophet to forecast the result of this great struggle with the forces of a defenseless old man. The United States will surely win the fight and the glorious stars and stripes will eventually wave over all that is printable and perhaps mortal of Mr. Pope at 74. Mr. Pope and his "Firebrand" could not be expected to hold out against the shock which the postoffice department of the United States government has received at his hands. Although he resides in Portland, the forces of 70,000,000 outraged sovereigns have at last reached him. Let us not forget the majesty of a government which can reach out to Portland, Ore., and crush the heart of an old man because he writes and prints his honest convictions.

Herbert Spencer never accepts a college degree nor any other title. There are several Ph. D.'s, LL. D.'s, M. D.'s, D. D.'s, "Reverends" and "Professors" that we can point out who might take Herbert Spencer for an example in respect to titles. If for no other purpose



## OUR ALBUM.

The Light of Truth Album, when completed, will be one of the finest effects in the Spiritualistic literature. It will be printed on 120 pound enamel paper—photos in front, on one side of the paper only, with biographical sketches in the rear. The cover will be embossed, and printed in gold and silver.

Among the representatives of our cause in this book will be:

Alexander Aksakow, Mr. and Mrs. J. D. Arras, Dr. O. G. W. Adams, E. L. Allen, Dr. H. C. Andrews, Paul R. Albert, H. B. Allen, Mr. and Mrs. J. M. Allen.

Dr. Baraduc, F. H. Bemis, Joseph Beals, W. H. Bach, Mrs. Briggs, Bishop A. Beals, Nellie S. Baade, the Bangs sisters, C. J. Barnes, Dr. C. T. H. Benton, Nellie F. Burbeck, Mary A. Barkaloo, Mrs. Emma Hardinge Britten, Rev. Elsie Braun, Helen T. Brigham, W. F. Barrett, F. R. S.; J. Frank Barter, E. W. Bond, Emily P. Beebe, H. D. Barrett, Geo. A. Bacon, Dr. J. R. Buchanan, Dr. E. D. Babbitt.

Sir W. Crookes, Countess of Cathness, Dr. E. E. Conant, Frank and Marion Carpenter, James G. Clark, Dr. Dean Clarke, W. J. Colville, Clara F. Conant, Mrs. E. Cutler, Dr. W. W. Clapp, Mrs. M. J. Crilly, Ella T. Cowley, Luther Colby, Mrs. M. E. Cadwalader, Mrs. G. Cooper, Elliott Coues, the Campbell brothers, Mrs. Dr. Clemone.

A. J. Davis, Harlow Davis, Miss S. E. Daniels, Mrs. E. J. Demorest, Chas. Dawbarn, Judge A. H. Dailey, Mrs. Ella L. Dearborn, H. C. Dorn, Wm. Denton.

Edgar W. Emerson, Dr. G. C. B. Swell, Edith Evelyn Edwards, J. B. Everett, Oscar A. Ederly.

Camille Flammarion, B. O. Flower, Imogene C. Fales, Mrs. C. M. Folsom, Col. Jas. Freeman.

Hon. A. Gaston, P. F. de Gournay, J. C. F. Grumbine, Dr. P. S. George, J. L. Geddes, M. O. Gentzke, Capt. E. W. Gould, A. E. Gaston, Mrs. A. M. Gladlag, Miss Maggie Gaule.

Prof. R. Hare, J. Page Hopps, Mrs. E. S. Hibbitts, D. W. Hull, Moses and Mattie Hull, Willard J. Hull, Judge A. Hammond, Mrs. Dr. Hilligosa, Victor Hugo, Dr. C. W. Hidden, Dr. Th. Hansman, S. Hartman, D. A. Herrick, J. Hazelrigg, Lyman C. Howe, Dr. Mary R. Hutchinson, Walter Hayward, Eugene Henyon, Max Hoffman, Will C. Hodge, Lizzie Kelly Hartman, Eva Payne Hopkins.

Jennie Hagan Jackson, T. H. B. James.

J. W. Knight, Mrs. J. W. Kaynor, Dr. A. A. Kimball, Elizabeth F. Kurth, Magdalena Klein, Mrs. A. E. Kibby, Mrs. J. W. Kratz, Mr. and Mrs. Kates.

Prof. Oliver Lodge, F. R. S.; Prof. J. S. Loveland, Mrs. Mary C. Lyman, Mrs. Celia Loucks, Mrs. J. Lindsey, Allie Lindsay Lynch, Mrs. Emily L. Lepper, Dr. G. von Langsdorff, Geo. A. Letford, Mrs. A. H. Luther, Mrs. R. S. Lillie, Dr. J. Luys, Mrs. Carrie LeBean, Prof. Lombroso, Mrs. H. S. Lake, Dr. B. M. Lawrence and wife, W. M. Lockwood.

L. V. Moulton, H. W. Myers, J. F. McDevitt, C. H. Murray, Dr. W. A. Mansfield, Dr. J. V. Mansfield, Luther R. Marsh, W. Stainton Moses, Martin McGrath, Col. F. Melchers, F. H. W. Meyers, Dr. Nellie C. Mosler, Miss Florence Marryatt, Dr. J. H. R. Matteson, J. J. Morse, Julia Steelman Mitchell.

W. V. Nicum, Mrs. Nourse, Edith E. R. Nickless, Thos. G. Newman.

G. F. Ottmar, M. St. Omer Briggs.

Dr. J. M. Peebles, W. F. Peck, Mrs. C. D. Pruden, Mrs. Eva Pfuntner, C. W. Quimby, Dr. N. P. Phillips, Theo. F. Preece, N. M. Purviance, Myra F. Paine, Loe F. Prior, May S. Pepper.

M. de Rochas, Cora L. V. Richmond,

Hon. A. B. Richmond, Dr. E. A. Read, Frank T. Ripley, J. W. Ring, Tillie U. Reynolds, Mrs. Ruddick and daughter, Mrs. H. D. Royce.

V. Sardou, W. T. Stead, Hon. L. A. Sherman, A. B. Severance, C. B. Stanley, Dr. N. P. Smith, L. T. Squire and wife, Mrs. A. R. Smith, Dr. E. A. Smith, Hon. A. E. Stanley, Mr. and Mrs. E. W. Sprague, G. B. Stebbins, Dr. J. Swanson, Mrs. Alice Somers, Mrs. A. E. Sheets, Mrs. A. B. Severance, Mrs. M. S. Seabrook, Miss Carrie Swenson, Mrs. M. Summers, Mrs. M. H. B. Snyder.

Hudson Tuttle, Esther Thomas, Maggie Thedford, Mrs. A. E. Thomas, Emma Train, Mrs. Sara A. Underwood, B. F. Underwood.

A. R. Wallace, F. R. S., Lillian Whitting, E. W. Wallis, Carrie F. Weatherford, Essie and Ethel Weatherford, J. Clegg Wright, F. B. Woodbury, Abbie Watkins, Mrs. M. E. Williams, Mrs. J. J. Whitney, A. Willis, N. Weeks, Mrs. E. Woodward, F. Cordan White, Dr. G. E. Whittlesey, E. V. Wilson, D. Wallace, G. H. Walser, Dr. F. L. H. Willis, G. W. Walron, Rev. A. J. Weaver, Ida P. A. Whitlock, Rabbi Samuel Well, Maggie Walte.

Price of Album, \$1; postage, 25 cents. Orders taken now.

## NEW INVESTIGATORS.

Recent converts to a belief in Spiritualism, who still lack the needed test to add knowledge to their faith, often wonder why it is so difficult to obtain a sitting with a medium, or a test when they do succeed in the former.

In the first place it should be known that it is not the medium who consents to the sitting, but the medium's band or guide, and the former is governed by that. In the second place the guides can tell instantly whether the inquirer's spirit friends can come en rapport with the medium or not. If not they impress their medium to decline, because failure is inevitable, and this would be more apt to discourage the sitter than the reverse. All depends on this rapport for a test; and it is for the enquirer's benefit that he is sent away. But there are other mediums whom he may try; and when within magnetic approach of the right one he will be welcome.

Many find it very difficult to meet with the one congenial to his spirit friends, and are frequently wrought up about it, believing it to be the fear of failure on the part of the medium. No, it is not fear of failure, but a previous and positive knowledge that such will be the case—a test in itself—and thus their refusal. But investigators should exercise patience. A great truth like Spiritualism can not be bought as an article of merchandise. Of course, mediums take a fee for their services. But so does the priest and preacher. Salvation may be free, but this comes after the test—after the methods of saving one's self begin to be understood. The medium can not save a man. That he must do himself, according to the philosophy of Spiritualism—the truths that follow the test or are the outcome of the phenomena. The mediums are but the gates ajar for mortals to pass through; but the interior man must harmonize with the guardians of that gate in order to receive the test needed to continue the way. Until that is obtained none can pass through. The old adage "Try, try again," is as applicable here as elsewhere; and those who are determined to proceed will finally gain admission. And once within, no one desires to return. Progress is the watchword after that.

Rev. F. D. Talmage, who is the son of his father, has given himself all to Chicago.

## SPIRITUAL HYMNAL.

Another Hymnal—No. 2—has just been published by this company. Its author, Dr. B. M. Lawrence, supervised the arrangement, and brought forth a good thing. It is in part very much like its predecessor—as near a reproduction as it could be made—but with handsomer finish. The price is the same as before—25 cents, postage 4 cents—and contains nearly twice as many hymns or songs—words set to music. Among the songs found in both books and on same pages—so that both books can be used on occasions—are: A Name In the Band; Angels Sing Once Again; Come Dear Angel Guides; Doxologies; Fond Memories of Childhood; From the Other Shore; Hymn of Peace and Progress; In the Sweet Bye and Bye; Lead Me, Loving Angels; Oh, How Glorious; One More Loved One Gone; Open the Beautiful Gates; Open Wide the Gates; Parting Song Good Night; Summer Sweet Shall Ever Bloom; Sweet Home by the River; Sweet Summer Home; That Evergreen Shore; That Land Beyond the River; That Glorious Rest; The Quickening Breath; The Cross Wins the Crown; The Pilgrim's Daily Prayer; The Soul Has Fled; The Second Easter Dawn; They Are Only Gone Before; Walking Through the Valley; Waiting in Heaven For Me; Waiting by the River; Waiting For the Morning; We Shall Gather at the River; When We Arrive at Home. The rest of the songs and hymns are sung after popular airs and gospel hymns.

## VIVISECTION.

Vivisection is again a subject of discussion. This time with reference to alleged practice of the baleful art in the Ohio State university. Various protests have been made to the authorities, one by Mrs. Emma Rood Tuttle, who cites authorities in support of her position. President Canfield in reply assumes vivisection to be the proper thing under certain conditions, although there is not much of it in vogue at the university.

Vivisection, like vaccination, is subject to interminable dispute and always will be until the savagery of remedial practice is outgrown. When men get done with blood, slaughter and rapine, vivisection and vaccination will go the way of all other materialism. But as long as the animal nature is studied and the power to pander to it placed in the hands of men who repudiate the higher and humane principles of the spiritual nature, so long will vivisection and like practices remain in vogue.

## EXPERT TESTIMONY.

The supreme court of Illinois has struck a salutary blow at "expert" testimony. A "professional" refused to testify in the case of a man who had injured his leg by falling through a defective sidewalk and who had sued for damages, unless he was paid a big fee as an "expert." The presiding judge promptly held him in contempt and fined him \$25. The "expert" appealed to the supreme court, and the decision of the lower court was sustained, the court holding that a professional man's knowledge is not property which he may refuse to use in the interests of justice unless he is paid an exorbitant price for it.

The Rev. Madison C. Peters of New York pronounced an eloquent panegyric on Henry George at the time of the great philosopher's funeral, and it leaks out that Rev. Ellphalet Nott's eulogy on Alexander Hamilton contained the same ideas and words. Mr. Peters calls it "unconscious cerebration."

## EDITORIAL NOTICES.

A trio of medlums known as the Brockway family are operating in St. Louis at present, whether for the good of Spiritualism must be left for events to decide.

May we be permitted to live if we venture the opinion that professional football is of all "games" now in vogue the most brutal and insufferably mean?

The fitness of things is to be seen in the ukase which provides that uniforms for the New York militia shall hereafter be made in the prisons by convict labor.

A good companion to have in the house hold is the Light of Truth. It gives you information that no other does. Try a three months' subscription and become convinced.

The manner in which George M. Pullman disposed of his millions and his two sons in his will indicates that he could build sleeping cars better than he could build his children's characters.

There are some southern ways of dealing with unmitigated nuisances which northern people could well pattern after. The Georgia legislature has passed a bill making it a misdemeanor to play football in that state.

A delightful reminiscence of Elizabeth Barrett Browning by Sara A. Underwood graces the pages of the current "Borderland." As is well known, Mrs. Browning, one of the most exquisitely sensitive beings that ever adorned womanhood, was a devout Spiritualist.

Pope Leo XIII has appropriately presented President McKinley with an edition de luxe of the Borgia apartment of the Vatican. It was in this room that the gay and festive Pope Alexander VI and his spawn, Caesar and Lucretia Borgia, committed their crimes.

Invention in a competitive system always tending toward monopoly is the greatest curse of civilization. In a co-operative system, always tending to the welfare of every member of it, invention would enhance the powers of civilized man 10,000 times more than it does now.

So far the Light of Truth is furnishing its readers with information that no other paper is able to obtain; for it cannot be purchased with money. Read closely and you will understand. And remember, more of the same kind is near at hand. Therefore, induce your friends to partake of the feast—if but to begin with a three months' trial subscription for 25 cents.

Railroad managers are being percolated with a diluted mixture of lizard oil and human instinct. Some of them are actually giving discharged employes permission to obtain work elsewhere. If the voting king is real docile he may be permitted to carry a card on which is printed these words: "The bearer has permission to secure a job on any other road."

W. C. Brann, the "Iconoclast" man of Waco, Texas, who was mobbed and beaten by a gang of Baptist students belonging to Baylor college, appears to have weathered the blast. His was a sad fate. But we suppose that pole cat would spoil the toga of a king with as little compunction as it would the fur of a jack rabbit if either of them stirred it up. On this hypothesis Mr. Brann's predicament may be accounted for. This much we can say there is no writer now before the American public who can use the English language with the sublimity and mendacity that mark the production of this young man.



# Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

In the last issue of *Cosmopolitan* there is an article which bears on Palmistry, and which speaks most highly of it, and what it can do. The pity is that writers of such articles have very little space to give to what they have to say, and as a result the articles are only a rehash of some trite sayings from some work on the subject. It requires much space, running over quite a period, to do anything like justice to the subject, and the only publication now giving this space is *Light of Truth*. For this reason all who are interested in Palmistry should give this paper their hearty support, in order that they may feel justified in continuing the subject in as thorough a manner as at present. Remember all are invited to write to me and ask any questions they wish answered, the more the merrier, and these answers will be given free of charge through this paper. I take up now the hands of C. A. S., Austin, Ill.

"Impression A"—The hand is well balanced in shape, giving an even temperament. Quadrangle wide, showing breadth in ideas and a frank, open disposition. This also gives loyalty to friends, and one who will dislike as heartily as they will be true to their friendships. I always view with suspicion a hand with a narrow quadrangle. Heart line is clear and strong, though with hair lines dropping from it, showing warm affections, not highly sentimental, because the line is too deeply cut, but will have worries and sorrows over affairs of the heart, shown by the drooping hair lines. An enormous thumb evenly balanced in the two phalanges will give good reasoning power, judgment good, and will very strong. The waistlike shape of second phalanx gives tact. Very ambitious, shown by Mount of Jupiter well developed, and further shown by line from life line running up onto the mount lines running up from life line at different points, shows that the course of the life will be upward, and that it will be from the person's own merit. The excess of length of the fingers over the palm will show that the higher side of life is the stronger, and in the elevating intellectual field the subject has strong ability. The spatulate formation of the tips of the fingers shows that she is original in ideas, not a mere follower of others, and fond of action in all things. In pictures she will prefer scenes of war or anything that is stirring, in games she will like golf, tennis or football; will enjoy, in fact, all active outdoor sports. I can not tell from the print whether or not her hands are soft or firm. In this matter, if firm, she will like to engage in these sports herself, if soft, she will be too indolent to play, but will love to see them. The girle of Venus gives to this hand good in other ways, the richness of strong love without its base side. I regard the girle as a splendid mark in a good hand, a terrible one in a bad one. The head line in left hand is fairly good, in right hand stops under Saturn, and is absent for quite a space, then begins again and goes on clear and deep. Surrounding this break is a perfectly formed square, formed by two chance lines crossing line of life, on north and south, by a ray from life line, on the left, and the

fate line on the right. If it were not for this protecting square I should have to read very badly for C. A. S. at this point, but from a combination of luck (fate line in the square), her own efforts (line rising from life) the terrible consequences to her mentality at this point are averted, and while she will undoubtedly have a fearful accident or illness at this time, it will not be fatal, shown by the clear manner in which line of head begins again. There is much more, but I must pass on. I have taken considerable space with this hand, for I could give a method of reading through it that will profit all of my readers.

L. G., Albertson, N. C.—Your letter asks: "How long will I live in my present home, and if I should leave this house where will I go, and what do for a living, tell my age, sex, married or unmarried, and in what way I would be most likely to prosper?"

No impressions are inclosed, however, so I can do nothing. I want to say in this place that I do not solicit letters from people who ask questions like the above, which show that all that is wanted is prompted by curiosity. Few of the questions could benefit this questioner, or any one else, and my time must be given to people who have some real purpose behind their inquiries, except to test my abilities, or gratify their curiosity. Too many earnest persons are applying for me to waste time, so unless you want to know something of value, please save your time and mine.

Mrs. L. E., Belding, Mich.—Your impressions are very poor; almost nothing can be done with them. The palmist who told you that you had a "fine psychic hand" evidently had never seen a hand of this description, or else wanted to tell you something she thought you wanted to hear. I see you are nervous, but you have not a psychic hand. Whatever you did in this direction would be from sheer determination. You can not do much with palmistry; your head is not sure enough. You say you cannot remember what you read five minutes. Your head line is made up of islands and chains, and it is not your fault that you cannot remember. I would advise you to drop the study; it will only worry you to continue. You ought to do everything that is possible to avoid worry, as the consequences of any great shock to your head would be serious beyond repair. Apollo is the name of the third or ring finger and the mount under it. You ask if I give private instructions. I am chief of the Columbian School of Palmistry, which has many students, but I would not advise you to waste any money trying to learn palmistry. The Circle of Solomon is a line that begins between the fingers of Jupiter and Saturn, and circles the Mount of Jupiter, running off the hand near the beginning of the line of life.

M. M. D.—Your impressions were not good enough to come under my offer to read the best sent, but you ask some very good questions and I am glad to answer them; also to tell you some things about yourself that you may not object to hear. You ask, "Does the life line start or terminate at the Rascette? Opinions are divided." There is no reason for a division of opinion on this question. The line of life be-

gins under the Mount of Jupiter and must be read downward. It ends at the Rascette. Your second question I cannot understand from the way you describe the lines. Will you please draw a diagram of them, and I will answer the question. Your third question is: "What do the downward branches at the end of the life line mean?" My book says poverty in old age, but I have seen them in hands where it is very improbable this shall be true." The branches at the end of the life line have nothing to do with the financial condition of the subject, and do not mean poverty of money in old age. When the life line begins to branch, it is where the life begins to wane, and from this time on the health will be very delicate. There is a crisis period in every hand, where the person passes from the vigor of life to the shady side, and the branching life line is often a sign of this period. An island sometimes appears or the life line seems to get weaker and weaker, till it finally disappears. Never read the branches as poverty in old age. Poverty may come with failure of strength to work, but it does not necessarily come at this time, for the person may have laid away a competency for the rainy day that comes to all. In every life the period of usefulness ends at a certain age, and this is not always at the end of the life. If every one knew when this time had come they would get ready for it, and many lives would not end in failure from continuing in business after the time had come to quit. Palmistry could tell them this if consulted, and the branches you speak of would help to do it. Fourth question—"What do lines running between lines of head and heart mean?" This depends entirely on how they run. The time between the head and heart lines is on the line of fate the years from 30 to 45, or, as I call it, the formative period of one's life. Before those years are generally school years, and the struggles of life do not begin in earnest, in many cases, until about 30. If you make anything of yourself it will be done before you are 45, and the lines between life and head lines will tell you whether this period will be an easy or a rough one. If success is to be had you will see the parts above the heart line run smooth; if the struggles are to continue the Mount of Saturn will be badly cross-lined. And now about yourself: You have a beautiful line of intuition in your left hand which, with the slender shape of your hands, gives you psychic power. If you wish, and will study, you can do much with palmistry. Your questions show that you are running in the right channel of thought. I shall be glad to hear fully from you as to what you have done in your study, and will always be glad to give you any assistance in my power. This will have to complete the department for this week.

CHIERO, JR.

## FAITH.

Faith is often flippantly commended, and as flippantly contemned and even vilified. Perhaps this is because we have but little comprehension of what faith is and means. It is the ground of what is hoped and expected, one writer explains; and is active through love, as another says. It is no mere passive credence, but vigorous confidence—the elenchos, or earnest conviction of what is not seen by physical sense. No knowledge can be its own foundation, but is based on something higher. Faith, however, the voluntary and even wilful acquiescence, is what lends sanction to knowledge and raises to certainty and conviction that which without it might be mere delusion. It is not knowledge, but a resolve of the will to admit the validity of knowledge.—Fichte,



PHOTOGRAPHS OF VITAL AND MAGNETIC RADIATION.

M. David, chemist to the celebrated French State works of the Gobelins tapestries, collaborated with the late Dr. Luys in his experiments in psychic photography. Since the decease of Dr. Luys M. David has continued these experiments in conjunction with M. Ch. Brandt, the head of the Paris radiographic laboratory. The illustration herewith is a print from a photographic impression obtained by Dr. Luys, in which crater-like processes are shown as thrown off from each of the finger ends, held in contact with the sensitized plate in a bath of hydroquinone. This plate has been enlarged, showing the impression made by one of the finger tips (with the lines of the pores in the skin) and the crater-like eruption issuing therefrom.

It is satisfactory to note that these researches are now being confirmed by new experimenters, says *London Light*. The existence and luminosity of the human aura is being registered mechanically; as its dynamic energy has been registered by Professor Crookes, by Drs. Leger, Lucas, Charazain and Ducle; by Bradaduc's biometre, and others; while its sensitivity has been demonstrated by Dr. Luys, De Rochas, Professor Boirac and others. The scientific authorities, who refuse to recognize the evidence of the sensitives of Dr. Luys and De Rochas, as they had previously done with regard to that adduced by Reichenbach, will ultimately have to accept this purely mechanical evidence, to which similar objections cannot be raised.

## "THE ELYSIUM OF THE MART."

Slow fades the pageant, and the Phantom stage  
As slowly filled with aqualid, ghastly forms:  
Here, over fireless hearths covered shivering Age  
And blew with feeble breath dead embers—storms

Hung in the icy welkin; and the bare  
Earth lay forlorn in Winter's charnel air

No careless Childhood laughed disportingly,  
But dwarfed, pale mandrakes with a century's gloom

On infant brows, beneath a Poison-tree  
With skeleton fingers piled a ghastly loom.

Mocking in cynic jests life's gravest things,  
They wore gay King-robos, muttering,  
"What are Kings?"

And thro' that dreary Hades to and fro,  
Stalked all unheeded the Tartarean guests:

Grim Discontent that loathes the Gods, and Woe  
Clasping dead infants to her milkless breasts:

And madd'ning Hate, and Force with iron heel,  
And voiceless Vengeance sharpening secret steel.

"Can such things be below and God above?"  
Falter'd the King. Replied the Genius—  
"Nay,

This is the state that sages most approve:  
This is man civilized!—the perfect sway  
Of Merchant Kings—the ripeness of the art  
Which deadens men—the Elysium of the Mart."

—Bulwer Lytton, in *King Arthur*



## PSYCHIC PROBLEMS

By LILIAN WHITING.

No. 11.

"Man is a compound being, consisting of body and spirit. The spirit is the principal element of this compound existence—its reasoning and intelligent element—the body is merely a material envelope temporarily assumed for the accomplishment of certain ends. Without the spirit the body is merely a mass of inert matter, like an instrument deprived of the arm that makes it act."—Allan Kardec.

The realities of the Spiritual life are becoming more vivid and impressing more deeply a larger number of people than at any previous time in the world's history. We are recognizing the true relation between this temporal state and our permanent life, which is the unseen world. This realization gives a new meaning to the words, "Our life is hid with Christ, in God." Our real life is the ethereal world, in which are all the higher potencies and the causes of which on this plane we see the effects. There has always been on the part of man an instinctive perception of this stirring vaguely; views adequately formulated and yet never quite vanished. This instinctive feeling has given intimations of itself in a great number of hymns, as in such lines as those asserting that man is but a pilgrim, a wanderer, here. The time has now come when our friends in the unseen assert clearly and simply this truth regarding the relative importance of the two lives. In my intercommunications with Kate Field she speaks much of her present existence as the real life, even extending the expression to various objects, as, for instance, the words (in reference to something I had done on this side), "I have plenty of real flowers here. The simple truth seems to be this: that the ethereal world is the permanent one where life is on a scale of beauty charm and sweetness; of interest and of noble achievement wholly unknown and almost undreamed of by us. From this world the spiritual being comes to incarnate in the physical world and gain the development of experiences here. The value of these experiences lies in the qualities they develop. These are the things that remain—the residuum, so to speak; and if pain and trial develop patience; if hardship develops courage; if experiences in privation develop sympathy and generosity, why then, indeed, are pain and hardship and privation to be welcomed. For the outward conditions are transitory and are but for a moment, while the qualities are a component of the character and go to aid spiritual progress and freedom.

We are now and here spiritual beings, clad in a physical envelope. We are living among and to an extent with the spiritual beings of the ethereal world. It lies with us to develop this unseen company into a very real companionship. Allan Kardec says:

"The air by which you are surrounded takes the impress of your thought. Every breath you exhale is a page on which your thought is written, and all these pages are read and commented upon by the spirits who are incessantly about you, messengers of a divine telegraphy which nothing escapes."

It is possible to so live a high and vigorous intellectual and spiritual life that we hold more or less constant telegraphic conversation with these ethereal companions. The spirit has plen-

tiful power even when imprisoned in its body.

Religion has always begged the question and pleaded and argued with man to accept the truth of his immortality. Now the argument against blindness is not a learned exposition of the possibilities inherent in the optic nerve, but simply to open one's eyes and see. Seeing is not merely believing; it is knowing. All the arguments that the optic mechanism is capable of beholding the Gilded Dome from the foot of Beacon Hill are not equal to the mere act of looking up and seeing it. The clergy have largely been engaged for two thousand years nearly in intellectual and emotional pleadings with man to accept the belief of a future life after the death of the physical body, and have presented elaborate phases of reasoning that, given such and such powers, certain results logically follow. If immortality be true, they not infrequently say, then—so-and-so, as if the absolute assertion of immortality as the base of all truth and all life and of all endeavor might be a little antagonistic, and they must plead it gently into popular favor. For the man who does not, intuitively and of his own inalienable and absolute conviction, know himself to be an immortal being, must be a very poor sort of creature. Mrs. Besant, in her recent address upon "Immortality," in Boston, fell curiously into this negative state, and spent at least a quarter of her time in trying to clearly present the possibility that man has a soul as a logical and feasible one to her audience, and to beg them to assume, for a moment, that hypothesis, and then from that point to follow her train of reasoning. It was much as if the learned Professor Darwin of Cambridge, England, who is now offering his remarkable course of lectures on "Tides" before the Lowell Institute in Boston, should have initiated these by a learned disquisition, showing that the possibilities of oceans and the earth's rotation and the moon might, not illogically, produce such a thing as a tide, and then pleading that his audience would grant him the indulgence for a moment of assuming as an hypothesis that there were tides, and if there were—certain results followed! On the contrary, the Cambridge professor very sensibly proceeded at once on the basis that tides exist, and went on with the important presentation of scientific truth that he had to offer. If any one in the audience did not believe there was any such thing as a tide, the worse for him! It was no part of the lecturer's duty to instruct him in that rudimentary truth.

Regarding Immortality, the church has begged the question always. Psychic science comes to the relief with a contribution of positive knowledge. The church has done a vast and an inconceivably important work in its inculcation of morals and its emphasis laid on the supreme importance of man's relating himself to God. But it has left the ways and means vague and mysterious, and has hardly done more than to plead with man for allegiance to virtues and to hold faith in something of which he could know nothing. Now, to hold man to moral ideals is no light thing; it is quite worth two thousand years' incessant and faithful work. The man without moral ideals, and a good degree of power to practically

realize them in his daily life, is not fitted to enter on any intelligent study of psychic science. The church has done an immeasurable work, and done it—all in all—with great effectiveness. But the time has come to inform her faith with knowledge; to not only inspire faith, but to command conviction. The time has come to preach the gospel of spiritual laws, not merely to teach of a figurative Heaven or Hades whose conditions are beyond power to comprehend, but to teach the simple demonstrable truths regarding the state of existence which immediately succeeds this.

"In order that men may be induced to labor diligently to effect their own purification, to repress their evil tendencies and to vanquish their worldly passions, they must see the advantages which such a line of action will secure to them in the future life. In order that they may be able to identify themselves with that future life, to concentrate their aspirations upon it, and to prefer it to the life of the earth, they must not only believe in its existence, but must also understand it," says Allan Kardec. The one great problem, of the supremest importance, now before the world is to understand the nature of life.

LILIAN WHITING.

The Brunswick, Boston.

Mrs. Emma Hardinge Britten is confined to her room with inflammatory rheumatism. Her home is in Manchester, England.

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### The World of Psychics and Liberal Thought.

Rev. Charles Gore, D. D., Canon of Westminster, London, recently preached a sermon on the reaction against Calvinism; its legitimate and illegitimate features. He said we cannot find that anything on whatsoever authority it comes, is a revelation from a moral God, which tramples upon the elementary instincts of justice and mercy.

Pere Hyacinthe has rejected the overtures of the Church of Rome and will not, he says, return to the fold.

There is an art in putting things. "He never turned the hungry from his door" sounds very well, but it's different when you say, "He fed every tramp that came along."—Philadelphia Ledger.

Not only are ghosts of animals sometimes seen, if well-authenticated statements are to be believed but horses and dogs are occasionally frightened by apparitions. Mr. R. Pearsall Smith tells of something very remarkable that happened to a neighbor of his own, a prominent lawyer of Philadelphia. He had parted in anger with a friend, who later went to Italy for his health. The quarrel between them was bitter. Some time afterward while camping in the wilds of the Adirondacks, the lawyer's horse showed symptoms of fright. It was much excited and refused to go ahead. The rider was trying to persuade the animal, when there appeared before him the phantom or simulacrum of the friend with whom he had quarreled. Blood was pouring from the mouth of the ghost which, in an interval of the effusion, cried out, "I have nothing against you!" Soon afterward he heard that the man had died almost at that very hour in consequence of a hemorrhage from the lungs.

Annie Besant defines heaven as a "place where human hopes are changed to powers."

The psychical manifestations continue at the home of Thomas Tallman at Malone, N. Y. The boy, who is the medium, is some better in health, but the father, it is said, has been obliged to go away from home nights in order to get sleep, the rappings disturbing him so much at home.

Mme. Diss De Bar tells the Boston Herald that all Spiritualist gatherings will be compelled by law to give their mediums the strictest tests. There are some bits of humor that one can't laugh at. This is a bit of it.

Business failures last week, 276 in the United States against 230 for the corresponding week last year. Yellow fever, mild weather and election are set forth by the oracles as contributing causes. We are glad to note that the prediction is made that a steady rise in prices is assured and prosperity is sure to come. As Mark Twain would say, the way to predict is to predict.

It is not the philosophy or the religion which a man represents that is to blame for his shortcomings. Many young men belonging to the Y. M. C. A. go astray every year, but no one thinks of blaming the society for the individual wrongs of its members. Then why denounce Spiritualism because an occasional medium goes astray? Wayward young men are often induced to join the Y. M. C. A. in the hopes of reforming them. May the same not apply to Spiritualism as well?

An editor who had been annoyed by various disapprovals of what he was doing, though the paper was increasing in subscribers, which was to him the best of approvals, finally posted the following at the head of its columns: "Being unable to oblige everybody without displeasing somebody, we have concluded to oblige nobody, and thereby hope to please everybody."

A Chicago divine took for his cue, "Ministers who are doing the devil's work," and, we suppose, made out a satisfactory case. It is a relief to know that spirit mediums are not the only persons "doing the devil's work." How kind and charitable, too, is this clergyman who mouths about the devil as complacently as though he was as ubiquitous as a Chicago alderman.

New York has a rare case in a young woman who is hypnotized by a mere glance, is insensible to all pain, and can't tell the difference between heat and cold. Dr. Charles E. Nammack and Dr. Mary Putnam Jacobi have commented on the case, the former in a paper before the neurological section of the Academy of Medicine.

The board of trustees of the New York State Association of Spiritualists held its first meeting since April at the office of Dr. E. F. Butterfield in Syracuse on the 5th inst. There were present Frank Walker of Hamburg, president; Mrs. Carrie E. S. Twing of Westfield, vice president; Herbert L. Whitney of Brooklyn, secretary; H. W. Richardson of East Aurora, treasurer; Dr. Butterfield of Syracuse W. Wines Sargent of Brooklyn and James R. Stone of Waverly. It was decided to hold the next meeting on May 3, 4 and 5 in same city, which has been selected as headquarters for the state. Missionaries are to be appointed to travel through the state and arouse activity in the work. It was also decided to hold a board meeting in Buffalo in January and to hold the first quarterly meeting in the same place.

"Are Physicians Humbugs?" was discussed by the East Columbus Men's League the other evening.

"The Cassadagan," official organ of the Cassadaga Lake Free Association, published at Seaforth, Ont., has been enlarged to twelve pages and looks well.

Volume 1, number 1, of "Faith and Hope Messenger," Boston, edited by W. J. Colville, is at hand.

Mayor Harrison of Chicago has dismissed all the female typewriters from the city hall.

In August, 1885, the Rev. Dr. Belth was making a tour of Scotland. One night he chanced to be the guest of a Mr. Lillingston of Rosshire. A bedroom was provided for him in the top story of the house. At the foot of the bed was a large fireplace, from which the dancing firelight flung shadows on the curtains. Says Dr. Belth in his written narrative: "I had gone to bed. After a little while I feel to sleep. Suddenly I was awakened by a loud knock at the door. I opened my eyes. The fire was still burning, but was about to expire. I called, 'Come in!' No sooner had I done so than I saw the door slowly open. A man of gigantic stature, of huge proportions, red-haired, half-dressed, his brawny arms bare high above the elbows, presented himself to my view. I saw him advance, not toward me, but to the fireplace, the glimmering light from the grate falling upon his massive frame. He carried a large black chest, which

appeared to be studded with brass nails, and to be so heavy as to tax his utmost strength. Presently the black chest seemed to grow into a coffin of great dimensions. Then he set it down with a crash that startled me, and seemed to shake the house. Suddenly the vision vanished. I had just got over my agitation and was composing myself to sleep, when I heard another knock at my door. My host entered. He said: 'We thought something might be wrong. Mrs. Lillingston and I heard heavy steps in your room, and also, we thought, the sound of the falling of some weighty article upon the floor.'" RENE BACH.

### LOVE NEVER AILS.

The seat of health in is the soul. It is sustained and promoted by the will. Love is the life of man, Emanuel Swedenborg affirms; and a true knowledge of ourselves confirms the statement. To preserve life in its integrity, this vital principle should be kept uppermost. There is no truer way to assure wholesome conditions of mind than by the exercise of charity—the neighborly, paternal affection described by the apostle Paul. Perfect love, or charity, "casteth out fear"; and as fear is tormenting, the effect follows the cause. A loving person, other conditions being equal, will be a healthy person.—Dr. A. Wilder.

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SUNDAY SERMONS.

WHAT THE PREACHERS ARE SAYING.

Rev. Frank Crane, in his Sunday morning sermon at Trinity church, Chicago, among other things, said: "Science has done incalculable service to Bible study by forcing us to let go of the dear old fanaticisms and absurdities that were men's invention but revered as part of the Bible. Higher criticism has dealt a death blow to literalism. The real revelation of God in the Bible has been the gainer in all this. Common sense and reason and natural methods of interpretation have taken the place of text bandying."

"Can We Save Criminals?" was Rev. Dr. Gladden's subject at the First Congregational church, Columbus, O. He said in the course of his remarks:

"What is a criminal? A man who has broken a human law. But some human laws are unjust or unnecessary, or simply forbid conduct not in itself morally wrong, but liable to produce evil results. A man breaking such laws may be a criminal without being guilty of moral wrong; he may even belong to the noble army of heroes and martyrs.

"It is well for us to be very conservative as to the number of persons who are born criminals and cannot be reclaimed. The number is small. The great majority of the men in our jails and prisons are amenable to good influences and can be saved if we have faith and hope and love enough to save them. If our prisons were reformatories there would be hope of saving many. The methods of dealing with prisoners are far better than 15 years ago, but so long as the principle of the determinate sentence is retained and the question of reforming them is made subordinate to retribution and economical administration, so long the work will be imperfectly done."

Rev. Dr. Gregg of Brooklyn, N. Y., who has been summering in Palestine, preached a sermon thereon, saying that he found Christian churches in abundance in the land of the Pharaohs, as well as in Nazareth, where he was privileged to speak. Said he:

"Nazareth has changed. The city that once pushed Jesus to his death now loves and honors him. Nazareth is the most Christian city I visited in my tour. On Sunday all the shops were closed, not a door was open, and all about was quiet with a spirit of worship. Greater New York has no such Sabbath keeping as that. London has no such Sabbath keeping as that. In one Christian home, when darkness had settled down, I saw a lighted cross. The Christian head of the home had built into his house a cross to give public testimony that Christ is the only hope of salvation for his fellow-townsmen."

He also said that Jerusalem was a city of Jews, 40,000 out of the population being of that race, showing that prophecy is being fulfilled before our very eyes, which is also evidenced by the Zionist movement in New York, London and Basle. He also spoke of walking on the road over which Jesus carried the cross.

On "The Immortality of the Soul," Rabbi Samfield of Memphis, Tenn., recently said that man must first of all divest himself of the belief in resurrection of the body ere he can approach the sanctum sanctorum of the soul's immortality. And to make the belief in the immortality of the soul a religious dogma is also superfluous and irrational. Many people are harboring the erroneous impression that the Old Testament does not mention the im-

mortality of the soul. This impression may mean that the belief in the continuity of the soul's existence beyond the grave was absolutely and universally believed in and needed no mention. Mothers do not tell that they love their children, simply because that fact requires no statement. But the Old Testament does refer to the immortality of the human soul.

The rabbi quoted legends of Enoch's death and Elijah's ascension to heaven and the expressions "a covenant unto all eternity," "he will destroy death in eternity," and many more express the belief in another existence after death. Also passages like the following more or less emphatic prove that ancient Israel cherished the hope of immortality: "Thy dead shall live, thy dead bodies shall arise," (Isaiah xxv, 19); "Thou wilt not leave my soul in sheol; \* \* \* thou wilt show me the path of life," (Psalms xii, 15); "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to everlasting shame. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." (David xii, 2).

One of the strongest points Dr. Samfield made in his erudite discourse was the psychological aspect of the question. The origin and purpose of dreams in which we behold our departed friends was made clear and the eternity of matter reappearing as it does again and again in other forms was used as a skillful argument in favor of the pastulate of faith centering in the immortality of the spirit as it is in man. The independence of the mind and the separateness and distinctiveness of the faculties of the soul were also commented upon. The mystery of the soul's existence is no obstacle to the belief in immortality because, as the speaker demonstrated, there are greater mysteries in nature's domain which we accept, though we can not explain them altogether. The beginnings of life are mysteries constantly exhibited before us by divine Providence. Destroy all electric batteries and all dynamos in the world, still the force of electricity continues and is not diminished.

The rabbi in closing his discourse exhorted his hearers not to follow the shallow reasoning of half-educated, self-complacent sceptics and iconoclasts, but to listen to the voice of nature and reason.

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By MOSES HULL.

ATTITUDE OF THE BIBLE TO-  
WARD SPIRITUALISM.

No. V.

Our last article left Moses and his father-in-law engaged in a tete-a-tete on a plan to relieve Moses of a part of his mediumistic work. This was done by appointing other mediums to take his place. This God, Lord, spirit or angel, who talked with Moses, made his home in the mountains. See Ex. iii. 1-12; xviii. 3.

The whole of the nineteenth chapter of Exodus is devoted to a preparation for a dark seance. One which gave the ten commandments. The conditions of the seance were:

1. They must wash their clothes—they must go into the seance clean.

2. They were to set bounds unto the people round about—no one was to break the circle.

3. The mountain was to be sanctified not even a beast was to go within the sacred precincts of that circle, under the penalty of death. The setting apart of the mountain began three days before the circle was formed. The fact is, nothing could go there without carrying and leaving some of its atmosphere, which would perhaps be detrimental to the work to be done.

4. Some of these conditions were violated after the circle was formed, and the conditions were broken when only ten commandments of the law had been given. Moses had to go up into the mountain alone to get the remainder of the law. The fact is, the people being very ignorant and superstitious, became frightened at the manifestations, broke the circle and ran away. The record says:

"And all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off. And they said unto Moses, speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, fear not; for God is come to prove you, that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was." Ex. xx, 18-20.

Moses' "fear not," did no good. The people had witnessed enough; they could not be induced to go near again. "Moses drew near to the thick darkness where God was." Thus, Moses, of all the people, was the one to whom it was said: "But as for thee stand thou still by me, and I will speak unto thee all commandments, and the statutes and the judgments which thou shalt teach."

In Ex. xxiv, 1-4, Moses holds a cabinet seance; Aaron, Nadab and Abihu and 70 others stand a proper distance away and Moses alone went into the presence of the Lord. This circle, composed of 73 men, saw a materialization while Moses and God were alone in the cabinet. The matter is stated in verses 10 and 11, as follows:

"And they saw the God of Israel; and there was under his feet, as it were, a paved work of a sapphire stone, and as it were the body of heaven in its clearness. And upon the nobles of the Children of Israel he laid not his hand; also they saw God, and did eat and drink."

In Ex. xxxiv, 29-35 is a case of trans-got a communication except when he went into the cabinet, or into the holy figuration; Moses face was so transfigured that he had to wear a veil over it. The matter is too long to quote.

Num. vii: The tabernacle was erected with a cabinet or mercy seat in it. In verse 89 a voice was heard from the mercy seat. After this Moses never of holies.

In the ninth chapter of Numbers a case comes up and Moses does not know what to do with it; so he retires to the mercy seat, or his cabinet, to ascertain. Before he went in he said to the people: "Stand still and I will hear what the Lord will command concerning you." Num. ix, 8.

In Num. xi, 16-17, Moses gets an order to develop other mediums; it says: "And the Lord said unto Moses, gather unto me 70 men of the elders of Israel, whom thou knowest to be the elders of the people, and bring officers over them; and bring them to the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee, and I will take of the spirit which is upon thee, and I will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."

The history of the development, told in verses 25-29, is so interesting that I quote it entire.

"And the Lord came down in a cloud and spake unto him, and took of the spirit that was upon him, and gave it unto the 70 elders; and it came to pass when the spirit rested upon them they prophesied and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad; and the spirit rested upon them; and they were of them that were written, but they went not out unto the tabernacle; and they prophesied in the camp. And there ran a young man and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said, my Lord, Moses, forbid them. And Moses said unto him, enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them."

All cannot be developed for every kind of mediumship. Many of us join Moses in the statement; "Would God that all the Lord's people were prophets, and that he would put his spirit upon them."

In Num. xx, 23-26: Yahweh foretells Moses that Aaron must die. He must strip the priestly robes off of Aaron and put them on his son, Eleazar. They so fully believed this spirit message that Aaron, Moses and Eleazar went up into the mountain where Aaron was to pass away. Verse 28 says: "And Moses stripped Aaron of his garments, and put them upon Eleazar, his son; and Aaron died there in the top of the mount; and Moses and Eleazar came down from the mount."

Many mediums have prophesied their own death and the deaths of other people in the same way. Emanuel Swedenborg prophesied the day of his own death several months before the event occurred.

If memory does not play me false,

in a former article I showed that Aaron was a medium chosen expressly to take a portion of Moses' work off of his hands. On this subject the reader is invited to read Ex. iv, 16 and vii, 1.

MEDIUMSHIP OF JOSHUA.

Joshua was among the 70 first chosen by Moses to, under spirit influence, take part of his burden from his shoulders. The most of the mediums chose and developed their successors. In Num. xxvii Moses was told to ordain his successors, for he must be gathered to his people. In verse 16 Moses prays: "Let the Lord, the God of the spirits of all flesh set a man over the congregation." The Lord, through Moses' mediumship selected Joshua. Verse 18 says: "And the Lord said to Moses, take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hands upon him." This laying on of hands was for the purpose of development; nothing else. The reader should read all the remaining part of the chapter. Verse 23 says: "And he laid his hands upon him, and gave him a charge as the Lord commanded by the word of Moses."

Deut. xxxiv, 9, says: "And Joshua, the son of Nun, was full of the spirit, for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses."



MRS. M. J. ROBBINS.

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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 electricity?—Spiritual Student.

Answer.—Electricity is life. Its manifestation in matter is only a modification of the original and capable of being regenerated through chemistry, friction and other ways not yet discovered. It is to a planet what soul is to a mortal or magnetism to the physical part of him. In acting upon the material man, soul or spirit is consistent—like growth upon a plant—no more, no less, and as regular as a clock in its motion. The liver takes up the fluid or life principle and supplies the nerves and blood with the proper stimulant to keep them active or alive—sensitive or conscious of their existence. This gives the individual soul (the man himself) an opportunity of making himself manifest through the various organs and body generally. The liver is the medium for universal electricity or life (soul, spirit, God, or whatever term may yet be given it), while the body in general is the medium for the individualized life principle to act through—the brain and heart being special organs for intelligent effects. Now, the liver is sometimes overcharged, which gives the man unusual activity. If intelligent and conscientious he will use it for good purposes. If ignorant or conceited, he is most likely to use it selfishly or arrogantly. Earth being an unconscious body, can not control its surplus electricity as man can, and it breaks loose to play havoc with vegetable and animal life. Its uncontrollable manifestations are in the form of earthquakes, cyclones, thunderstorms, rains, etc. Its natural action is manifested in the beauty of vegetation and the instinct and intelligence of animal and human life—in growth and development of the material generally. Of course, what we call electricity is not the original life principle. It is only spirit as it is capable of manifesting through an inert body of matter—the more developed the matter, however, the higher its manifestation. Through brain matter it manifests as thought. Not the electricity, however, that is generated through the earth, but the original. The earthly electricity is too gross for the human nerves and kills. Otherwise we could pump electricity into a man and force the thoughtless to think. But while nature can make us think, we can also prevent her. Conceit, for example, is an overestimate of our powers or knowledge, and brings the soul into control of all the avenues or mediums, and shuts nature out. Failures are the results. Modesty invites both nature and spirit friends to aid us. The first manifestation of conceit is stubbornness or the dislike to take advice; and that of modesty is respect for others' advice, even if suspected to be wrong. While not a misuse—it is an unwise use of our will or consciousness. Misuse begins with selfishness or crime, and not only shuts out intelligent nature, but subjects the individual to its coarser manifestations, such as exist between spirit and matter, and which plane of existence is inhabited by spirits of that degree of unfoldment. It is what some call hell, others purgatory, and Spiritualists call earth-bound conditions. To be subject

to the purest and finest, or the highest, if we can ever hope for that kind of pressure from the life fluid or divine principle, we must be free from self-love of all kinds, sensualism and arrogance. We need not be perfect beings to hold these in abeyance, but we can aspire for their opposites to our best ability and practice them measureably to our strength of purpose. In this we make a good compromise with nature, letting her in to guide us, while we can deduct from this, and take control when we know absolutely and not only believe we are right. But what this life principle is in analysis we can no more tell you than scientists can tell what electricity is. Probably man will never know, unless approximately or in comparison as he knows his own nature. Therefore study self. That is the road to all knowledge.

Question.—Have been investigating Spiritualism for several years; am told that I am impressional and inspirational. From the first I have prayed for helpful, uplifting thought, but have never desired information concerning material affairs. I live as nearly an upright life as I know how, yet all thought is of a mundane character. why is this?—Investigator.

Answer.—Because you have not yet reached the spiritually vibrating state of mind that overcomes the material mode of thinking and reasoning. But by persistence and continued effort and practice—by forcing your mind on the spiritual—it will finally outrun the other force or vibration. At first in fits and starts; then holding the control for longer intervals, and finally gaining the ascendancy. This is the triumph of spirit over matter. But every thought of the past of a spiritual nature is creating a force in opposition to the material, only that it is not potent enough to control. But keep on adding to it. No good thought is lost. Every one attaches itself to the foundation already laid, and in time will gain the victory. Then you will be happy.

Question.—Should we try to remember all our dreams or only those which are pleasant?—R. R. P.

Answer.—Whether we try or not some will present themselves to our mental vision as living pictures, and such are the only kind worth remembering, whether pleasant or unpleasant. Dreams are a part of soul life, and contain object lessons from which much can be learned concerning our spiritual nature; though also composed of vivified thoughts of our daily life. But they often show what we would do were we at liberty to act just as we feel or think or incline—both good and bad. Mortal life is one of discipline, due to circumstances, environment, law, and government by parties, cliques, and rings—often necessary to prevent the disorderly elements of society from disturbing, ill-treating, robbing or murdering the orderly and innocent. So, study your dreams when they return to you in your waking hours, and see what they tell you of your unknown self.

Question.—Can one's imagination carry him beyond that which exists? I can imagine a face is looking at me, seeing it in my mind's eye. Though not always the same face, it is pleasant and seems to be studying me.—J. F. S.

Answer.—It is said that we can not imagine anything that does not exist—that is, we can not imagine nothing. We may imagine a man with a dog's head, but both are parts of an existing fact—a man, and a dog. Thus we may conjure up other ideals; but they will always be found to be parts of something existing somewhere. Even a theory can not be thought that

is not possible somewhere, even if not applicable to this planet or universe. But imagining helps to see hidden things. It is setting the inner consciousness in motion; and it is through this that we see things spiritual. Your face thus may be a spirit's.

Question.—A certain medium claims to be controlled by John the Baptist and by Jesus of Nazareth. That this is his second coming. Says that the Spiritualists of the present day are a bad lot, and he has come to reform them. Please give your views on the subject.—O. J.

Answer.—This is a case of self-hypnotization into the belief that he is controlled by the above named—perhaps an effect of large self-esteem. For if he were controlled by either he would see in all mankind a unity of purpose and would regard them as God's children. But seeing a "bad lot" among them, he must be one of another bad lot, including his controls—like reflecting like.

Question.—What is the effect of two sitting at the same time, though in distant states, and one trying to benefit the other?—C. H. W.

Answer.—That depends on the power of mind projection possessed by the one making the attempt. Some people are impressed to sit for such effects more to develop themselves than to benefit another; for it helps mediumship. It makes the soul lucid—thus impressive or clairvoyant according to talent. But if his mind reaches to the point projected it will depend on the intentions. These may be good or bad—may be for healing or developing. All depends on the motive—the cause—for as the latter, so the effects.

Question.—What should be the diet of one sitting for development?—H.

Answer.—That depends on what has been the diet before sitting. If stimulants were used with the meals or to excite an appetite, which some have acquired as a bad habit, it should be stopped—at least on the days of sitting, and gradually given up altogether. Sensualism and mediumship do not harmonize; one or the other must be given up. If not, the lunatic asylum is the goal. Nor do selfishness and mediumship agree. As in the first instance, it leads to the asylum, in the latter it leads to the next thing to it. Mediumship must be kept pure or it falls.

Question.—Is it possible for one's spirit to leave the body for five years and the body taken possession of by other spirits and used as their own? A medium claims that this is a fact, and only on rare occasions have they been able to get back in and take possession of their own body and then for only a brief period of time, but had no more control over it than other spirits had. Can this be true?—W.

Answer.—Apparently, but whether really so is not yet definitely known. Read "Watsaka Wonder" and "Molly Fancher."

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—Because we favor a speaker or worker, or say good things of him, is no reason to believe that he is running the paper. We draw the line there.

—Y. P. S. I.—A copy of rules and regulations for local organizations of the Young People's Spiritual Institute can be had on application (with stamp enclosed) to G. W. Kates, Rochester, N. Y.

—In renewing her subscription Elizabeth Lowe Watson of California writes: "I want to add my hearty approval of the advance step the Light of Truth has taken along the line of organization and purifying processes."

—Mr. E. O. Hare has been elected president of the old Union society of Cincinnati. Many will rejoice to see this veteran once more at the helm. The society saw some of its palmiest days under Mr. Hare's chairmanship, and it is hoped the forces may again collect under the old management.

—Mrs. Belle Bush desires to express her thanks to Mrs. Loe F. Prior, Mrs. Carrie Twing, Dr. Peebles and others who have recently concerned themselves in behalf of Belvidere Seminary, and calls attention to the fact that circulars may be had on application to her. Address Belvidere, N. J.

—The Sabbath Era: or My Mission and the Mission of Our Time. A treatise on our economic, our social, moral and political condition, with suggestions and propositions for a radical reconstruction and reorganization of human society on scientific and natural principles. By Jacob Neubauer. 50 cents.

—Remember that somebody said he always felt safe in the family where the Light of Truth was lying around—that he knew by this he was among Spiritual-minded people—people who did not quarrel and needed no prejudice feeder as a balm when out of quarrels. Those who like peace, therefore, send for the Light of Truth. It brings that influence.

—Remember that the short news items take precedence. When our page runs over the long ones are omitted. It is at the tail and not at the head that we cut off. This will force our correspondents to practice concise writing, and when they then have an essay to offer they will find themselves capable of writing it, and not be greeted with "Declined for want of space."

—A correspondent begins the description of a seance as follows: "It was the grandest and most marvelous on record. If the heavens had opened and revealed its grandeur it could not have pictured a greater sight. For three hours we were held spellbound,

forgetting that we were on earth." It is gratifying to note that some people still look upon this life from its sunny side and enjoy it as above expressed.

—G.—Give us a chance, please. Because your news note does not appear in the issue received by you a day or two after mailing it is no reason for repeating it or censuring us. Some people have an idea because the paper is dated for Saturday it is timely enough to send their news the night before (Friday). Remember the form closes the Saturday before its date, thus we must have the item a week ahead.

—"What an American medium wants to call herself madam for, is more than I can tell," writes an old Spiritualist. "It always makes me suspicious of something rotten. If Spiritualism was a French product, we might believe that the French mediums were the best, but it is of American birth, and thus it would be more appropriate for the French to put 'Mrs.' before their names than for Americans to adopt the 'Madam' or the 'Mme.' It is no less silly than the 'Prof.' before a name."

—Dr. B. M. Lawrence and wife served the Columbus Spiritual church Sunday before last with an illustrated lecture, which was exceedingly interesting and instructive. It proved a great object lesson for church people, of which there was a large number present. His comparisons between Bible and modern phenomena are very appropriate and cannot but make the investigator choose in favor of the latter. Dr. Lawrence may be known as the author of the Spiritual Hymnal which we sold last year, but which, unfortunately, run out of print, and which could not be reproduced on account of lost plates. But a new one is now ready with nearly all the old hymns and additional new ones. Dr. Lawrence has been in Columbus for the purpose of arranging for a Hymnal No. 2, and we have undertaken the task once more, trusting that this deal will not prove as disastrous as the last. Dr. Lawrence is also open for lecture engagements elsewhere. Address him in care of this office.

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