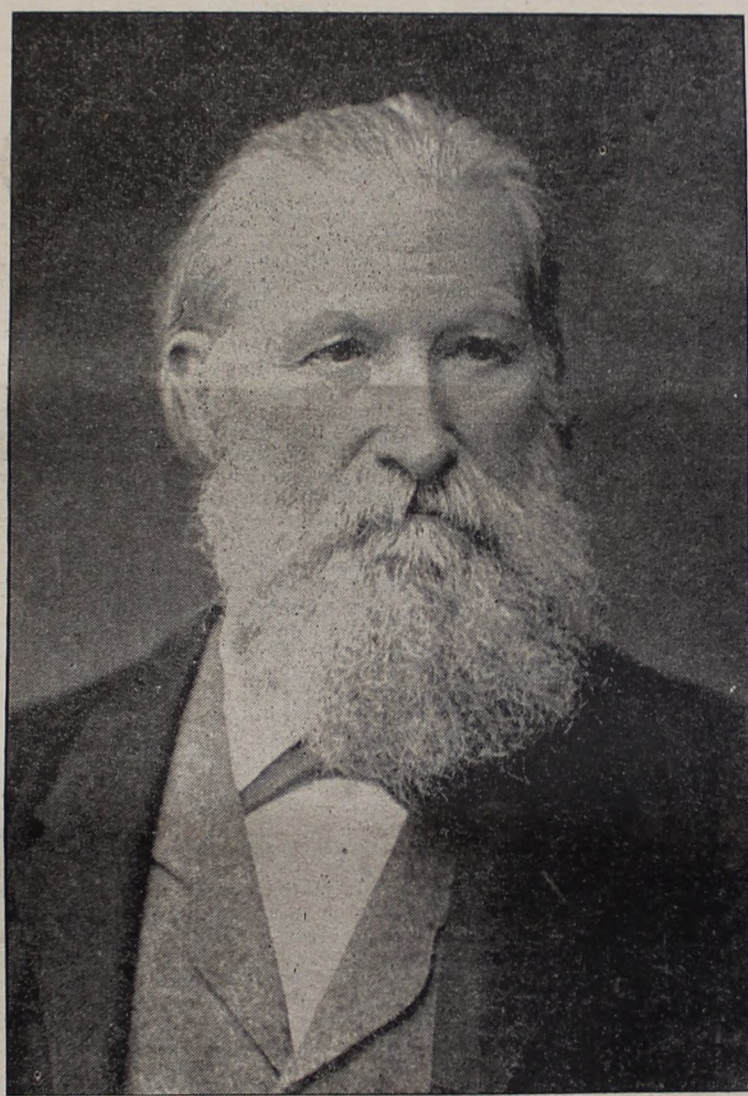


# Light of Truth

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DR. G. VON LANGSDORFF.

An Exponent of the  
Philosophy of Life.

HARPER ILLS. SYN. COLS. D.C.



# HYPNOTISM

Persons desiring information on subjects connected with this department will address their communications Editor Hypnotic Department, Light of Truth Publishing Co., 315 to 315 N. Front St., Columbus, O.

## NEW DISCOVERY IN HYPNOTISM.

Dr. R. Moutin has published a little work on "Le Diagnostic de la Suggestibilité" at the Société d'Éditions Scientifiques, Paris, in which he describes a more satisfactory method of discovering whether people are easily suggestible than can be achieved by the use of Ochorowicz's hypnoscope.

If the operator's hands are held for a few minutes on the subject's shoulder blades, the sensibility of the person acted upon is increased; his body is attracted by and follows the operator's hands. The subject's consciousness and memory are not interfered with, but his power of volition and movement passes under the operator's control. It is found that people who are subject to this influence are more or less susceptible to suggestion.

Dr. Moutin distinguishes suggestion from hypnotisation, and declares that the artificially induced sleep state (somniaambulism) is the precondition of suggestibility in normal healthy subjects, while some hysterical neuropaths are normally suggestible. He then dwells on the great analogy that exists between electricity and our nervous vitality, as shown by Dubois Raymond and others, and as illustrated in the phenomena of the attraction and repulsion of a subject or of his limbs, induced by neuric radiation without contact. A subject may even be made to kneel thus, against his will and apart from any suggestion. He quotes experiments of Professor Boirac, in which the latter caused a sleeping subject's legs to rise in the air by influence transmitted from several yards distance. In another case he attracted a subject's arm. He also quotes the instance of thought transference, or a suggestion from a distance, effected at Havre by Drs. Gilbert and Pierre Janet.

This influence he attributes to a power which radiates from our nerves and determines a reaction in the subject's brain, through his sensor or centripetal nervous system, inducing a reflex reaction apart from his own will and conversion to centrifugal motor action. He compares this reflex action to induction, because it is now known that our nerve cells are independent of each other. Their action in our nervous system is not continuous, consequently, but inductive.

It is this radiation from the operator that constitutes the psychic lever entailing thought transmission or transference, or suggestion at a distance. The suggestion transmitted by induction through the intervening ether is received by the subject's sense relations or sensor system (which is also electro-magnetic, as will be seen further on) and entails reflex reaction in his brain, in which it is transferred or transmitted by induction to the motor cells and system, and thereby transformed into an action, executed through the motor nerves. It is a similar process that entails physiological effects in psycho-therapeutic treatment by suggestion, he says:

Professor Lodge has recently suggested that ether may perhaps ultimately be found to be identical with electricity. Keely has shown that it follows laws which are identical with those advanced by Ampere as associated with magnetism. It is this fact

which may perhaps explain the possibility of the experiments in telegraphy, now being made by Mr. Preece, on the basis of Marconi's system of transmission by induction through space (ether).

On the other hand many modern psychologists, such as Drs. Charazain and Decle, Dr. Barety, Dr. Baraduc, Professor Sabatier and other eminent scientists, have shown the polarity, (consequently electro-magnetism) inherent in human radiation. The sensitivities of Reichenbach, Dr. Luys and De Rochas have seen the radiation which is projected from human eyes, nose, ears, mouth and fingers, and constitutes the basis of their sense-relations. Its existence has now been demonstrated photographically. If, indeed, this is electro-magnetic in its process, then the inference of Dr. Moutin, that it constitutes a psychic lever, producing reaction in the subject at a distance, would be confirmed and illustrated by the discovery of Marconi.

Deleuze and Du Potet have shown that our nervous system is dual; positive and negative, or consequently, electro-magnetic. It is probable that the psychology of the future will discover that our sense-relations are constituted by the reactions of an electro-magnetic field, and that our experience consists in the "conceptions" entailed by these reactions. The "known" may be the perception of the thing so related; the reflex reaction or inducing process between the negative, sensory recipient influx and the positive volitional propulsive motive action or efflux, may constitute the knowing; and the insulated electro-vital psychic element or ego, in which the reaction or conception occurs, and which registers that reaction, may represent the individualized knower.

If the process of sense-relating is electro-magnetic in its foundation, then the fact that this radiation has been shown, both as so-called "sensibility" and as the basis of lucidity, to traverse solids, would be confirmed by Keely's etheric laws, in which he has shown that the finer modes of etheric being interpenetrate the grosser "as air through a sieve." Our relating circuit may, therefore, traverse the "thing" related, and while the "thing" remains external to us, yet bring back its quality, appearance, meaning, etc., into our perception by reaction there, thereby entailing our mental object or phenomena. Though the "thing-in-itself" is external to us, yet we know its quality; we know that it must be of the same identical element as our relating circuit and as our cognition, though in a different state; consequently we know that it is real, as well as actual or apparent.

This theory would also explain the possibility of different modes of perception in man. We know that there is an intra-normal mode, called clairvoyant, or lucid, or astral, or mediumistic or secondary, or subliminal, etc., which must be caused by a modification in the mode of the relating-circuit. But Keely has shown experimentally that there are six etheric modes or states. If a circuit in a higher mode were projected through us, the external things taken in to relation would then (without altering in themselves) entail reactions in a different mode in our perception; would present different ob-

jective appearances. Things which we can not now relate, though they exist, would then come into our perception. If there are six modes of etheric being, then there must be six modes of perception and six planes of being. But it is self-evident under the above circumstances that no man (self-styled magicians or otherwise) can engender a higher mode of relation than the normal and intra-normal modes pertaining to physical and astral being. To do this he would have to accrete vitality (ether) in a higher state than that pertaining to this world. But discarnate beings who have been transmuted by deaths and births into higher states can transmit such a circuit in higher mode through man and entail higher perceptions and relations in him.

\*Swedenborg attributes will to the cerebellum, and consciousness to the cerebrum. This would imply that this mode of action controls the cerebellum, but not the cerebrum. The identity of will with the motor nervous system is apparent. Modern physiology associates sensation with the cerebrum. In the somnambulistic state, whether hypnotically or mesmerically induced, both sensation and motive power are inhibited, producing insensibility and catalepsy; showing that both the cerebrum and cerebellum are controlled. Yet as the memories of this state are not registered in the cerebral self, but are registered in the sub-conscious self, it follows that it must be the neuric currents pertaining to the sub-conscious self that then control the cerebrum and the cerebellum. In the deeper somnambulant state the sub-conscious self takes full control of the sensor-motor system, and radiates sense relations through it on the astral or intra-normal level, entailing lucidity, clairaudience, &c. This sub-conscious, or astral, or secondary self has been shown by Deleuze and Du Potet to pertain to the sympathetic, solar, plexual system, as the normal self pertains to the cerebral (lunar) system. This same sub-conscious, or solar, or astral self is active at night in itself, when it has withdrawn its radiation from the cerebral, lunar self (thus representing the same law as that illustrated in the indrawing of the sun's rays from the earth at night). But its experiences are not registered in the cerebral self, as similarly, mediumistic or hypnotic experiences are not, but are registered in the secondary solar self. This explains why individuality persists through the nightly interruption in continuity of empirical self-consciousness presented by sleep, which fact metaphysic is unable to resolve, and illustrates the dual-unity inherent in the individuality. The personality would appear to pertain to the cerebral, lunar aspect of the self, while the higher individuality would appear to pertain to the sympathetic solar aspect of the self. The still higher mode of identity may pertain to the unified conscious, dual functioning of these two aspects in dual-unity, which in the personality are discredited. These two aspects appear to be electric and magnetic respectively, thus constituting man into an electro-magnet. It has been shown previously that both of these poles are reversible, i. e., negative, receptive and positive, propulsive consequently dual.

†It is the operator's will evidently that acts or entails action by induction, through the subject. Will consequently appears to be identical with the dynamic or polarising force inherent in vitality.

‡It has been shown elsewhere that in addition to relations with the without, man is taken into relation from within, by an a priori transcendent circuit, which fact his normal consciousness does not cognize. This a priori circuit connects him with the previous link in the chain of the infinite process. Man is therefore never a separate, independent being, but is included and comprised in, and determined by, the Universal, or sole Reality.

||Professor Crooks presented a most interesting speculation on the results of such possible high modes of perception, in the "Fortnightly Review," a year or two ago.

## AH, THERE!

Photographer McSherry of Hubbards-town recently took a family group. There was only one child in it, and she stood beside her mother. When the plate was developed a second child was revealed, standing with a hand on the living child's shoulder. It can be explained in only one way, that it was a spirit of a sister of the living child.—Plymouth (Mich.) Mail.



H. B. FOULKE.

On whose shoulders the mantle of Madame Blavatsky has fallen to lead the Theosophists of the world.

## SOME NEW THEORIES.

In a lecture on occult science, Annie Besant recently said:

"Until recently science had not recognized matter of any kind that could not be weighed. It maintained that all matters and all forces were ponderable. Today it recognized the function of ether in the production of light, and ether could not be weighed. It was imponderable, so science had stepped across the threshold that had hitherto separated it from the occult, and admitted the existence of imponderable forces far more powerful than those it had formerly known.

Science had progressed so far that, not long since, a noted scientist had enunciated the theory of the evolution of metals. Evolution implied life. 'The evolution of metals.' It was a significant expression. The same scientist had also spoken of the 'fatigue of metals.' What did fatigue mean, if not the exhaustion of the means of life. It all meant that every atom of matter possessed life. An atom was but the vortex of revolving energies.

"All the later advances of science," declared Mrs. Besant, "are bringing us to the idea of life. You can start with chemical decomposition and produce electricity; electricity can be made to produce heat and light; the light can be decomposed, and so you can begin with chemical decomposition and come back to it."

Mrs. Besant called attention to the theory of occultism, which says that the poles of the earth have a certain motion not recognized by the teachings of astronomy. It is described as a tilting motion or a turning over, whereby, in the course of 2,000,000 years, the north pole has moved downwards to the south pole and around and up to the north pole. Occultism says that this tilting motion is continuous, the pole or world moving for a space of two seconds of a degree in a century.

"Astronomers will laugh at you if you tell them this," says Mrs. Besant, "and will tell you that Madame Blavatsky started that theory, but nevertheless these same astronomers admit that the world has a motion they have been unable to describe and that that motion throws them off in some of their calculations. It is this motion or turning over of the earth that explains for example the arctic regions show signs of ancient tropical vegetation. If some day, perhaps only twenty or thirty years hence, astronomers endorse and recognize the truth of this theory, some of you will remember that twenty or thirty years before you heard an occultist advance it, and so orthodox science will bring you to occultism in the end in spite of ridicule."

MESSIAHSHIP.—The possibility of this in every human being scientifically unfolded in "The Psychic World," an illustrated spiritual novel. Only 25 cents. For sale at this office.



## PSYCHIC PROBLEMS

By LILIAN WHITING.

No. 5.

"He felt the heart of silence  
Throb with a soundless word;  
And by the inward ear alone,  
A spirit's voice he heard."

"As man is essentially a spirit, he must, whether he will or not, be under spiritual conditions, and this principle, of action is common to all men."—Desertis.

The supreme test of spirit presence is spiritual communication, and regarding this we should, I venture to believe, arrive more swiftly at the truth and learn to recognize far more largely the truth constantly given to us if we would accept things more simply and not seek to multiply mysteries. Death is not, in reality, any more mysterious than life. This present world is a spiritual world; we are spiritual beings, and under spiritual laws. It is no more mysterious that our friends in the real world communicate with us than that we communicate with each other. When we come to recognize the actual truth of our daily surroundings it will be to know that we are companioned by the invisible; that they speak to us, and that if we listen we shall learn to distinguish the words. For instance—if I may be pardoned for narrating a personal experience.

The Rev. Dr. Phillips Brooks, bishop of Massachusetts, died on a Monday morning in January, 1893. On the previous Saturday, as I sat at my desk writing, the words came distinctly in my mind: "The bishop is going to die." At that time I did not in the least recognize them as from an invisible presence, but thought the sentence a mere vagary of my own mind and repelled it with disgust. Two days previous Dr. Brooks had been slightly ill with some trouble in his throat, but no one thought it as at all serious, and on this Saturday I had even heard that he was better. During all the next day—Sunday—he was apparently recovering, but at 6 o'clock on Monday morning he went on to the ethereal world. There is no question in my mind but that when the words "The bishop is going to die" went through my mind on the previous Saturday that they were spoken to me by an invisible friend who stood by. Undoubtedly a proportion of the things we do not dream of regarding other than the workings of our own mind are really spoken to us by these invisible companions. Probably there are few persons who do not have much of this experience, and it is an important achievement to learn to recognize it and to discriminate between the suggestions of one's own mind and the things that are spoken to us by the invisible. Once recognizing the truth that those in the ethereal world can speak to us in this definite manner, we shall soon come to discriminate easily between the spoken words or the thought which is the product of our own mental activities.

One deprecates relating personal experiences; yet there are instances which make clear certain aspects of truth and which in our mutual search for light one has hardly the right to withhold. So without further apology I shall venture to share some experiences of my own as freely as I would be glad to share in those of others.

My own dawning recognition of this spirit speech—as coming when not invoked—dates only to last winter. Before that I had often fixed my thoughts on some one in the unseen and asked questions which I recognized were answered; I had perfectly intelligible and unmistakable telepathic communication

when I had sought it; but that the invisible friends themselves took the initiative and spoke to me, had not occurred to me. Now that I came to understand this I have a retrospective recognition of innumerable instances as that, for one, regarding the death of Bishop Brooks.

Last winter the knowledge came to me in this way: To my most dearly beloved friend in the ethereal world, Kate Field, I have always, as a rule, written a letter each night, the last thing before retiring, as I usually did when she was in this world. I began this when I first learned she had gone to the other world, thinking that if she could read it I should be so glad; if she could not, no harm was done, and the problem as to whether the spiritual being could see material objects, could read writing or print, haunted me. There came a night last winter when I failed to write this usual letter to my beloved friend and in the night I was suddenly awakened as if called. Remembering that I had not written to her I arose, went out to the other room, turned the key to the electric light and wrote the letter. It was just 2 o'clock in the morning. After finishing I turned off the light and sat for a little while before the window looking out on the beautiful night, and finally again sought slumber. A day or two later my friend in the invisible world—by whom I may as well say I mean Kate Field—wrote to another friend on this side of life through a writing medium that I "forgot" her the other night, and she proceeded: "I spoke to her and she rose and wrote my letter; and then she sat for a while before the window looking out and then went to bed, where she lay thinking of me, and when she fell to sleep I left the room."

Now here was an occurrence that took place in the dead of the night when I was alone in my own rooms; a trifling thing that I had mentioned to no one; yet here it was written out to a friend at another place some miles distant from my home.

Since then I have learned to recognize it when an invisible friend "speaks" to me. Frequently the call comes to me in sleep and I know it from the fact of the swift and complete awakening; in an instant I am as wide awake, every faculty as alert, as at midday, rather than the gradual drowsy emerging from sleep that attends the usual process. Nor is it in the least a disturbance; it is inexpressibly harmonious and lovely rather than startling. I reply to the call, frequently some minutes of telepathic communion ensue, and I go to sleep again inexpressibly happy. The other day in assorting a box of letters belonging to Miss Field I came across a number written in an unimpressive chirography signed simply "A. T." which I was about putting aside as of no importance, when I heard Miss Field herself say (calling the name) "Anthony Trollope." My own name she emphasized as if amazed at my idea of putting those letters aside and the name of the noted English novelist suggested to me, of course, that the "A. T." was none other than himself; a surmise that was verified by reading some of the letters.

These are, of course, very personal instances, but I overcome my reluctance to give them because they seem to me to indicate a phase of communion which all may learn to recognize and use.

If we will accept once and for all the simple truth of spiritual presences and companionship; if we recognize that sight and hearing and speeches belong to the psychic body; that they are faculties of the spirit and not mere organs of the senses—we shall understand how natural, how probable, is this easy and continual communion. It is not that those in the invisible are dumb; but that we are deaf. We can assert our own spiritual faculties and meet and talk with them in this telepathic way in a most convincing, unmistakable and satisfying manner.

LILIAN WHITING.

The Brunswick, Boston.

## TRUE COURAGE—PSYCHOMETRY.

"All men are partially bound in the grove of custom and some we see only the crown of their heads sticking out."—H. D. Thoreau, July 28, 1839.

The above words of the illustrious friend of Emerson, living the simple life of a philosopher at Lake Walden, equalling that of Pythagoras, who first adopted the word philosophy, was beautifully illustrated recently by Mrs. Julietta Yeaw at Sunapee Lake camp. In her lecture, "True Courage." She said: "It takes more courage to live than to die; it is easy to follow the popular current, to drift with the populace. All great and noble reforms and reformers had to meet misrepresentation and persecution. The philosophy of Spiritualism has not escaped its full share. It is quite sad that so many really good and educated people lack the courage of their convictions and dare not meet great, popular injustice and cruelty with a firm, open front. This is as true in social and political matters as in religion."

She lectured again the 29th, 30th, 31st and August 1st, with increasing interest and instruction to all her hearers. The 30th she chose for her topic,

## PSYCHOMETRY,

to me the most important science of this age. She treated it in a masterly manner that I am sure would have pleased Professors Buchanan and Denton, who with others have done so much to educate the people and make it popular and useful. Even the orthodox journals are now coming into line speaking of the science with favor.

The Spectator department of the "Outlook," May 1, 1897, Rev. Lyman Abbott editor, says: "When the Spectator allows himself to covet anyone's gifts he longs for that of the psychometrist. The psychometrist, it may be permitted to remind the non-occult reader, is one of those modern seers who can by touching an article with their fingers or placing it against their forehead, get an impression—a veridical impression, the Society for Psychical Research would say—of the history of the object. Thus Robert Browning tells of a psychometrist who on touching one of the poet's finger rings, ejaculated, 'I see murder when I touch this gem.' The ring had been given to Mr. Browning from an ancestor who had been foully dealt with."

Mrs. Yeaw seemed to cover the whole field of present research of this magnificent science. Many of the passages were full of pathos as well as deepest instruction, saying that all things animate and inanimate were writing their history on all things about us; that the one gifted by nature and practice in "soul sight," or psychometry, could read the past history of ages by holding in their hands a piece of rock or mortar, etc., from ancient ruins as easily as we could an open book.

JAY CHAAPEL.

Just issued by the Light of Truth Publishing company, "Spiritual Scraps." Price 25 cents.

## MUSEUM OF MEDIUMISTIC PRODUCTIONS.

"Hamburg, N. Y., Aug. 2, 1897. This is to certify that W. H. Bach is hereby appointed to take charge of and arrange for an exhibit of works produced by spirit power and of articles of interest in connection with Spiritualism, to be formed into a museum in connection with the semi-centennial celebration of Modern Spiritualism, to be held at Rochester, N. Y., U. S. A., in 1898. Signed, Frank Walker, General Manager."

The above letter explains itself. It has been deemed advisable to have a museum of mediumistic productions, such as spirit paintings, drawings, paraffine casts, spirit photographs, and all other articles of interest that can be procured, as well as a gallery containing the pictures of the prominent workers in Spiritualism since the inception of the modern movement.

This can be made one of the best parts of the jubilee, if the Spiritualists who have such articles in their possession will communicate with me and aid in gathering the collection. It is desired that suitable articles be loaned to the management of the jubilee, under such conditions as will secure to the owners proper care and return at the close of the session. It is also desired to secure donations of some of these articles, and in this way form a nucleus for a permanent museum in connection with the National Spiritual-

I request all persons having such articles to communicate with me at once. State whether said articles were produced under test conditions or not, and if so, send a statement of the method of production. This will enable the management to select those articles that will give the best satisfaction to the visitors and help to elevate Spiritualism and its phenomena in the estimation of the people.

To the phenomenal mediums of the country I have a word to say. This department is directly in the interest of the phenomena. I therefore ask you, as a personal favor, as well as in the interests of the cause you are working for, to become my aids in this matter and let us make it a success, such as Spiritualism has never before seen. Let us carry the thought that there is nothing too good for this jubilee; with that we will succeed.

In closing I have a personal matter to present. I had arranged to visit the south and the Pacific coast this winter. Taking this position has obliged me to change my entire plan for the season's work. I have agreed to donate my services to the jubilee management until such a time as I am obliged to give up my regular work to attend to the museum. In order to give it proper attention I should be in the vicinity of Rochester, or within easy reach of it, at any time I may be called upon. I therefore request the societies in the states adjoining New York to correspond with me regarding engagements on their platform during the coming winter. This will aid me to carry on the work and I believe I will give satisfaction to them, as I have to others with whom I have had engagements.

Until September 1 my address will be Lilly Dale, N. Y.; after September 1, until the offices are opened in Rochester, address care Frank Walker, Hamburg, N. Y.

W. H. BACH.

Lilly Dale, N. Y., Aug. 10, 1897.

THE PSYCHIC WORLD is a spirit's story of his experiences after death of the mortal. It is a sort of sequel to "Higher Realms," being a philosophical dissertation on the same, yet not detracting from either as a distinct story. One may be read without missing the other. They are simply allied because the same characters appear in both. Illustrated. Price 25 cents.



# 4 CORRESPONDENCE

## NEWS NOTES.

Moses Hull is at Enna, Me.

Will C. Hodge is at the Clinton camp.

The camp at Ashley, O., closes September 5.

Niantic campmeeting had a soldiers' day last week.

Dr. J. M. Peebles has returned to San Diego, Cal.

Mrs. E. J. Demorest is at the Grand, Lily Dale, N. Y.

Hiawatha hall, Boston, holds Sunday afternoon meetings.

Clinton camp has among its mediums Mrs. Hamilton Gill.

Next Sunday the fall services of the local societies begin.

Mrs. Francis Ruddick is in Tipton, Ind., holding seances.

Seymour Van Brocklin has located in Boston for this season.

The camp at Madison, Me., convenes from September 3 to 12.

Dayton, O., has organized, with Franklin Thompson as secretary.

G. M. Kennedy is the leading light in spiritual matters at Marysville, O.

S. A. Stevens is organizing the forces in Compton, near Los Angeles, Cal.

Edward K. Earle of San Francisco, slate-writing medium, has gone east.

Professor Peck has been vivifying Onset audiences with his power of song.

J. L. Schell was elected president of the Pittsburg (Kas.) Spiritual society.

Casaadaga has been inspired with the presence and voice of Hon. L. V. Moulton.

Mrs. Rose L. Bushnell has returned to California, to settle in Chicago next spring.

Fitchburg, Mass., will enjoy a lecture from Dr. C. W. Hidden on the 3d of October.

The friends of Merrimac, Mass., had a Sunday outdoor meeting at Lake Attitash.

DeLoes Wood lectured at Philipsdale, R. I., last Sunday on "Scientific Spiritualism."

Mrs. Elsie Reynolds' materializing seances at Clinton camp are proving satisfactory.

Mrs. W. J. Kratz of Evansville, Ind., is on a visit to Mantua and Lake Brady camps.

Dr. Henry C. Dorn of Newark has been giving psychometric readings in Brooklyn, N. Y.

Ben M. Barney holds Sunday evening phenomenal seances at Illinois hall, Los Angeles, Cal.

Mrs. Morse Baker of Granville, N. Y., was one of the speakers at Queen City park this season.

Dr. C. D. Fuller has been giving psychometric readings at Fire District hall, Onset, Mass.

The First society of San Diego, Cal., had Charles Anderson, the "boy medium," for August.

Maggie Gaul's engagement at Lake Brady closed last week, but she still lingers as a guest.

H. J. Horn of Saratoga Springs, N. Y., is one of our most interested workers in that section.

Verona park visitors this season were highly pleased with the addresses of Mrs. M. J. Wentworth.

Rev. J. Page Hopps has accepted the presidency of Spiritual Evidence society, Birmingham, England.

Payne, O., has a new inspirational medium, Miss Nettie Bowers, who is speaking wiser than she knows.

Professor W. C. Boardman of Los Angeles, Cal., is a new aspirant for the spiritual rostrum as a speaker.

Professor W. C. Bowman of Los Angeles, Cal., is announced, will enter the field of Spiritualistic rostrum work.

Missouri Spiritualists will hold a large grove meeting at Lakeside park, near Carthage, on the 15th of September.

J. Clegg Wright stirred the psychical environments of Lake Pleasant recently with one of his characteristic lectures.

James G. Clark is ill at his home, 154 East Colorado street, Pasadena, Cal. Do not forget the "People's Poet." He needs aid.

Burr Oak, Ia., had two distinguished speakers last week in the presence of Dr. C. Wright and Mrs. Dr. Hawkins of Canton, O.

The California State association meets at Scottish hall, San Francisco, on the 3d of September, to continue three days.

The new Psychical and Spiritual Institute of 1423 Market street, San Francisco, has engaged Rev. N. F. Ravlin as lecturer.

F. C. Moore of Russellville, Ind., speaks highly of the tests received through Mrs. Josephine Ropp at Chesterfield camp.

A fair was held at Onset on the 25th and 26th for the benefit of the Wigwam. Donations accepted by Mrs. Mary Watson, president.

There will be a grove meeting at Wentworth, O., between Antwerp and Hicksville, Aug. 28 and 29. Mrs. Sheehan will lecture.

The Foster family—Ben, F. N. and Emma—are in Winnibago City, Minn., holding seances in their respective lines of mediumship.

Columbus was represented at Woolley's Summerland Beach camp by Mrs. Dr. M. E. Clemens, Mrs. DeLong, Mrs. Brown and Mr. George Jones.

Hon. J. H. Littlefield of New York had to fill the date at Queen City park of Colonel R. G. Ingersoll, who was taken ill on the appointed time.

Dr. C. B. Crane of St. Helena, Cal., has presented his city with a ten-acre tract for a park. Dr. Crane is an old contributor of the Light of Truth.

The fall term of Belvidere seminary, a Spiritualistic institution at Belvidere, N. J., begins Sept. 20th. Particulars from Miss Belle Bush, secretary.

Mrs. Adaline Eldred will soon open a fall campaign in the principal cities of Michigan in scientific lectures on psychometry, astrology and palmistry.

Charles Howell and Mrs. M. E. Henderson are holding spiritual services, the former lecturing, the latter giving tests, at Bimetallic hall, Grand Rapids, Mich.

The report of the Indiana Campmeeting society shows that the disbursements up to date have been \$1,000, while the receipts from all sources have been \$1,273.52.

Mrs. Maggie Stewart of Piqua, O., has returned home, having spent ten days at Chesterfield camp and a like number at her son's, J. M. Stewart of Frankfort, Ind.

The First Spiritual church of Cincinnati is progressing finely under the management of Mr. and Mrs. Bruner, to whom this new move may be said to owe its existence.

Professor J. W. Kenyon will be at Haverhill, Mass., Sept. 5th and 19th. Mrs. Kenyon will give tests there on the 12th and 26th. Both will be in Lowell Nov. 21st and 28th.

A German Spiritualist paper is soon to be started by M. O. Gentzke, editor, West Point, Neb. Those desiring copies are requested to send names and address now to the above named.

J. J. Heard writes that the camp at Woolley's Park, Ashley, O., promises good results. Mrs. Mosier's tests were especially appreciated. The grounds are beautiful and the weather fine.

The governor of the soldiers' home near Santa Monica, Cal., gave permission to form a liberal society within the precincts. The first subject at Assembly hall was "Thomas Paine."

The Spiritual union of Pennville, Ind., will hold a meeting at West Grove, Jay county, Sept. 4 and 5. It is important that all friends in adjoining counties attend.—W. S. Gray, Pres.

Professor W. Lockwood and W. Emerson were the interesting missionaries at Lake Pleasant recently, the latter following the former with tests. Hearers said it was a treat seldom enjoyed.

Mrs. Clara B. Colby, editor of the Woman's Tribune of Washington, in an address at Onset recently said: "He who speaks one word for woman speaks two for man and three for the race."

Anna L. Robinson is the chief attraction at Lake Brady just now. Dr. J. B. Campbell was there last week and delivered a lecture on Vitapathy. Moses Harmon was also there and spoke briefly.

Among the notables at the Summerland, Cal., camp, just closed, were Mrs. Alice Bairdridge, Rev. W. C. Bowman, G. D. Parsons, Bishop Beals, Mrs. Olivia Shephard, Luis Holden, M. E. Taylor and G. S. Metcalf.

Mrs. M. E. Root was elected president of the Michigan State association, to succeed Hon. L. V. Moulton, who declined re-election. The board of trustees has been authorized to appoint missionaries for local organization.

Nashville, Tenn., is stirring for the expo-convention on the 23d to 26th of September. Preliminary meetings will begin on the 15th. Among the mediums and speakers mentioned to be present are the foremost in our ranks. The First Spiritual church has it in hands.

The "Divine Healer" was to be at Lake Brady again on the 18th but did not materialize. One old lady was chagrined with disappointment, having brought a number of handkerchiefs from her friends for magnetization for which she expected to receive 25 cents each.

The Dawning Light of San Antonio, Tex., has a new dress. The friends down there should be proud of their little paper and support it well, being the only Spiritualist paper in the South. Taking another paper is no excuse. Every good Spiritualist should take two or three papers.

The Arthur Hodges society of Lynn, Mass., holds regular Sunday evening services at 23 Summer street. Among the workers are Misses Lena and Elsie Burns, Mrs. A. Woodbury, Mrs. Alice M. Lefavor, Mrs. Anne Brennan Mrs. D. E. Matson, Captain J. Balcom and Mrs. Murray, Warren and Rounseville.

The 14th annual campmeeting of the Vicksburg, Mich., association opened auspiciously. Dr. H. V. Sweringer, Oscar A. Edgerly and J. Frank Baxter did the honors of the day to the great satisfaction of all present. Miss Sylvia Daniels and Joseph King served as mediums for the physical phenomena and Mrs. Frances Sanborn furnished the music.

Camp Progress, near Salem, Mass., had a good attendance Sunday before last. Among those who addressed the gathering were Jonas Balcomb, Mr. Roundsville, Mrs. Shackley, Mrs. H. A. Baker, Dr. Hunt, Mrs. Abby M. Burnham, Mrs. Chapman, Mr. Warren, and there were recitations by Mrs. S. E. Moreland, Nettie Holt Harding, W. A. Peterson and Mr. Butler. The singing was by the Salem quartette.

## WOMAN'S DAY AT LILY DALE.

This day of all the year in which woman rejoices that she is gradually loosening the chains that so long have bound her is now coming with merry airs from the orchestra, accompanied by the measured tread of dancing feet. The ball is to be followed by a banquet at the Grand hotel and this closes the day's festivities.

Despite the morning's indications of rain the grounds have been thronged all day by a large crowd of women wearing the yellow ribbon; and if poor old Paul is still awaiting the resurrection he must have turned uselessly in his grave at the incidental remarks of these new women, who are so defiantly ignoring the good valid injunction "to stay at home and if you want to know anything ask your husbands."

It is amusing to watch the visitors on such days. At these times many orthodox people venture here who on ordinary occasions dare not hazard such an experiment. Today I saw several faces wearing a look of wary caution and their eyes seemed to say that the evil one would not find them napping while in this "stronghold of Satan," as it is called from some pulpits.

In the morning Miss Kate Pease occupied the chair. She opened the meeting with a few pleasant remarks and was followed by Thos. Grimshaw, H. H. Hicks and J. Clegg Wright. These speakers are all popular with the visitors at this charming resort and all were listened to with the closest attention.

In the afternoon Mrs. Ellen Cheney introduced Mrs. May Wright Sewall, who was really the speaker of the day. Many of her remarks caused a ripple of merriment, and her hearers failed in attention only when a man and woman in the audience indulged in an exciting discussion. This couple attracted considerable notice by their animated gestures and a general air of belligerency that proved of great interest to those in their immediate neighborhood.

Mrs. Sewall, in speaking of the creation of man and woman, said "Two of us would not have been made had one of us been enough. Woman is here and she has a right to have a voice in the laws that affect her interests. In marriage and divorce both parties are equally concerned, but not equally protected. Not long ago in Massachusetts a husband could sell his wife's clothes and use the proceeds as best suited himself. New York fathers could give away their children, born or unborn. Men say equal rights would destroy feminine affection. Nothing is truer than that a woman's love nature develops rapidly in an air of freedom. The larger the nature the greater the capacity for affection and the greater the fidelity to that affection."

"Again, men are afraid politics will deteriorate if women are admitted into the sacred precincts of national affairs. I think it is generally conceded that politics have reached a point where deterioration is impossible."

"Men also say if good women vote had ones will exercise the same privilege. My reply to this must be that if only virtuous men were allowed the right of suffrage, it certainly would not take much time to count the ballots."

Mrs. Sewall closed by saying that the thanks of all her sex were due to the managers of Lily Dale for their generosity in setting apart a day for women.

At the close of the lecture the visitors wandered about the grounds, curiously studying the various placards decorating the different cottages. One party, consisting of two men and one woman probably carried away a strange impression concerning the views of



peculiar phases of mediumship possessed by the occupants of one summer home. On the ground by the veranda stood a large bulletin board bearing this statement: "All men and women are created with inalienable rights to life, liberty and the pursuit of happiness." The words were printed without much space between them and in some places the letters ran together, but the woman laboriously spelled out the inscription while the men reverently listened to the results of her superior penetration. When she reached the last word she triumphantly gave this interpretation of the hieroglyphics "All men and women are created with inalienable rights to life, witches and the pursuit of napkins." ADA VINTON TOWN.

## AT LAKE BRADY.

Lyman C. Howe of Fredonia, N. Y., has just left us. His soul-inspiring thoughts have, as usual, lifted us from the more sordid plane of life into that purer, truer, hallowed conception which emanates from his brain, manipulated by the invisibles. We quote briefly from his discourses:

"The law has always prevailed, but if we understood the law, we would be as God; the finite mind is always reaching after it. Weather bureaus forecast pretty accurately as far as they understand the law, but a twinkling star a hundred years ago may have started an influence that would change all these predictions. Our wise men used to think God acted arbitrarily, that he might at any moment turn the world backward at his will, or blot out the sun. But even God is under law. God is as natural as a rose. Some say saints and angels could not come from heaven to mingle with the dust of earth, but, by conforming to the law, they can come just as you would go to Chicago, by conforming to the rules of the company. Scientists soon expect to communicate all over the world without lines. Yea, even to the planet Mars! Electricity was not known to Moses and Aaron, but left for us to investigate and find out. Was it God who imprisoned Gallileo, burnt Bruno and tortured others? Men did all this in their mistaken zeal in the name of God. The present is the product of the past, and not one jot or tittle shall pass away until all be fulfilled."

Woman's day closed with an old-fashioned ball. Mrs. McCaslin was chairman of the day and Mrs. Carrie Curran of Toledo the leading speaker.

Sunday is the big day of camp, bringing thousands of visitors. A man claiming to be Francis Schlatter, the "divine healer," was the attraction last Sunday. Though few people believed him to be the original Schlatter, he succeeds in drawing crowds and is said to have performed some almost miraculous cures. By actual count, 175 people fell in line to be touched by his holy hands. Afterwards he "blessed" 80 handkerchiefs, to be worn as talismans against evil or cures for disease. The healer did not utter a word, but a gentleman from Canton, ex-Congressman T. C. Snyder, introduced him by stating his own remarkable cure from rheumatism.

A book containing reminiscences by Professors Oliver Lodge, D. SC.; A. R. Wallace, F. R. S.; William James of Harvard; Sir William Crookes inventor of X-ray tube; B. F. Underwood, lecturer; Judge A. H. Dailey of Brooklyn, Dr. F. L. H. Willis, Rev. A. J. Weaver, Giles B. Stebbins, C. H. Murray, Emma Train, P. F. de Gournay, George F. Kittredge, L. G. Lamborn; and questions and answers by Arthur F. Milton, may be known as "Spiritual Scraps." Price 25 cents. For sale here.

## IN SOUTHWESTERN TEXAS.

The first annual convention of the Southwest Spiritual conference will assemble at the First Spiritualist church, corner Crutchfield street and Fisher Lane, Dallas, Tex., Oct. 16 to 31, 1897. Following are the names of the officers of this organization: D. B. Wood, president, Dallas, Tex.; Henry Orsay, first vice president, Austin, Tex.; T. E. Browder, second vice president, Reno, Tex.; A. Myers, third vice president, New Orleans, La.; H. C. Humbolt, fourth vice president, Shreveport, La.; R. O. Freeman, fifth vice president, Little Rock; Elmer Brown, sixth vice president, Forest City; R. C. Travers, secretary, Dallas, Tex.

The convention meets for the purpose of discussing important business for the advancement of Spiritualism in Texas and the Southwest. Delegates will be welcome to the floor under the following rule: They must be acknowledged Spiritualists and for one year prior to date of convention must have resided in the state, county and town which they represent. Delegates need not be members of any Spiritualist society, but must be freeholders at their place of residence. As the dates of this convention are the same as those of the Texas state fair it will enable visitors to get railroad rates lower than could be arranged for at any other time. During the convention good sneakers and mediums will be in daily attendance. All seances, materializing, physical and mental will be free. Special rates for entertaining delegates. For further information address Rev. R. E. Travers, secretary, Crutchfield street, Dallas, Tex.

## ONEIDA LAKE CAMP.

On Sunday, Aug. 8, the grove meetings closed, which have been held at Oneida Lake. A large attendance was present. At that time an organization was effected for the purpose of holding Spiritual meetings a part of each year on or near the shores of Oneida lake, capital stock \$5,000, divided into shares of \$5 each, payable quarterly, the first payment to be made as soon as committee has located the grounds. A large amount of stock has been taken. The stock is open to any one. All those interested in establishing a camp we trust will aid us by taking stock. The following officers were chosen President, G. W. Kates, Rochester, N. Y.; vice president, Mrs. S. A. Walters, Auburn, N. Y.; treasurer, C. L. Hovay, Syracuse, N. Y.; secretary, Miss Jennie E. Thornton, Boonville, N. Y.; trustees, H. C. Sessions, Cortland, N. Y.; J. R. Webster, Poland, N. Y.; Peter Pfeifer, J. H. Beggs and James Fitzpatrick of Durhamville, N. Y.

For any further information concerning stock correspond with the secretary, Miss Jennie E. Thornton, of Boonville, N. Y.

## OVER SEVENTY-SEVEN MILLIONS.

The latest official estimate of the population of the United States is 77,000,068.

This is made by the actuary of the treasury, an officer whose duty it is, at fixed intervals, to report on the per capita circulation of money in the United States. He estimates that the present holdings of money are \$22.53 for every man, woman and child in the United States.

His estimate of the population is made by the use of the census reports for the preceding decade. Certain fixed rules of increase by birth and immigration and provisions for deaths and other losses are made, and the resulting estimate is accepted as official.

## CENTRAL OHIO CAMP.

The camp meeting of the Spiritualists of central Ohio, held at Woolley's Sumerland Beach, has closed. It opened under unfavorable conditions. D. M. King, the first speaker on the program, was unable to fill his engagement, owing to pressure of other duties.

Mrs. M. E. Clemens, Mrs. Brown, Mrs. Grove, Mrs. DeLong and Mr. Geo. Jones all of Columbus, did good work as test and trumpet mediums.

Mrs. M. Klein of Van Wert has been with us from Aug. 1 to 13, inclusive, and has done a good work. Her lectures and answers to questions were well received and satisfactory to all.

Friday, the 13th, was children's day, with a program consisting of songs and recitations. Flowers were brought in memory of their risen ones to the higher life, and at the close of the exercises there was a picnic on the camp grounds. For the evening exercises D. M. King was present to help conduct the services. He remained to the close, Aug. 15.

W. S. WANDELL.

M. S. S. A.

The fourth annual convention of the Michigan State Spiritual association convened in Lansing, Aug. 10 with a large delegation and much interest in behalf of the state association was manifested. With deep regret the association submitted to the retiring of Hon. L. V. Moulton from the board, having served as its president for four years and in behalf of the association he was presented with a purse of money. Officers elected for the ensuing year: Martha E. Root, president, Bay City; David P. Dewey, vice president, Grand Blanc; May F. Ayres, secretary, Lansing; Charles A. Clements, treasurer, Lansing; trustees, William Cole, Marshall; Dr. B. O'Dell, Paw Paw; John Hutchinson, Jackson. Thus closed one of the most interesting conventions in the history of the association.

MAY F. AYRES, Sec'y.

## MOVED BY THE SPIRIT.

The following may be of interest to those of your readers who wish to know how we are aided from the beyond:

At sundown last Sunday, while walking alone on a quiet street, a fair light form appeared to float down, and, coming toward me, put her right arm around me. At that instant I was moved along swiftly for some distance without the slightest effort of my own. This proved to me that the clairvoyant impression was true, as shown by the force imparted at the touch of her arm.

Doubtless spirits often help us when we are unaware of their gentle ministrations.—O. R.

## SPIRITUAL SCRAPS,

A book of testimonies by Professor Oliver Lodge, A. R. Wallace, Wm. Crookes, Wm. James, B. F. Underwood, Rev. A. J. Weaver, Dr. F. L. H. Willis and Judge A. H. Dailey. Price 25 cents—Illustrated.

For sale by the Light of Truth Publishing company, Columbus, O.

## SUBSTITUTES FOR HORSFORD'S ACID PHOSPHATE ARE DANGEROUS.

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "Horsford's" whether buying a bottle of Acid Phosphate or "phosphate" in a glass of soda.

## DELPHOS (KAS.) CAMP.

One of the oldest and best conducted camps in the United States and one of the best attended, is located here in central northern Kansas, many, many miles from a large city, with only a few very small towns near by to draw from. Think of conducting a camp for eighteen years without charging a cent for admittance. After this I never want to hear an association of as many as two dozen Spiritualists say they can not. There are no capitalists here, no financial backing except willing hands. Please, dear, faint-hearted Spiritualists, pause and meditate.

Good lecturers and test mediums are always employed, and the Sunday attendance is always between one and five thousand people; the evening sessions also draw splendidly. A lyceum has been organized. The sessions are better attended than at most camps, and the music by the Reeves band of Brittsville is unusually fine. Three of the members of this band are young ladies and especially good cornetists. I go from here to Marshalltown, Ia. CARRIE FULLER WEATHERFORD.

## HOW SPIRITUALISM IS A RELIGION.

In the sphere of religion Spiritualism occupies a most important place, albeit the question of a life beyond the grave is purely a matter of fact and therefore not necessarily related to the question of theism or our duties thereunto.

The Spiritualistic contention in the realm of religion is that where the interests of common humanity are best subserved the services of religion take the best turn. A religion dedicated to the interests of gods and devils never can do much of anything for mankind. To bring to humanity the conception of God is outwrought through good deeds toward each other, this is the religion of Spiritualism. No service of this character can be objectionable to a just Deity. The great religionists of the time are becoming imbued with this idea. It is the same as inculcated by every martyred saviour. Men in building up huge theological schools have lost sight of it. These schools of orthodoxy are pumpkin lanterns in the forest of superstition. There is no heart in them, nothing but candles. Still they serve to light up the wormholes and molepaths of custom and habit. As we say, men of religion who carry with them the hopes of myriads of people are getting away from these husks. They are taking hold of the life and the heart which orthodoxy has torn out and thrown aside. They are learning that a religion of good works is better than a religion of good beliefs. They are beginning to see that conscience requires no scapegoat, therefore a mediator between God and man is preposterous. They are learning that a God who has ways that are so different from the experience of humanity that oppression triumphs where virtue fails is not much of a God. They are beginning to find out that faith in the merits of Jesus Christ never saved a man from himself. Self accusation is the most inexorable judge. There is no quality of hypnosis powerful enough to ease a sore conscience. These great teachers of the new dawn are yet to declare the source of their strength and inspiration. When they do the churches will become the grand theaters and forums of Spiritualism.

"Spiritual Scraps" is a book of testimonies to Spiritualism by Wallace, Crookes, Lodge, James, Dailey, Willis, Underwood and Weaver. For sale at this office. Price 25 cents. It is also illustrated.



# Occultism.

## SPIRIT PHOTOGRAPHY.

Editor Light of Truth: An article on Spirit Photography in a recent issue of your paper causes me to write and tell you about the result of an attempt on the part of some friends of mine and myself to "expose the fake" here in Cleveland.

A "spirit photographer" in this city took my photograph in the same manner in which an ordinary photo is taken, snap shot, broad daylight; and I was greatly pleased as well as astonished to find the exact likeness of our dead daughter close beside me as well as the photographs of three other people.

Knowing very little about Spiritualism, and naturally concluding it must be a "fake," the question was forced upon us, "How was this done?" and "How could the likeness of our dear girl be made to appear at my side?"

After consulting with Mr. Dietrich, a popular photographer on Euclid avenue, we came to the conclusion that I had been hypnotized, rendered unconscious, thereby giving the spirit photographer an opportunity to "work the fake."

Still this explanation did not account for the likeness of our girl appearing beside me on my photograph.

So with the idea in view of "proving all things" and an earnest desire to "hold fast to that which is good" we bought from Fowler & Slater, corner Euclid and Erie, dealers in photographers' supplies, one dozen instantaneous "seed" 5x7 plates, made in St. Louis, Mo., and with directions of how to proceed to detect fraud from our friend Dietrich my wife and self went to the spirit photographers.

He immediately made ready and just as he was about to take her picture I stopped him and with his hearty consent and entire approval I made a thorough examination.

I moved and examined the screen behind my wife and thoroughly examined the camera and "slide," looking for concealed springs, rolled up plates, double plates, electric wires; finding nothing but an ordinary camera and usual fittings, I took the slide into the dark room, and opening my box of plates wrote my name on it and locked it in the slide. I then placed the slide in the camera, and my wife's photograph was taken, care being taken on my part to stand behind but close to the photographer, watching him intently.

I then took the slide into the dark room and replaced the negative with another one of my marked plates and my wife's picture was again taken instantaneously.

I then took the negatives back to our friend Dietrich, who developed them, and who was greatly astonished to find one plate with nothing on it but the photograph of my wife, while on the other plate there appeared the likeness of my wife, her dead uncle and three other people.

The question then arose, "If this was done by a trick, why was not the trick on both photographs, and how did the trick obtain the photo of my wife's uncle?"

Also, "How was the trick worked on one photograph and not on the other?" As I did the handling of both plates and the photographer only pressed the bulb which opens the shutter each time, and each time in the same manner!

We have shown our spirit photo-

graphs to a great many of our friends and have been laughed at for our simplicity in believing in a thing we can not explain. All we can say in answer to their question of "How was it done?" is that "We don't know," and have suggested to them that if they will read Herbert Spencer's "First Principles" they will discover that they are in the company of the most eminent scientists and philosophers when they say "We do not know, it is incomprehensible."

I mail you our photographs and you can use them and this article for the benefit of those interested in this phenomena if in your judgment you think it proper so to do. Provided, however,



SILAS H. HUNTER.

you obtain the consent of the spirit photographer. His name is H. E. Chase, 2550 Broadway, Cleveland, O. He is now at Lake Brady. I remain, respectfully, SILAS H. HUNTER, Chief Engineer Steamer Wm. Chisholm, Cleveland Rolling Mill Line, 39 Mt. Vernon St., Cleveland, O.

Many speak wiser than they know by inspiration, while others understand more by intuition than they are able to express. This is because the former are developed exteriorly or mediumistically and the latter interiorly or innately—one through the spirit, the other through the soul. The combination makes the perfected spirit or soul, ready for transition or messianic labors in the body.

A three months' subscription with either one of these books: Higher Realms or Psychic World, for 25 cents. But this is for new subscribers only, and we trust our old subscribers will aid in the work. To hold a good paper the friends must work for it.

## THE PSYCHIC INFLUENCE OF THE NIGHT SEASON.

Dr. A. B. Richardson of the Columbus State hospital, Ohio, contributes an interesting article on this subject to the October number of The American Journal of Insanity, of which the following is the substance:

The diurnal alternation of night and day is not without interest in its psychological influence upon the human race. The ebb and flow of energy that it represents is an element of vast importance in our existence. Day is the period of active energizing, night that of repose and recuperation. In the former there is a state of elevation, a natural confidence and a willingness to undertake whatever responsibility may present itself. In the latter there is just as truly a natural depression, a timidity and cowardice in confronting the obstacles in our path.

The accumulated inheritances of countless ages through this ever recurring elevation and depression have stamped this wavelike characteristic

picious, too indulgent or too intolerant, too confident in its knowledge or too ready to find cause for criticism and disbelief. How far this oscillation between antipodal points depends upon or is influenced by the diurnal withdrawal and return of the solar influence, says Dr. Richardson, is possessed of more than merely curious interest. It is not unworthy of a few moments time and study.

Night is the withdrawal of the light and heat of the sun. No amount and no intensity of artificial illumination will replace this withdrawal. In spite of all the artifice and invention of man night still reigns supreme. No matter how much we may attempt it, we can not turn night into day. Although we may supply light and noise and the stir and bustle of day, it is still night. The tendency toward repose and a letting down of the armored guard that the activity of day brings with it are still there.

There is an element of timidity and fear in our organization that is greatly enhanced at night, and this may largely account for our increased credulity at that time. Our belief is born of our fears. How many physicians are there, he asks, who can not bring proof of this? Many of their night calls are due to the greater uneasiness of the patient or his parents or friends on the approach of night. They are affrighted then at symptoms that would not alarm them during the day, and hasten to send for the physician to relieve them of the fears that night itself has seemed to bring to them. Again, in many cases of illness there is an actual exacerbation in the symptoms with the approach of night. This is notably so in children. This may have a double origin. It may be due to the increased timidity of the individual at that time, and a consequent increase in the subjective sensations of the disease, and it may be due, at least in part, to the natural letting down of the power of resistance of the organism that we believe does occur during the night. Whatever may be the explanation, says Dr. Richardson, the fact is indisputable, and there is not a mother who does not dread the approach of night when her child is seized with a dangerous illness.

A still more interesting fact is the influence of the night season over moral attributes. There is a letting down in this direction which is very similar to that seen in the field of the emotions. The power of resistance to things evil is then diminished. The very mystery of night is conducive to an expanding of the imagination. There is a sharpening of all the senses that renders every sound clearer and makes every object stand out in greatly heightened distinctness. The sense of hearing is more acute, the eyesight detects objects more readily, the touch is quickened, and the whole being is more sensitive. Whether this is evidence of weakness, says the author, the hyperaesthesia of nervous exhaustion, or a quickening of every tissue in its instinctive strife for self-preservation, may be beyond us; of the fact we all have proof in the promptings of our own hearts.

The most dangerous hours of the 24, he continues, to the melancholic are the latter hours of the night. The depression is then greatest, obstacles then seem most insurmountable, and the power of resistance to the suicidal impulse is then least effective. He has often found it necessary to give special instructions to attendants in this regard. This all goes to demonstrate, he says, that energy of the patient is at its lowest ebb during the night; that there is then a natural depression and timidity.

What is experienced by the sane influences also the insane, and obstacles and misfortunes then mount high in their vision. There is doubtless



scarcely a melancholic who does not at one time or another have suggestions of self-destruction, and whether or not they will control him depends entirely on the strength of suggestion. The particular hour of the night is often sufficient to throw the balance against the poor unfortunate, and in this sense it becomes an actual exciting cause of suicide.

It is a fact that we should not lose sight of, and the author is convinced that it has its basis in a physiological variation of the organism at this hour. Just as certainly, says Dr. Richardson, as there is a physiological condition of exaltation and sense of well-being, so also is there a physiological state of depression and irritation with our environment. It is not necessary to assume that this implies disease. It does not. It is simply an inevitable reaction, such as is seen in all physiological phenomena. There is a coming and a going, a rise and fall, a season of joy and a sense of pain, and he is persuaded that the greatest factor that instituted and enforces this law of Nature is the daily cycle of the earth on its axis, with its necessary presentation and withdrawal of organic life to that source of all life and energy, the solar center. In its presence we imbibe warmth, energy, confidence, life; in its absence we suffer the reaction of coldness, lowered ambition, lack of confidence, and moral cowardice—a curious physiological fact and one not without its practical application.

#### TESTS GIVEN BLINDFOLDED.

Mr. F. A. Wiggin made his first appearance at Verona Park (Me.) camp-meeting this season. Of his work there a correspondent writes:

"In performing the test the medium was completely blindfolded, and after entering the trance state took his seat before a small table upon which were placed some twenty-five slips of paper. Each slip was folded and they were of all sizes and shapes, being brought to the meeting by people from different parts of the town and vicinity, some from quite a distance. Upon each slip was written, by the contributor, the name of a relative or friend that had passed to the spirit life. The medium, who knew hardly half a dozen people in the audience and absolutely nothing of their antecedents, proceeded to take the slips one by one and while still folded not only read the name thereon, but convey a spirit message from the one who bore the same when living. The names were correctly read, with hardly a falter; memories of days, of objects and of actions connected with them brought back to each who acknowledged the slip they had prepared, even such as had not entered their minds for years. The skeptics, and there were many in the crowd, first sneered, then listened, and went away completely puzzled and totally at a loss to explain how by any means of cleverlegerdemain a total stranger could, blindfolded, even read writing on folded papers, much less characterize each individual designated so definitely that there could be no mistaking the person. The believers in Spiritualism were most enthusiastic. Many received comforting messages, some advice upon matters which they had confided to no living person. Tears of joy and grief commingled and hearts almost stood still at whispered words from the medium too sacred for publicity. The test was a wonderful one, surely, and given with so many startling variations that it was of most intense interest."

#### ONE MORE CHANCE.

Any new subscriber sending 25 cents can obtain the Light of Truth for three months and a copy of Higher Realms or Psychic World.

#### HE SAW A GHOST.

PROF. DOLBEARE OF TUFTS COLLEGE, BOSTON, SPEAKS.

At Ann Arbor, a striking figure at the close of the last college year was Professor A. E. Dolbeare of Tufts college, Boston, an electric expert who disputes with Brush the honor of having invented the arc light. Professor Dolbeare was here to attend the reunion of the class of '67, of which Don M. Dickinson, Ed E. Kane and other Detroit men were members.

The New York Sun is now at hand with an interesting story of how Professor Dolbeare met a real ghost. The Sun says

Professor Dolbeare has just returned from Eliot, Me., where the convention of the American Institute of Electrical Engineers was held in honor of the late Professor Moses G. Farmer. Mr. Farmer lived at "Bitter Sweet," where his daughter, Miss Sarah J. Farmer, still lives. Miss Farmer entertained Professor Dolbeare, and on last Sunday the

standing by the bed. I thought I would make certain, so I said:

"How shall I know you are Farmer?"

"I will show you my hand," he said. In the dark I saw he was holding out his hand that I might see it, but I was determined to take nothing for granted, so I said:

"But how shall I know it is Farmer's hand?"

"I'll show you my finger," he replied, and then he crooked up one of the fingers in such a peculiar way that I tried to imitate him. I could not do it without the assistance of the other hand, and while I was trying to perform the little trick the figure disappeared. I puzzled over the vision, or dream, or what you choose, for some time, but, then, I once more went to sleep—if I had been awake—and I saw nothing more of the figure. In the morning I told Miss Farmer of my experience, to her very great interest. When I came to the trick of the fingers she looked at me astonished.

"That, she said, when illustrated as



MRS. S. H. HUNTER.

professor slept in a room called the "room of the seven doors." It is on the second floor. The doors are all alike, and apparently of the same size. They were finished in the natural wood and each had a white china door knob.

"I had been talking of Farmer with his daughter that evening," says Professor Dolbeare, "and when I turned in I was thinking of him. Whether I slept or not I do not know, but presently I was conscious of some presence. A moment later I saw a figure which I recognized by pictures as that of Farmer. 'Hello,' he said, or something of that sort—a salutation, at all events. I replied in kind, and said, 'Who are you?' 'I am Farmer,' was the answer, and he held out his hand to me. Of course I knew that Farmer was dead.

"I shook hands with him, and I thought as I did so that the fingers felt cold. I released the hand and when I looked up he was gone. If I was awake at the time I fell asleep again; at any rate I let the matter pass, though somewhat puzzled, but very soon I found the figure was again

best I could, 'was a favorite little trick of my father; few people could do it.'

"It appears," Professor Dolbeare concluded, "that whenever Farmer met a person to whom he took a liking, when the acquaintance came to an informal footing, it was his way to hold out his hand, crooking his finger in the way I have shown you, to say, 'Can you do that?' It was a little thing, perhaps, but peculiar to the man. We all have minor characteristics by which we may be known."

#### THE PRODUCTION OF THE HUMAN DOUBLE.

M. de Rochas has published several accounts of his experimental exteriorization of the double in his mesmeric subject. He found when experimenting in the exteriorizing of the subject's sensibilities that when pushed beyond the usual stages, this emanation concentrated itself into the human double. After exteriorizing the subject's sensibility into concentric zones around the

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body the process follows the following stages:

The zones of sensibility condense into poles at each side of the subject's body. These are seen by clairvoyants to be blue and red respectively. These blue and red poles then assume a phantomic form. They subsequently unite and form the double which traverses solid walls, etc., and rises in space, remaining united with the organism by a magnetic or vital circuit, through which the experiences of the double are transmitted to its embodied original.

M. de Rochas has carried these experiments further recently, and after causing the completed double to be exteriorized, caused it to divide into its dual elements, thus producing two doubles, of which the blue one was found to carry sensibility and presumably to actuate the sensor nervous system, while the red one was found to carry the wishes or will of the subject, and probably to actuate the motor system, as she became perfectly indifferent to everything when that part of her aura was exteriorized.

In this respect it is of interest to remember that the sensitives employed by Dr. Luys in his experiments found that the negative pole of a straight bar magnet emitted blue radiation, which carried a pleasant attractive sensation, while the positive pole emitted red radiations, which induced a repellant sensation. They also affirmed that all human beings emitted radiations which were red at their right side and blue at their left. It is this magnetic radiation which, when supplemented by mesmeric passes, is exteriorized and concentrated into the human double.

M. de Rochas ordered the double of his subject to rise in space. She then described the beings she met there. In the lower and obscure regions they were repulsive and mischievous and tried to fasten themselves on to her double. The higher regions were more luminous. The beings there had human heads and translucent bodies. They had lived on the earth. Still higher up the beings had the form of brilliant spheroids, with luminous appendages flowing from them. Though they had no wings, she believed that they were angels.

These experiments illustrate that a part of man that thinks and feels may be exteriorized from his body for a short time and enter into the spiritual sphere, and consequently show that probably the same portion of himself may separate itself permanently from his body when the latter dies. This so-called double is constituted of his ethereal vitality, for which magnetic aura, or astral principle, or psyche and soul, are but other terms.

QUESTOR VITAE.



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

### THE N. S. A. AND THE BABE WILL CASE.

The question, Shall the Babe will case go by the board and the National Association of Spiritualists be deprived of the funds bequeathed to it? seems as far as ever from a satisfactory solution, judging by the interest apparent on the surface. It can not be that the Spiritualists of the country realize the importance of this case as bearing upon a vital point in the necessities of the cause; otherwise the halting, nig-gardly responses to appeals for funds to defend Mrs. Babe's expressed will and desire would not dye the cheeks of every intelligent man and woman with shame. According to the figures given by The Banner of Light less than one hundred dollars had been pledged up to the 14th inst. There never was a time more eloquent of purpose and appeal to do for a cause than is now presented to the Spiritualists of this country. It is not alone the securing of a few thousands of dollars which the N. S. A. so urgently needs, but the question of the perpetuity of that association is involved, for if it be shown that it can not hold bequests of property and money—and this will be a leading assault by the contestants of the will—where, then, is the association placed with respect to its chief prerogative? The validity of its constitution will be assailed, and the probability is that it will succumb to the assault, as there will be nothing wherewith to defend it.

It appears to us that a Webster is needed at this juncture to hold intact and inviolate the principles of the National Association of Spiritualists, as of old the superb genius bearing that name defended the Federal Constitution and rescued it from the machinations of its enemies.

If there are any magnanimous Spiritualists of means in the United States now is their time to furnish evidence of their magnanimity and devotion to their principles. There is a gap here, and it must be filled; otherwise the work of the past, so far as it relates to the formation and preservation of an organization among Spiritualists, will go for naught.

Let those who love Spiritualism better than the petty vaporings of unripe intellects, which are constantly seeking to segregate and destroy its great utility in the world, come forward and swell this fund with the sinews of war.

We are giving our readers another opportunity of doing a little missionary work by inducing their friends to subscribe for the Light of Truth, or sending a subscription at their own expense. Twenty-five cents is a small sacrifice, considering the dollars they spend on trifles during the season, and every subscriber to this paper should be able to add or cause another to be added to our list. Those who cannot afford it, let them show our premium offer to their nearest friend who is not a subscriber, and urge him or her to send for the Light of Truth at once.

### HE SAYS HE IS NOT A SPIRITUALIST.

Professor A. E. Dolbear, a somewhat noted physicist of Tufts' college, has brought himself into prominence again through an account of a psychical phenomenon he is said to have witnessed and related. The story as garbled by the newspapers has annoyed the professor and he takes pains to tell one of the Boston newspapers that he is not and has never been a Spiritualist. How a professor of a college that grinds out Universalist clergymen befuddles him with the notion that he is not a Spiritualist is one of the things no fellow can find out. It is generally understood by evolutionists, and we opine that Professor Dolbear is one, that there are two schools of evolutionary philosophy, the materialistic and the spiritualistic. It would seem odd to class a theological college professor with the former school. Furthermore, it would seem that he ought to acknowledge himself a Spiritualist or quit telling of his experiences. Referring to the phenomenon at point we find that Professor Dolbear saw, felt and talked with the spirit of Moses Farmer. He says:

"Some months ago I delivered an address at Elliot, and I spent the night at the residence of Miss Sarah J. Farmer, daughter of the late Moses Ger-rish Farmer, the inventor of the fire alarm telegraph, the electric railway and electric light. I may say here that I knew Mr. Farmer, who died in 1893, only slightly. I never was intimate with him.

"Well, on the night in question I went to bed in the house where Mr. Farmer lived for many years. I went to sleep, or thought I was asleep, though I realized fully that I was in bed in Moses Farmer's house and was was fully conscious of my surroundings.

"I heard Mr. Farmer talking to me, though I don't recall particularly what was said, till I asked him: 'How do I know you are Moses Farmer?' Mind you, all this time I had not seen him, but had only heard his voice.

"After I asked him that question he held out his left hand. I took it in mine and noticed that it was cold.

"I again asked him how I should know him, and he held out his hand once more, and I asked him how I was to know it was his hand more than another's.

"I'll do this," he said, crooking two of his fingers up in a peculiar way, while holding the two others straight and very rigid. The trick is a difficult one—in fact I have never found anyone since who can do it. I tried to do the same thing with my own fingers, and the effort awakened me. After thinking the matter over I fell off to sleep again, and did not awake till morning. At no time did I see anything but a hand."

Professor Dolbear ascertained subsequently that the trick of crooking his little finger was quite characteristic of Mr. Farmer, and was done as a test. The narrator dismisses the whole thing to the limbo of hallucination. In like manner of reasoning a man who beholds a grand painting or a gorgeous sunset might properly attribute his vision to a disease of the optic nerve.

If voters were to look more to principles and less to party or to individuals, it would be better for the country at large. Because a man is a Republican or a Democrat is no reason to select him, or because one candidate is a better man socially or morally than the other is neither a question to be considered. Principle is the thing to vote for, and whether the nominee is qualified to carry out what is before him for the best interests of the people,

### BREAD WITHOUT LEAVEN.

The recent assassination of Spain's prime minister and other examples of political madness in Europe, give rise to reflections on the abortiveness of human progress when divorced from the spiritual and altruistic elements of man's being. Anarchy, and socialism as well, in Europe, are world wide in their influence in fostering the utter denial and repudiation of man's immortality. To such a degree has this been carried that no man of ability in either of these great movements who holds affirmative views regarding immortality dare assert them. In this respect the socialistic movement is entirely reactionary and can never become operative.

These fueds of the social madness will go on until the higher forces gain sway in the intellectualism of mankind. Socialism—as postulated is wholly intellectual. There is no love in it as a working force. A place is made for that congeries of human qualities which makes men gods of grace and power, but it is a secondary thought, whereas it ought to be first.

There is no abiding spirit of unselfishness apart from a consciousness that we are immortal and that higher intelligences and purposes than our own are indissolubly bound up in our affairs. When socialism, or the co-operative commonwealth, or whatever name may be used to designate this groping of the human mind, becomes cognizant of this silent force and life, then, and not till then, will it grow in power and usefulness in the world.

### WATCH THE FAKE.

When men or women suddenly appear in your town with "Prof." or "Madame" before their names and purport to be "great" mediums, who give "marvelous" revelations, put the police on their tracks. Ninety-nine chances in a hundred they are frauds—some with medial powers, but frauds nevertheless. No medium endorsed by the Spiritualistic church invites the public by flaming handbills or mountebank methods. They need not, as their credentials from Spiritualistic societies are sufficient guarantee of genuineness to Spiritualists to patronize them. Also beware of those assuming or imitating the names of popular mediums, as Hume for Home, Slate for Slade, Colvill for Colville, Emerson for Emerson, Katie Fox for Kate Fox (who is now in spirit), and Foy for Foye, etc. Their object in the latter is to catch the unwary non-reading Spiritualist—he who practices economy by saving a dollar a year on subscription, and loses ten by not keeping posted on passing events and honest mediums' names, as they appear in the Light of Truth and other Spiritualist papers. It might be said to serve the latter right to be thus mulcted, but we give this warning for the benefit of new converts, who have not yet become fully acquainted with the modus operandi of the fake furnished by other isms to imitate Spiritualism.

Our correspondence from Lily Dale and Lake Brady today are interesting and pithy, being shorn of all generality and wordiness that usually hide the pearls in such contributions. As a rule we condense all news matter to mere notes, but in these two instances—and in other like correspondences—we let the writer speak, to which no reader will object after perusing them.

You can do some effective missionary work among your neighbors by calling their attention to our offer of a 25 cent book, either Psychic World or Higher Realms, and a three months' subscription, all for 25 cents. This is for now subscribers only.

### HURRAH FOR THE CRUSADE.

Spiritualism is based on love—love for the truth of immortality. Spiritualists perhaps do not appreciate their knowledge as much as many outsiders would who do not know, but who in their souls declare they would give all they are worth if they could possess the knowledge or certainty of a future life. Does a certainty of this fact make a man callous or indifferent to the needs of others? It seems so when we consult the large majority of our adherents and advocates. They appear to have forgotten the time when they were pining for just such certainty as they possess. With what delight they would have hailed the receipt of a spiritual paper that gave them a ray of hope from the beyond, and with what eagerness would they not have devoured it. Do they think there are no others existing in their midst not craving a similar want? Put yourselves in their places and send them an Occult Solence Quarterly—an illustrated sixteen-page spiritual paper published by the Light of Truth for missionary purposes—four for a dime. Send for them, and mail them to those you suspect to be heart hungry and groping in darkness. It can not harm them even if you have missed the mark. It will make them think or hand the paper to somebody to read as a curiosity, and curiosity often makes an investigator. Let it be your duty therefore to make others happy if you can. If you do not succeed it will not be your fault. You have tried, and that counts as an act in spirit.

Following are the latest purchasers:

John Dick, Frank Bierman, Mrs. G. W. Parker, Mrs. N. Streeter, Frank Wood, Mrs. Helen M. Rodgers, Mrs. Norina Tournier, Mrs. O. S. Degroot, Hal Stevens, John Badger, Miss Hattie H. Danforth, William Herschel, Gustave Bonitz, Otto Werner, E. S. Dillon, M. B. Shelton.

### WHY NOT?

A contributor in the Boston Investigator says: "If Spiritualists would investigate Materialism before denouncing it they would win the respect of the Materialists." That is to say, if they would give up a truth for a speculation they would be tolerated, as the rest of mankind. But Spiritualists are satisfied with the respect of the spirit world, and feel safer in their estimation than they do in that of the people who only think they know something—notably that matter ends all, or that there are no spirits. Why do not Materialists investigate Spiritualism before denouncing it, as the majority do in the above assertion (or which is equal to denunciation), and thereby win the respect of those who know a little more than they do of matter—of that which lies beyond the earthly?

### TO OUR READERS.

We call the special attention of our readers to the excellent series of articles now running through our columns from the pen of Lillian Whiting. This writer is well known amongst the secular reading public, and her bold, scholarly method of presenting vital truths concerning Spiritualism is in every way commendable. Miss Whiting is a regular correspondent of The Light of Truth, and her writings ought to go into every family of liberal thought in the country. We urge our readers to remail to their friends everywhere, beginning with the first installment of Miss Whiting's articles in Light of Truth. Here is a chance, friends, to help break up the "don't know" philosophy of great minds. Let your copies of Light of Truth be kept in motion among your friends, and thus aid the assertiveness of this grand gospel in the world.



## CAUSE AND EFFECT.

Somebody asks, whether in a vein of sarcasm, satire or grim humor, why the state gives employment to criminals only, and if it is done on account of a fellow feeling for them.

This is a strange question to ask, put in the above form. Every reader can intuitively feel that it is done for a purpose other than obtaining the reply involving protection of its citizens. Of course, this is the natural answer. But when we consider that many, without doubt, commit light crimes, as a bluff at burglary, to be cared for by the state, rather than take the chances at starvation for want of legitimate employment it becomes a grave question.

Think of it, men are compelled to commit crimes to partake of the state's bounty or to share with the office holders the money ground out of tax payers!

This certainly can not indicate a healthy underlying cause—unless they are isolated cases. But take the many suicides for like reasons into consideration and we may argue that the cases are not exceptional.

Fear of the future is the bane of the soul, and until that is removed we will have such results. Suicides are exceptions among those who have a knowledge of immortality, but all know of future misery when out of work. Spiritualism diminishes suicide, but it can not always procure work for a man where there are a hundred applicants for one place. All it can do is to prepare for better conditions by suggestion for relief, which if carried out will prove effective.

Truth, though invulnerable, is slow in building. Like growth, it is absolute, but it takes time to become the ruling factor in human affairs. If more attention were paid to it by the outside world its aims would be sooner achieved. The cause for better conditions is implanted, but the effects of a past corruption is upon us with full vigor and force, and we have as much to do now to combat that as to present suggestions or ideas for a change that will afford relief. It is like removing stubbles before we can begin the real work of planting. After that success is assured, for the watching of the growth is a part of the upward trend and brightens all with hope of future reward and allays that spectre—fear of the future.

But how get rid of the bad effects? By rooting out the corruption in state and municipal affairs. While the state or the nation can not legislate against hard times, it constitutes the pivot upon which the people revolve; and as the one so with the other. A healthy cause produces a like effect.

## DR. G. VON LANGSDORFF.

Dr. George von Langsdorff was born in July, 1822, in Rio de Janeiro, Brazil. His parents were Germans, and his father was Dr. M., naturalist, and Russian ambassador in Rio de Janeiro. Dr. von Langsdorff came in 1830 with his parents to Europe; was educated in Freiburg and Heidelberg in Baden, and took great interest for suppressed freedom. In the remarkable year 1848 he was one of the commanders of the republican militia; 1849 he emigrated to the United States. In Cleveland, O., he became acquainted with Spiritualism, and was convinced by Mrs. Hannah Brown, clairvoyant. He returned in 1861 to Baden and advocated Spiritualism in Germany; especially since his wife and his son have become mediums. He is one of the editors of the "Spiritualistische Blätter," publisher of many books, and translator of A. J. Davis' "Temple" and "Pentateuch." He is now 75 years old and yet editing books for distributing Spiritualism in Germany.

## FROM GLOOM AND DESPAIR TO LIGHT AND CHEER.

Rev. Jas. Roberts, D. D., pastor of the First Presbyterian church, Lambertville, N. J., in a recent sermon said: "As the snows that crown the summit of the Alps are perpetual, so we live in the midst of perpetual mystery. The very being of God is to us awfully mysterious. We find similar mystery when we consider the Spiritual spheres. The babe dies at its mother's breast. The son or daughter, budding into a most hopeful, resplendent manhood or womanhood is cut down in the very pride of life. The useful, the honored and beloved die, while the seemingly useless, helpless and hopeless live on. In all these bitter, rasping and mysterious experiences God is throwing himself across the path of our life, the Savior is saying to us as truly as he said to Peter, 'What I do thou knowest not now.' God does not intend that we shall now understand the meaning of all His dealings with us. God means that we shall walk by faith and not by sight."

How much more comforting is the Spiritual doctrine, which says: "As the snows that crown the Alps are touched by the sunlight, so the seeker after spiritual truth is touched by the spirit, in which there is no mystery to him who fears not to investigate. There is no mystery in the Spiritual sphere. The babe does not die, for 'There is no death; what seems so is transition.' None die, but all return to those who obey the heart's impulse—love—to meet them in the seance room. God does not throw himself across our path, but says, 'As you understand yourself you will understand me, for on this will depend your knowledge of spiritual things. Faith is naught. It does not lead to the light, but come and see—knock, and it shall be opened unto you!'"

## ECONOMIZING IN HAPPINESS.

Vain-glory has been the cause of more disintegration in society affairs than any other weakness in the human make-up. The morbid craving for credit by this class hypnotizes correspondents and reporters to praise them—mostly beyond merit—which irritates those entitled to a like credit though not demanding it unless others are claiming it exclusively. This opens the schism and a rupture is inevitable. If the vain-glorious could be kept out of societies more harmony would exist. Of course it is a sacrifice to forego the pleasure of receiving credit due, but without some sacrifice there is no progress. Those who preach that as we sow we shall reap seem to forget that some of the reaping should be reserved for the future life. To gather all that is due here and enjoy it will leave none for a time when it will be perhaps more needed than in the present. Every sacrifice of this sort is a soul act which generates force or strength at the law center of our being, while the enjoyment of it in the present is but short-lived and only inherits the envy of covetous people, followed by loss of prestige in consequence. Let the worldly credit go by, and live in the soul satisfaction to know that it is due, and to be enjoyed at some future time when conditions are more favorable for that effect.

As it is healthful to the body to give it freedom of action so it is healthful to the mind. Restricted imagination or inspiration is like laying a penalty on truth—a curbing of nature's voice speaking in comforting tones to those not intuitively gifted. Let the inspired tongue give utterance to the voice of angels; let the inspired pen trace out the path of progress for humanity and lead the way in all matters spiritual.

## WOMEN.

New York boasts a woman optician, Mrs. Beckwith, who carries on a large business in Maiden Lane.

Miss Braddon joins to her talent as novelist a genius for housekeeping. She always trains her own servants, and can teach something to even the most accomplished pupil of a school of cookery. She is also an excellent needlewoman, and when her children were young she delighted in nothing so much as in making and mending their clothes. Miss Braddon shares with Mrs. Humphrey Ward the distinction among leading lady novelists of never having been interviewed.

The aged mother of Joaquin Miller the poet of the Sierras, who has lived with him on the heights back of Oakland, Cal., for many years, is slowly recovering from a stroke of paralysis, and it is thought she will survive. Mrs. Miller, though 82 years old, is strong and active. She lives in a pretty little cabin only a few rods from a singular cabin, in which Joaquin dwells. She is an object of tender regard by her son, who never permits tourists or curiosity seekers to annoy her.

Miss Julia Neilson can claim to be not only the most classically beautiful, but also the tallest woman on the British stage. Alma Tamed considers hers the ideal Greek figure, and he is very fond of designing her costumes. On more than one occasion he has even suggested various ways in which her hair might be done. Miss Neilson, whenever it is possible, always wears her own hair on the stage. She has often had the advantage of being coached by her sister-in-law, Miss Ellen Terry.

"Dr. Ottonienghi reports," says the Medical Record, "the tests made with Edelmann's faradimeter of the sensitiveness to pain and the endurance of pain in 682 women. He finds that women are less sensitive to pain than men and that this sensitiveness is less in early life, increases to the 24th year and decreases after that. The higher classes are most sensitive and the degenerate least. He found the latter class very obtuse to the sensation of pain. Endurance of pain varies between much broader limits in women than in men, reaching a maximum far beyond the masculine limit, possibly due to the 'greater suggestibility' of the female sex. General sensibility reaches the highest point in the 19th year. He considers woman's comparative insensibility to pain as a sign of her inferiority to man, as the uncivilized and degenerates are least sensitive. He attempts to prove a connection between this characteristic and her longevity."

Alaskan squaws are not sensitive on the subject of their age; on the contrary they take some trouble to make it known to the world. They wear a piece of wood or bone in the lower lip, the size of the ornament indicating the age of the owner. When a girl marries her lower lip is pierced and a peg of wood or a piece of bone the size of a pea inserted. As she grows older this is increased in size until it is almost as wide as her chin and one-fourth of an inch high. The result is naturally most unsightly. There is an interesting family at Fort Wrangel which illustrates perfectly this peculiar custom. It includes four generations. A young girl may be seen sitting at one side of the one-roomed square frame house, while her mother, grandmother and great-grandmother are squatted on the earthen floor near the door, offering mats and baskets to the ship's passengers who come on shore. There is no disfiguring object on the girl's chin, but there is a big one on the lip of the great-grandmother.

## CHOICE LITERATURE.

**SPIRITUAL SCRAPS**—Testimonies to Spiritualism by Wallace, Crookes, Lodge, James, Underwood and others. Price 25 cents.

**STUDIES IN THEOSOPHY**—W. J. Colville. Price \$1.50.

**OUTSIDE THE GATES**—Spiritual stories by Mary Theresa Shelhamer. Cloth and gold binding. 500 pages. \$1.15, with postage.

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**THE CONTRAST**—Evangelicalism and Spiritualism compared. By Moses Hull. 50 cents.

**CHRIST, THE SOCIALIST**—By the author of "Philip Meyer's Scheme." Arena print. 50 cents. 357 pages.

**WHAT IS SPIRITUALISM?**—By Dr. John M. Peebles. 15 cents. This is a missionary pamphlet.

**BEYOND**—H. S. Hubbard — Arena print. 25 cents.

**HELEN HARLOW'S VOW**—By Lois Walsbrook. 25 cents.

**CONVENT OF THE SACRED HEART**—Hudson Tuttle. 50c.

**CHRISTIAN THEOSOPHY**—Dr. J. H. Dewey. A handbook of New Testament occultism. Price, \$2.

**WAYSIDE JOYTINGS**—Essays, Sketches, Poems, by Mattie E. Hull. Price \$1.00.

**A SPIRITUAL TOUR OF THE WORLD**—In search of the line of Life's Evolution. Arena print. 50 cents.

**THE REASON WHY**—Or Spiritual experiences, by Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.

**NEW LIFE OF THOMAS PAINE**—A 34-page tract. Price 10 cents.





## CURIOUS.

## A PSYCHOLOGICAL EXPERIENCE IN HADES.

Below will be found specimens of psychism given through or by Miss Mary Reilly of Sioux City, Ia., a young woman scarcely out of her teens. Her family is well known in that city. None of them are Spiritualists and the discovery of her medial powers was apparently accidental. She was sitting at a table some months ago with a pencil in her hand and her arm resting on a newspaper. Involuntarily her hand began to move and the pencil pointed out letters. The girl, in astonishment, noticed that the letters pointed out spelled words and sentences which proved to be messages from the other world of an astounding nature. Miss Reilly has been experimenting with a typewriting machine. Some times the keys are struck hard enough to make copy from the machine, but ordinarily the letters are pointed out and called off by the medium while a friend records them.

The unknown whose messages she records has assumed various names. Those most commonly used are Elygha, Heine, Max and sometimes "the devil." Its address is invariably given as Hades, and among its first communications was a description of the sights, sounds and sensations characteristic of its abode. Asked to describe the torments of hell it replied

"A nameless, voiceless, never-ceasing regret. An agony without a name for someone or something forgotten. Dreadfulness unspeakable. A restless longing for I know not what."

"Have you any physical sensations?"

"Sometimes I seem to have. They are all of pain. Pain caused by extreme terror and hardly separated from mental anguish."

"You speak of terror. Of what?"

"The awful shapes and frightful sounds that glide and ring through hell. Moans and cries that have no fitting name to express the terror they inspire."

"Do you try to avoid them?"

"Yes. I avoid one by flying to another. There is no escape. Sometimes there is a stillness that you of the world have never known. Everything is nothing, and yet you exist in a wonder and horror. It is as if you were a new-born child with the mind of a man. You can not prove existence by sight, sound, taste, feeling or reason. Yet you know you are something, somewhere, with an overpowering desire to use all your faculties and no power to do so. Oh, the awfulness of being nothing and yet remembering you were something."

"What foundation is there for the doctrine of hell fire?"

"It is all a crude mind, can conceive as terrible. I would like to burn. It would be something real. Your reason is only a power given you to accustom you to your surroundings. Life without reason is hell."

"But you have reason."

"But not the power to make my surroundings seem familiar. I can never quite decide if a thing has power to harm me."

"What things?"

"Shrieking winds. Darkness. Hideous ghastly shapes. They never have harmed me, but still I fear them. In life I should have ceased noticing them

long ago when I found them harmless."

"Any way of avoiding them?"

"I don't know. I know nothing except that I am here. I do not even know that. I can only say I think I am here, or maybe that I think that I am her. I am a living spark of anguish that was once someone somewhere I think."

Afterward the spirit said this Hades effort was merely "a rhetorical exercise."

One day it summarized its estimates of a number of leading authors as follows: Heine, arsenical gaiety; Whittier, austere mildness; Longfellow, discreet floweriness, dreamy but never mystic; Bryant, smelling a frozen rose with a frozen nose; N. P. Willis, brisk mysticism; Browning, opaque omniscience; Shelley, delicately rhapsodical; Keats, pearl-like felicity; Carlyle, oracular madness; Poe, musical madness; Byron, petulant greatness; Disraeli, burning coldness; Tennyson, vague, shadowy forms, adorned with priceless flowers, jewels and lace; Schiller, immaculate wearisomeness; Goethe, cold-blooded idolatry; Bulwer, gifted oddity; Zangwill, sardonic playfulness; Milton, flames pictured in frost

Once the mysterious visitor dropped into verse. If he plagiarized none of those who read his production detected him. The lines were as follows

I kiss the roses for your lips,  
I kiss the violets for your eyes;  
Where'er the bee its honey sips  
I catch the fragrance of your sighs.

Where'er the morn shines on in gold  
I see the gleaming of your hair;  
Where'er the buds their pink unfold  
I see your flower face blossom there.

And when the birds laugh into song  
Your voice comes carolling to me  
Of twilight shadows, stretching long  
O'er glassy waves of emerald sea.

In every waving lily's grace  
I see your fairy figure awaying;  
As perfume from yon flowery space,  
My thoughts to you go straying.

## THE MEDIAL SCHOOL.

It is gratifying to some of us to learn that effort is being made to elevate the character of mediumship. No more praiseworthy object could engage the attention of Spiritualists.

The very foundation of our philosophy is knowledge; the aim of all is the acquisition of more knowledge. This is the motive which actuates all who investigate spiritual phenomena.

Whatever facilitates this can not but prove of value to those who desire greater information than they possess.

Among the steps taken by Spiritualists to promote the general welfare that of educating mediums deserves highest praise. We would not under-rate the work done by the unlettered. To their ministrations many of us owe our first knowledge of the unseen world; yet it behooves us as a body to further our interests in every possible manner.

Can we better do this than in the way mentioned?

To those engaged in this educational process we would say. Wisely ye have begun; falter not; eternity alone shall proclaim the results.

CARL SEYMOUR.

"Psychic World," an illustrated spiritual novel by Arthur F. Milton, now ready. Price 25 cents.

## LIFE'S VARIED EXPRESSION.

The different phases of human life make up a study of almost infinite possibilities. The divine forces of nature are everlastingly recording our lives in manifold pictures on all surfaces of substances of all localities where we live and move in our pilgrimage from the cradle to the grave. These psychometric photographs, kindly and truthfully taken by Mother Nature of all her children, are hidden away on every conceivable surface of nature's visible forms and only revealed when our own needs or the needs of our fellows demand their exposition.

Suppose an artist to take a photograph of a babe on the day of its birth and then one every day until he becomes 60 years of age. You would have 21,915 pictures, no two alike; for the law of change never rests idle with us for 24 hours. Now the truth is that Mother Nature has taken a series of pictures of that same individual—not only once a day, but many times, for all that period—on the thousands and tens of thousands of objects surrounding his life. To that person all these pictures, representing him in every act of his 60 years of life, form his psychometric history, and may be read by an adept in psychometry. So much for mere photographic expression. Now there is a mental and psychic expression of this man as much superior to his pictured story as mind is superior to coarse matter. His genius has become capable of forming mental pictures; these are representative of his interior life—are in fact transfigurations of his real life. His picture gallery will widen out into as many phases of manifestation as his invention can supply. This will be rich and varied if he be a Dickens or a Stevenson. But a true psychometrist, knowing his books, will also know him; for every vigorous character he has created is only a transfiguration of his own personality into a phase of possibility of manifestation on the plane which his genius has illustrated.

Any first class actor who has become spiritually en rapport with the author whom he portrays will give us an interpretation of the very core of that author's life, in rendering the strong characters his genius created.

I believe that every mind capable of projecting distinct thought images of persons is also capable of projecting his own image—though often unconsciously—into space, where it may be seen and recognized by sensitives. This image, astral or spirit picture is often mistaken for a decarnate spirit. The aberrations of feverish and impatient spirits still bound to the human body often confuse the investigator of Spiritualism and form the basis of many theories which are not easy of elucidation unless we learn to make the distinction between the manifestation of spirits still in mortal embryo and of those born into spirit life.

Careful investigation has shown me that almost every case of genuine decarnate spirit communication may be dimly counterfeited by spirits in the flesh. But it only requires the same cool, logical judgment to detect fraud in this as in any other subject. And no genuine thing in this world is exempt from the possibility of a counterfeited. It is true that there are phases of apparently spontaneous manifestation of the spirit still in mortal embryo that are hard to distinguish from obsessions. And I think, too, that there are many, very many cases of obsession pure and simple that are an absolute blessing. Of course no one would be willing to admit being obsessed; thus accepting all the obloquy that word implies in its general acceptation, but I am convinced that wise and generous spirits often find it necessary to be somewhat arbitrary with those they love and would guide to a better life than they are living here. For my

own part I think I should ever feel grateful to them for such action to arrest my headstrong heedlessness when I come to realize their kindly interference for my good.

These guardian spirits are our attractions, of course, and are often as close to us in action as to lead some to suppose them different personalities growing out of the one being like suckers on a cornstalk. I have entertained that view—but am compelled to change it on closer study and recognize but one ego, though it be, and is, often manifested in many different phases.

J. MARION GALE.

## THAT ANTI-SPIRITUALIST CONVENTION.

The National Convention of Anti-Spiritualists which was to have met on the first of September, I understand, has been put off until Sept. 7. If that is so I can be there—

"A chell amang 'em takin' notes," and upon certain conditions I will be there.

It will cost besides my time, fifty dollars to pay the expenses of the trip from Etna, Me., to Inderson, Ind., and back to my home in Stoneham, Mass., beside the loss of a twenty-five dollar engagement. Now if the Spiritualists want me to go and take notes of all that is said and done, and to reply through some of our papers or otherwise, I will go and do justice to the whole thing providing they will meet the bills, that is pay the seventy-five dollars that it will cost, in time and money—not otherwise.

Letters will reach me at Etna, Me., until Sept. 4, or at any time, at my residence, Stoneham, Mass. If money comes in to pay my expenses I will go; if more than enough comes in than to meet the expenses I will return the surplus to those who send it, or if it is preferred, will use it in publishing an antidote to the work of the Anti-Spiritualists. If some money comes in, but not enough to pay the bills, I will return it to those who send it to me if they will each send a stamp to pay return postage, or I will send them the entire worth of their money in such books as they may order.

Here, Spiritualists, this means you; have you interest enough in the cause to make this timely move to meet our adversaries? Remember, those deserve defeat who will do nothing to avert it. Have you confidence enough in me to trust this work with me? If so, do your duty now. If not, let us go on at this same old treadmill rate until our enemies swallow us up. I do not believe that this organized effort of these Christian-Infidel-Herods, to take the life of the Young Child "Spiritualism" should go unchallenged. These Anti-Spiritualistic swine should not be allowed with grunts of awinish satisfaction, to trample the precious jewel, Spiritualism, under their feet, without some effort being made to fence against them. What do you say, shall we do something?

Ever in the Work,

MOSES HULL.

## THEOS ALSO CLAIM CROOKES.

"Do you believe in the phenomena of the modern Spiritualists?" asked an inquirer of Anna Besant. "Yes. I do not think there can be any question on that score. Professor Crookes has demonstrated that beyond question with his tests. You know he was exceedingly painstaking in his work and had all possible avenues of deception closed up. Professor Crookes is one of us, and in working out his vacuum tubes obtained his idea from Theosophy, which he has put to practical use."

INVISIBLE GU.

John was tall, fairly good looking, eyes that had a sparkle in them. In a worldly only a clerk in he was wealth four nice daug. What a big I loved the arro none guessed. All went in for these you passed over then the shad household. I never fretted had enjoyed however limi Oh, to be joye Whatever happ Chance to disc Only to see th When the ceased for something v ness of all sorrow if w of heaven. These v folks, and higher clir worldly, warmed th The mot no. And the great was alway an indefin brightened ever-watel the whisp vigilance, modified.

They a fro; bear of an eve These the camp mingling cumstanc the head falleth t world kn When apprecia truth; at it brings Ah we and they night ye it as we the tryi of life. but beg thing k love; a an unp The boys an ance; a exist, r and kit So w subject and old a good (selfish turn), mental knew. The while care. One disord his on desper withou get, ru the ga ster to All stren heart of Mi woolr his r turne tones



## INVISIBLE GUIDES; OR, JOHN'S WOOLING.

John was tall and gaunt. He was fairly good looking, with honest brown eyes that had at times a very kindly sparkle in them.

In a worldly sense he was not rich, only a clerk in a big shoe store, but he was wealthy in the possession of four nice daughters and five sons.

What a big heart he had and how he loved the arrows that filled his quiver none guessed.

All went merry as a marriage bell for these young ones until the mother passed over to a higher sphere, and then the shadows fell over that bright household. A family it was that had never fretted away their blessings, but had enjoyed all the good God sent, however limited their means.

Oh, to be joyous and gay,  
Whatever happens or whatever may  
Chance to discourage or blight;  
Only to see the daylight, never the night.

When the darkness came the smiles ceased for a while. A feeling that something was gone marred the brightness of all pleasure. We must feel sorrow if we would experience the joy of heaven or spiritual rest.

These were simple, pious, natural folks, and soon the sweet breath of higher climes beyond the ken of the worldly, artificial and conventional warmed them back to brighter life.

The mother was not forgotten; oh, no. And if they did not understand the great truth of spirit return, there was always the sense of a presence, an indefinable, loving something that brightened their hopes and hearts. The ever-watchful eye of the spirit mother, the whispers to their souls of a sweet vigilance, unconsciously felt by all, modified grief and assuaged sorrow.

They saw no form fitting to and fro; heard no sounds, yet the memory of an ever present love blessed them.

These invisible ones do not desert the camp, oh, no; but linger around mingling in every joy, sorrow and circumstance of our lives. Every hair of the head is numbered, and no sparrow falleth to the ground but the spirit world knows and takes cognizance of it.

When will men awake to the full appreciation of this elevating, inspiring truth; awake to the solace, the strength it brings?

Ah well, she was John's first love, and they plighted their troth one starry night years ago. He and she had kept it as well as poor mortals can, among the trying conditions and circumstances of life. He grieved deeply and well, but began to arouse to a sense of something lacking in the household besides love; a deep need, a practical necessity, an unpoetical, commonplace want.

The stern fact faced him that young boys and girls needed feminine guidance; a strong, tangible presence must exist, reign over, and in parlor, pantry and kitchen.

So with many sighs he broached the subject to Sallie, the most self-relying and oldest among the girls. She having a good "string to her bow" acquiesced (selfishness thus leads us at every turn), and began forthwith to overhaul mentally every spinster and widow she knew.

The boys, like boys, were indifferent, while the others were too young to care.

One day John found more than usual disorder and confusion reigning around his once peaceful domicile. Goaded to desperation, he rashly, impetuously, without a thought of his guardian angel, rushed upon his fate. He selected the gauntest, most straight-laced spinster to invite to his assistance.

All men are vain, although they strenuously deny it, and John had heartlessly resisted the soft blue eyes of Miss Mattie Day, that he feared were wooing him destructively and surely to his ruin. She was too young. He had turned a deaf ear, also to the dulcet tones of the comely widow Breeze, be-

cause he thought her too gentle. Rigid Presbyterian that he was, nothing sentimental or soft would suit; no, his heart was in Mary's grave; he must have a square and rule arrangement for the sake of those youngsters of his.

So Miss Betty Bracewell received the rather astounding announcement that being a straightforward individual, just as he took her to be, not given to romance or sentiment, would she swoop down from her dignified and lonely height and come to his aid?

"Well," said Miss Betty, her nose well up in the air, "what does John Dawson mean? Me understate them children. Give up my comforts?" and she gave a satisfied glance around her snug home, "to enter that disorderly bee hive. That man's troubles has caused aberration of the mind. I'll express mine."

So that afternoon John received this curt reply: "Come over." He was medium enough to sense an uncanny something pervading the writing, and a chill ran down his spinal column as he entered her home. Hat in hand and with downcast eyes, he presented the appearance of a delinquent schoolboy awaiting sentence.

If it had been Minerva armed cap a pie instead of the hard, irate Betty, he could not have suffered more.

"Ahem," she began, fixing her cold, gray eye upon him and waving him down to a seat. "Ahem," holding aloft the offending epistle, "did you send me this?"

"Yes," he murmured, scarcely above a whisper, the cold chills racing like mad down his back.

"Well," grimly, "did it never occur to your obtuse, inconsiderate masculine mind that I was the very last woman to suit you?"

An inarticulate sound then issued from his pale lips, while she coldly scanned him, a sardonic grin on her hard visage.

"Eh? I'm not going to be brigadier general over your army, John Dawson. You never would have asked me, either, if you had your senses in full play. The woman you need is Annie Breeze, and your heart tells you so this minute. I ain't fit for the position even if I wanted it. I've lived too long



MRS. G. COOPER.

alone and I'm not lonely either, no one is who does the duty God sends provided they appreciate the duty. Annie Breeze has the experience you need, besides she is patient and tender; I am not. Children need those qualities to train them, a fact few seem to understand. Good bye, John; go to the right one and next time let your better judgment guide you. We must each run in our own rut in life if we would be useful."

John felt suddenly as if Mount Etna had been removed from him, and a hilarious sense of relief pervaded his whole being and a something indefinable guided his footsteps right over to the widow's cottage.

She was calmly seated at her sewing work as he entered, and a sweet sense of comfort and rest seemed to come over John. Need I say it was happily arranged and how amazed he was at the congeniality and good will of it all.

No one's heart lies in anybody's grave and true spirituality, which is pre-eminent by practice teaches us that. If we have high and holy aims the whole way is marked out and if we noted the signs and the plain, sure guidance in our lives we would never err, for does He not give "His angels charge over thee to help thee in all thy ways."

MARTHA S. SEABROOK.

## A REMARKABLE EXPERIENCE.

Mrs. G. Cooper, business and test medium, located at Lake Brady, has had a strange and remarkable experience in her mediumship. Mr. and Mrs. Cooper resided in England previous to 1860. They lived in a house that once belonged to King Henry VIII. In this spacious house doors would open, raps would be heard; Mrs. Cooper's aged grandmother, being an invalid, would be carried up several flights of stairs by an invisible motor. The house would be lighted up at midnight, and the family would be so alarmed that they would flee for safety. Spiritualism was unknown to them. No one would reside in the house with them; these good people decided to come to America and thus rid themselves of

this obnoxious experience, but it followed them for a time. Finally for a period of ten years they enjoyed "peace." After a time Mrs. Cooper learned of Spiritism and sat for development. Mrs. Cooper, I can speak from experience, has a rare power of telling future events, and giving business instruction. She has lately developed the art of healing by paper etherized by spirit power.

It is not to be wondered at that spirits insisted upon being heard when they saw what power they could wield through this medium. C.

## HOW TO FIND OUT.

Fill a glass or common bottle with urine and let it stand 24 hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is positive evidence of kidney trouble. Too frequent desire to urinate or pain in the back is also convincing proof that the kidneys and bladder are out of order.

## WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists, price 50 cents and \$1. You may have a sample bottle and pamphlet both sent free by mail. Mention Light of Truth and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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This book is a thesis in which the beautiful hope of Spiritualism is compared with the despair of the grave.

"Death is the epilogue of time—the prologue of eternity." Extract from the close.

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MRS. E. CUTLER.

Mrs. Cutler of Philadelphia, Pa., was born in Providence, R. I., and a medium from her seventh year. She was ordained by the First Association of Spiritualists of Philadelphia, Pa., and occupied the platform as a trance speaker and medium for 12 years, reading from flowers brought by the audience the names and faces seen in them. She has organized societies and always helped in building up when in weak conditions. Her home is 1025 Spring Garden street, Philadelphia, Pa.

## The World of Psychics and Liberal Thought.

The old congressional library at Washington has been closed and the removal of books to the new building has been begun. It is expected that the work of removal will take three months.

The sextuplex telegraphic system is the latest. A circuit of three hundred miles from Boston to New Haven, Conn., and return was successfully operated a short time ago. Three different messages were sent over the wire simultaneously, and were accurately received on the receiving side.

What is said to be the fastest train in the world is now scheduled on the Atlantic City railroad between Camden and Atlantic City, N. J. The train leaves Camden at 3:48 p. m., and is timed to reach Atlantic City, 55½ miles distant, at 4:40 p. m.

The Chicago postoffice is reputed to be haunted. Three months ago a janitor, John Egan, was killed on the freight elevator, and lately unusual sounds are heard and lights are seen about the elevator. Electric lights duly turned off are mysteriously turned on. At times the power will be applied to the lift, though there will be no one near the controlling rope, and the heavy platform will be raised or lowered just the same as if governed by human hands. Electricity is the motive power of the elevator, and it can be started in no way except by the rope. Several of the men who use it have had narrow escapes from being crushed by the freaks of the electric fluid. All this is attributed to Egan's spirit. Prior to his death he was continually complaining of the carelessness of those who used it, and some of the employees say that he told them he would haunt them if he was killed by the elevator.

When a "Reverend," who has been proved a fraud through an endeavor to swindle the public on mining stock, and later incarcerated in a lunatic asylum, undertakes to combat Spiritualism, the chances are that the latter will win.

A new Spiritualist society has been organized under the regulations of the Ohio State Spiritualist association at Dayton, O. The new society has secured a charter and begins its work in October with a series of lectures, test manifestations, etc. The officers are W. V. Nicum, president; Dr. Toman, vice president; Judge Thompson, treasurer; Franklin Thompson, secretary.

Joseph Carey of Rockford, Ill., had three dreams in which the location of a rich gold mine near Denver, Colo., was pictured out to him. He went to Colorado, where he claims to have discovered it, and has returned to Rockford with samples of the quartz and is enlisting capital to work it.

Elder W. R. Covert, whose corpus callosum is dense with doubt about the integrity of mediums, is going to oppose President McKinley's pretense of being aided by spirits in matters of legislation. Covert's idea regarding Spiritualism and mediumship is not altogether new, except in application. Mrs. Partington had the same idea when she essayed to mop up the Atlantic ocean.

A ball of fire is said to nightly mark the grave of David Everhart, who was murdered in 1810 and buried in a lonely spot near Broadhead, Ky.

Miss Charlotte Smith has prepared a memorial address to congress in favor of legislation making marriage compulsory. While this might prove beneficial in various ways it might not in others unless the law limits marriages to the temperate and moral of the human kind. In fact a law prohibiting the marrying of the intemperate and dishonest would prove a boon to future generations.

It is easier to gain the church as friends than materialism, for in the former we have but to overcome the superstition that spirit communion is diabolical, while in the latter we have to overcome skepticism, which is a bar to spirit communion and the test is not forthcoming necessary to make the believer.

Rev. J. F. Bryan, pastor of Bethlehem M. P. church, Baltimore, took up a defense for Protestantism against Catholicism on a recent Sunday, his sermon being an answer to a reverend father on a previous Sunday. The following extract somewhat shows the drift of the argument:

"Take care, my most right reverend gentleman, or you in your mad career against Protestantism may erroneously interpret some passages of the Scriptures. I agree with you, father, when you say 'that Christ was no adventurer, or His spouse, the Church, an experiment.' But I do say that neither Christ nor his apostles ever organized the un-Christian, tyrannical, hierarchical oligarchy that composes your malicious form of government. And, more than that, I can prove that your extensive ritualistic and idolatrous worship is the vilest form of unsophisticated heathenism.

"Father O'Keefe, in his bigoted denunciation of Protestantism, most irreverently speaks of the New Testament. He says: 'The Saviour never intended the New Testament to be the sole teacher of Christianity, but merely an auxiliary teacher. The church,' he says, 'is the divinely authorized interpreter of the sacred text.'

"Why, may I ask, is not the New Testament just as much a divine teacher in my hands as it is in yours? Christ said: 'I will send you another comforter, the Holy Spirit, that will teach you all things and bring all things to your remembrance.' He did not speak that word alone to priests,

If I have the Holy Spirit to teach me, I am abundantly privileged to read and interpret the blessed Bible for myself, and the preposterous idea that the Roman church, being the divine authorized teacher and the New Testament simply an auxiliary, is one of the most astounding assertions I have ever heard proclaimed before an intelligent audience. The Bible is all right when it is allowed to teach the abominable superstitions of popish Catholicism, but it is only a myth in the hands of others."

### STARS AND FLOWERS.

By O. W. Holmes.

When Eve had led her lord away  
And Cain had killed his brother,  
The stars and flowers, the poets say,  
Agreed with one another;

To cheat the cunning tempter's art,  
And teach the race its duty,  
By keeping on its wicked heart  
Their eyes of light and beauty.

A million sleepless lids they say,  
Will be at least a warning;  
And so the flowers would watch by day,  
The stars from eve to morning.

On hill and prairie, field and lawn,  
Their dewy eyes upturning,  
The flowers still watch from reddening dawn  
Till western skies are burning.

Alas! each hour of daylight tells  
A tale of shame so crushing,  
That some turn white as sea-bleached shells,  
And some are always blushing.

But when the patient stars look down  
On all their light discoveries,  
The traitor's smile, the murderer's frown,  
The lips of dying lovers;

They try to shut their saddening eyes,  
And in the vain endeavor  
We see them twinkling in the skies,  
And so they wink forever.

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## SUNDAY SERMONS.

## THE PULPIT'S BEST THOUGHTS.

Rev. D. L. Thomas, pastor of St. Paul's Methodist Episcopal church, Helena, Mont., preached Sunday morning on Paul, an Ideal Epworth Leaguer. He drew lessons from Paul's life, and showed how Epworth leaguers in particular might be strengthened by the apostle's example. His text was: "Lord, what wilt thou have me to do?"—Acts, 9:6.

Rev. W. C. Webb of Philadelphia delivered an address to young men. He considered the pliable age of youth the time of building for the future, and cited examples of great achievements begun in the budding of manhood. "The world," he said, "in all its departments is mainly what young men have made it. Manhood and age have often taught, but it is youth that makes the disciple and spreads the doctrine."

"Patriots are those who not only believe in their country as a desirable place of residence, but who love it and strive for its prosperity," said the Rev. Milford W. Foshay at the West Cleveland (O.) Baptist church Sunday morning.

"So it must be with members of the kingdom of God. Otherwise there is a lack of fitness in their position; for head and heart must combine for advancement. Jesus never told any one that membership meant ease, but that the cost must be counted. \* \* \* Affairs were never in a more chaotic state than at the ascension; yet in God's time, the sun burst through the clouds and the pentecostal blessing came. Let us not look backward, but forward, and the blessing will come again."

Among other things on "Charity," Rev. William McKee of Minneapolis said:

"I do not refer to specific acts of benevolence, as the giving of flour to the poor—though that may be a help. But to that spirit which leads us to be generous in our judgment of others. We should believe a man honest until we have evidence to the contrary. It is better to presume that motives are good and that the fault is in weakness or ignorance rather than in malice. We must appeal to the nobler side of people, must expect much from them of a worthy sort, in order to be of service to them. It is simple justice as well as expediency to deal with people in this way. If a man is suspected he is apt to be mean. If he is trusted he is apt to prove worthy of it. There is more good in human nature than we sometimes fear."

The Rev. William B. Leach of Chicago "Found Wanting" for his topic, among other things saying: "There are Belshazzars many in America. The type of manhood, if judged by the public life, is at a low ebb. You can write the 'Mene, Mene, Tekel, Upharsin' over the heads of many of our public officials. The curse of the times is the inefficiency of men for what they do."

"I often think that God weighs men in the same scale that we call public opinion. If He weighed the politician who eats dirt for corporations and sells his soul for the gratification of the body, he would find them wanting in all the essentials that make a true manhood."

"The public's opinion of some men proves them incompetent. The light-weights rule in our legislatures, in our council, churches, and in all bodies. The ridiculously low price which men ask for that that is not their own to give—namely, their votes and influence—would show that in God's balance they would tilt it to their everlasting shame. The world

wants more of the Christ in our politics and in all our deliberations, so that at last we will not be wanting in the Christ likeness."

The Rev. Sabin Halsey preached Sunday evening at Calvary church, Milwaukee, on "Covetousness." "The talent of acquisition," he said, "I believe to be often divinely given. God has made men to differ in many respects. It does not follow that he who has been successful in accumulating property and who uses it properly is a moral reprobate. The text is not a law against one's seeking to better one's material welfare. It is a positive affirmation supported by the teachings and corroborated by human experience, if history can be relied upon, that however valuable worldly or material possessions may be in the estimation of men, they are not the supreme thing or the source of life. Other things are vastly more important, and if the soul does not have a clear title to these other things it is poor in the extreme. The tendency is to center thought and affections on things material. Men and women bring the business, the cares and anxieties of the week into God's temple. I am glad when I see the resources of honest men becoming more numerous, but am anxious that in the midst of great worldly prosperity they should rise up and show themselves greater and stronger and more thoroughly devoted to that which is good and true."

"Religious Worldliness was the theme chosen for his sermon by the Rev. I. L. Cory of Pilgrim church, Milwaukee, Wis. The speaker declared that the chief distinction between the Hebrew and the Christian religions was this element of worldliness in the former, and the distinguishing feature of the idea of the hereafter in the latter. There is little, said the speaker, pointed out in the Old Testament about the hereafter, while the writings of the apostles abound in reference to the reward or punishment to come hereafter. The Christian looks to the future for reward or punishment, while the Hebrew expected it in this world. "Out of this spirit of unworldliness grew the monastic idea, and men and women seeking to shake off the world as much as possible, withdrew into monasteries and sought to exclude the world and live as near a spiritual life as possible. This idea caused the earlier Christians to seek martyrdom." The Hebrew, on the other hand, held that this is not the devil's world, but God's. The Jews saw only the good in the world, and the work of the Deity in making it was good. This idea, the speaker stated, had been the inspiration of the Hebrew writers when they sang: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein."

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## LESSONS IN LOGIC.

Remember, two things and no more can be compared in a syllogism; the third proposition compares the other two. If there are more they must be left out of the comparison. As, if I say:

Uncle Tom is black.

Uncle Tom is old.

Uncle Tom has a fatal disease;

He who has a fatal disease must die, Therefore Uncle Tom must die.

The terms black and old are not distributed, and the syllogism is otherwise irregular. It should read,

All who have fatal diseases must die;

Uncle Tom has a fatal disease,

Therefore Uncle Tom must die.

The third rule of the syllogism is that the middle term must be distributed, or taken in the whole extent as much as once in the premises. This rule is as important as any rule of syllogisms. If I make the proposition that some men are black and some men are religious, I leave those who hear me to infer that black men are distinct from religious men, or that there are men who are distinguished from black men by being religious men. If I say,

All religious men are good men;

Some black men are religious men,

Therefore, some black men are good men,

I distribute black men in the minor proposition and have made some black men good men, in the third proposition. Thus I have obeyed all the rules of the syllogism, and made it prove the point intended; that is that some black men are good men.

Informer syllogism terms were purposely placed in the premises which did not appear in the conclusion. Every one who has carefully read thus far can see that that will not do. Equally fatal to syllogistic work is a violation of the fourth rule, which is that no term must be distributed in the conclusion which was not distributed in the premises. Let us try to disregard this rule in a syllogism and see the result.

All inferior races must give place to superior races;

Indians are an inferior race,

Therefore all present races must give place to some superior race.

Here it will be observed that the conclusion makes all races give place to new races, because the Indians are an inferior people; thus, more is distributed in the conclusion than there was in the premises. The conclusion should embrace nothing but the Indians and the fact that they must give place to more progressive and, therefore, more deserving people.

Rule five warns us against inferring anything from two negative premises. A violation of that rule leads directly from logic. Let us try it.

No intoxicating drinks are healthful;

No temperance people indulge in intoxicating drinks,

Therefore all temperance people are healthful.

The fact is the conclusion is not true; some temperance people are not healthy people. There are other causes of ill health besides intoxicating drinks; some of these causes work among temperance people, therefore there are people who do not indulge in intoxicating drinks, and yet are not healthy people. The mistake was in drawing an affirmative conclusion out of negative propositions.

The sixth and last rule of the syllogism is equally as important as those

already stated. No negative conclusion can follow from other than a negative premise. In illustration take the following:

No flesh eating animals divide their hoofs;

Horses do not divide their hoofs,

Therefore horses eat flesh.

These sophisms might be illustrated to the extent of a thousand columns, but all I wish to do is to place one of the various kinds of sophisms before the reader, so with one more I will leave the matter.

All books are made to be read.

All newspapers are made to be read.

Therefore all newspapers are books.

If I had a class I would not rest until it discovered the mistake in the above syllogism, but as I have not I must find it myself. The mistake is in distributing the predicate instead of the subject. The books and not the reading should have been distributed in the minor proposition. To make legitimate and logical arguments of this it should be thrown into two syllogisms, as follows:

1. All books are made to be read;

The Bible is a book,

Therefore the Bible is made to be read.

2. All news papers are made to be read;

The New York Tribune is a news-

paper,

Therefore the New York Tribune

is made to be read.

In addition to the rules of the syllogism here brought out, there are two minor rules which are also very important. The first is that,

No logical conclusion can be deduced from two particular propositions, whether affirmative or negative. The second is,

If either premise be particular, that is not universal, the conclusion must also be particular.

This can be illustrated by an attempt to get two particular propositions into a syllogism, thus:

Some white men are good men;

Some black men are good men,

Therefore all white men and all black men are good men.

It will be noticed that both propositions are particular, the conclusion is universal and hence is illegitimate and true. A particular affirmative and a particular negative proposition would give no better results, as,

Some men are good men and some men are not good men,

Therefore all men are good and not good men.

With the second minor rule; that is if either proposition, particular, so also must be the conclusion, is as demonstrable as the former. As an illustration take the following:

Educated men know the needs of the people;

There are some educated men in congress,

Therefore there are some men in congress who know the needs of the people.

Here, in the minor proposition, there are "some educated men" in congress, the proposition is particular, therefore the conclusion must be particular, that some men in congress know the needs of the people.

The opponents of Spiritualism are frequently guilty of violating this universal rule. As,

John Jones, the pretended medium,

is a fraud;

If one pretended medium is a fraud

all are,

Therefore all who pretend to be me-

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diuns are frauds.

The Providence Journal, not long since, was guilty of perpetrating this solecism. The article is not before me as I write, but here is its substance: "Falsus in uno falsus in omnibus." The Concannons have been detected in practicing fraud; if one pretended medium practices fraud another will, and if one pretended manifestation is fraudulent, it follows that all others are." Such logic as the above should entitle its perpetrator to a chair of logic in some school of Ignoramuses.

(To be Continued.)

Editor the Light of Truth: I must congratulate and also thank you for securing as a correspondent Miss Lillian Whiting. I consider her one of the sweetest and most spiritual writers in America, and she will certainly be appreciated by the readers of your valuable paper. Fraternally yours,

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

**Question.**—Will you explain why it is, as soon as our mediums grow out of the trance state, they begin to claim it is their own open vision, such as Swedenborg, A. J. Davis, and lately one of our best writers, Hudson Tuttle? Is it egotism?—Jerry Robinson.

**Answer.**—There is no doubt that all writers are mediums in the sense of being aided by inspiration, but once conscious of the fact they are always aware when such is the case, and would hardly dare deny it when it recurs. But it is also a fact that those conscious of spirit aid outgrow their mediumship sooner or later, many, however, not until they have passed to the beyond. But outgrowing mediumship does not mean that they can not be used as mediums after this event. It is simply not necessary unless under extraordinary circumstances or per request. Mediumship is a process of development from an infant spiritual state to an adult state, after which one can progress without the aid of other spirits, and obtain his inspirations direct from nature, or see his visions independently, i. e., use his spiritual gifts without a stimulant from beyond. Those who reach this state are as conscious of this fact as a medium is of spirit presence, and perhaps would have the same difficulty in convincing the former of this as these have of convincing nonmediums of spirit communion. What a man does not know he does not believe as a rule. So some mediums have higher intuitions than others, and know more of spiritual things, but are often laughed at for believing what they feel to be true, though unable to prove it.

To an outsider such claims may appear to be egotistical. A psychometrist, for example, is always aided at first. When perfected he or she needs no assistance. A touch is sufficient to reveal all there is in an article, or a glance to read the character of another person. But this is only natural. Spirit aid means control, and we must become independent of this some time. Those who reach it here are freed spirits at death, for it implies freedom from earthbound conditions at the same time. All mediums should strive for this state. It does not mar their gift, for love can always hold a spirit friend or invite one to continued control, thus forming a partnership which is beneficial to both—the spirit being able thereby to unfold in directions only possible through matter, while the mortal may be held in the body beyond his time, doing good where others cannot. For spirit adulthood means transition by law, but as mediums they can be held in the body—their mediumship making it possible to overcome natural law as it is proved by the spiritual phenomena.

**Questions.**—1. Some persons claim to have had communion with spirits or souls never incarnated in a natural body; do such spirits exist? 2. Will the human soul forever dwell around the earth, or will it in future travel to other planets? 3. How do spirits commune with each other; do they speak different languages, or do they set in motion any kind of vibrations that is understood by them all? —J. O. Johnson.

**Answer.**—1. Only Theosophists yet claim the existence of elemental spir-

its, and as they do not hold spirit communication, their claims remain unproven. 2. The soul will leave the earth as soon as it has overcome its law of gravity, but this condition has to be outgrown, and takes thousands of years for some to accomplish. Thus it is not likely that the average spirit will leave this planet in a hurry. None remain earthbound forever. All progress in time. 3. Spirits commune with each other telepathically—thought being universal language when unexpressed in words.

**Question.**—What are "spiritual gifts" and why are not all people possessed of them?—New Subscriber.

**Answer.**—Spiritual gifts or talents are the blossomings of human virtues. Charity, for example, is a virtue—a soul impulse to overcome an antithetical impulse in the lower self. When exercised long enough to down the negative or opposition completely it becomes a gift of the soul exclusively and takes a higher turn than mere charity—a more active form or vibration to which charity is but a passive form, and in which state it cognizes more of human life than it did before. It is like a sudden rising to the light of Spiritual day, and if we choose to term it so, a reward for our past charity. In like manner every virtue is rewarded, if we only keep it up long enough to inherit or develop it. The human soul is an anarchist. It always opposes wrong in our lower self, and if we heed these higher impulses they always result in some "spiritual gift."

**Question.**—About six months ago, before we knew anything of Spiritualism, my wife got into a three weeks' trance, seeing visions during the same and hearing voices. We treated her for brain fever; but the treatment had no effect. She finally recovered without treatment, but still hears the voices. Friends say it is obsession. Can such be induced to leave, or can her friends be invited as substitutes?—A. L. G.

**Answer.**—Your wife is simply a semi-trance medium—perhaps a test medium. Attend spiritual services where tests are given, and let your wife catch the rapport, or motion, as it were, and try do the same at home. What seems obsession is often but imperfect control of spirits trying to identify themselves.

**Question.**—For more than a year I have had a feeling like something soft touching my face, with hot waves on head and body, but more on head and face. Every evening my eyes have a sunken and glossy feeling, but do not look so, with a queer feeling in my ears. Will you please tell me what all this is for in my development and oblige.—A Reader.

**Answer.**—You need a psychometric delineation to get at the bottom facts of your case, or at the causes. We infer, however, that the feelings referred to are the effects of a control whose description would tally with your feelings. Time and patience may unravel the mystery; but if you must know visit a professional psychometrists for a reading.

**Question.**—How can a spirit return after two days, when it is believed to require three days to be released from the body?—C. H. W.

**Answer.**—There is no limit to a spirit's release from the body. Some are freed by death, and may go and come as they please in the first hour. Such were honest or temperate in life. Honesty has no burden to carry, which prevents a spirit from leaving its haunts. Temperance releases the spirit from the body at once, and thus is not dragged after it as the glutton, debauchee or drunkard is. The majority of spirits, however, are released as soon as the body is buried.

**Question.**—I frequently find myself in a drowsy state holding a communication with some one—though not always clear, yet remembering part of it; and though seeing no one, I recognize conditions foreign to my experiences.—J. C.

**Answer.**—The conversation may be an effect of telepathy—possible with either mortal or spirit. Seeing foreign states may be an effect of rapport with the aura of such states—often brought by spirits, and often caught by the mind of the thinker waiting thence.

**Question.**—I have been investigating for several years. Am told I am very impressionable. Yet all impressions come painfully slow. When controlled I speak in a very deliberate manner—quite unnatural. If, as I am told, I am in rapport with certain spirits, why such tedious impressions?—Investigator.

**Answer.**—All are not born mediums. Like forced genius, mediumship of this kind has a difficult task of ripening.



C. W. GOODWIN.

C. Wesley Goodwin is a clairvoyant, mind-reader and magnetic healer. He is about 28, but has had considerable experience.

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## PERSONALS.

—Address Frank T. Ripley at Oxford,  
 O., Box 231.  
 —Dr. J. B. Campbell of Cincinnati  
 paid our magazine a visit last week.  
 —Mrs. Jennie Criss is now located  
 at 71 Irving Place, Brooklyn, N. Y.  
 —A. C. Frazier's Washington address  
 is desired. Will somebody favor us with  
 the same?  
 —We are a three months' subscrip-  
 tion on present offer—but for new sub-  
 scribers only.  
 —Will Mrs. Maude Lord Drake send  
 her address to Dr. J. W. Dennis, 610  
 West Ninth street, Cincinnati, O.  
 —Lucy Myer of Waynesville, War-  
 ren county, O., would be pleased to  
 hear from her friends as of yore.  
 —Send us such items as you see in  
 our News Notes, and we will publish  
 them for you—if but to write who your  
 next speaker will be.  
 —Holla Stubbs, president Lake Min-  
 netonka Spiritual Society, is open for  
 lecture engagements in that region.  
 Address at Long Lake, Minn.  
 —St. Napoleon Rey, Prince of Mon-  
 kova and grandson of the famous mar-  
 shal, says there are 20,000 spiritualists  
 in Paris, he being one of them.  
 —With the party who sent us the  
 flash-light picture scene also send de-  
 scription of same. There is nothing on  
 the photo to indicate its personality.  
 —Jana Steinman-Mitchell, lecturer  
 and platform test medium, will be en-  
 gaged in Missouri for October. Has  
 September and November open. Ad-  
 dress Van Vorst ave., Newport, Ky.  
 —"Der geistige Körper der Seele"  
 (The Spirit Body of the Soul) is a Ger-  
 man pamphlet on the above subject by  
 Dr. G. v. Langsdorff, an eminent Ger-  
 man writer on Spiritualism. Price 25  
 cents. For sale by Oswald Mutze,  
 Leipzig, Germany.  
 —Mrs. A. Laraway of Detroit writes:  
 "Enclosed find \$1 for renewal of sub-  
 scription to Light of Truth, which is  
 as dear to me as the food I eat, for it  
 is food for the soul, and to be without  
 it would be like parting with life, for  
 to me it is the essence of life."  
 —Moses Hull has given up his ap-  
 pointments to make political speeches  
 in Ohio during September and October,  
 and is ready to go where he may be  
 the most needed during those months.  
 He also has December unfilled. Ad-  
 dress him at Stoneham, Mass.  
 —Prof. J. Madison Allen is busily  
 occupied in Kansas. He reports the  
 Ottawa camp as highly successful in  
 point of spirituality, intellectuality, so-  
 cial harmony and numbers in attend-  
 ance; also delightfulness of the grounds  
 and completeness of accommodations.  
 At Lawrence he awakened a renewed  
 interest by a three weeks' course of  
 lectures and other mediumistic work.  
 Thence to Wallula for a Sunday's lec-  
 ture, and to Leavenworth. Will re-  
 turn to Missouri in time for the Grove  
 meeting or camp, to be held at Lake-  
 side park, near Carthage, about Sept.  
 18. Address Springfield, Mo.

## MEDIUMS AND LECTURERS.

Dr. G. and Mary Gibson, lecturers, the  
 latter platform test medium and psychom-  
 eter, are open for engagements with  
 neighboring towns or in adjoining states in  
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 Address General Delivery, Atlanta, Ga.

Mrs. Maggie Brewster of 254 East Main  
 street, Lima, O., would like engagements  
 with suitable as speaker and platform test  
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 Terms reasonable. Will continue to give  
 readings by letter on all mental, domestic  
 and financial business, diagnosing all dis-  
 eases. Mining interests and speculation  
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 and two 2c stamps. Send lock of hair.

## THE SPIRIT SAW IT.

I have a daughter (Ethel) 15 years  
 of age, who is clairvoyant and clair-  
 audient, and another daughter (Lucy)  
 eleven years of age, who also is clair-  
 audient and clairvoyant. We have  
 not been sitting much with the latter,  
 she being rather young and preferring  
 to play and her spirit friends also ad-  
 vising us not to have her sit much at  
 present time, and so she has not been  
 sitting for months. Saturday evening  
 her eyes commenced to smart all of a  
 sudden, quite considerably, we thinking  
 at first that some foreign substance  
 got into her eyes, but she presently  
 realized that her spirit friends wanted  
 her to "see." She went into the next  
 room, which was somewhat darker,  
 and at once one of her spirit friends  
 known to us as "Hesperus" made his  
 presence known to her. He said: "Lucy,  
 tomorrow morning you get up early  
 and go to the corner of 14th and Cal-  
 ifornia streets. There you will find a  
 nickel. I don't know how it got there.  
 I just saw it, and since it is dark now  
 nobody will find it, and if you get there  
 early in the morning you will find it  
 all right." While thus speaking he  
 showed her the street corner and the  
 spot where the nickel was lying, also  
 showed her plainly the nickel, which  
 Lucy described as pretty well worn  
 off, the figure "5" being all worn away.  
 Lucy did as told, found the place and  
 the nickel exactly as shown, and tri-  
 umphantly brought it home.

Those who say it is all a reflection  
 of our own thoughts, or all imagina-  
 tion about our spirit friends, will sim-  
 ply have to experience and learn a lit-  
 tle more.  
 OTTO WERNER.

1417 W. 12th Ave., Denver, Colo.

## SOLISMS.

Skepticism shuts off the current of  
 inspiration.

Less matter and more spirit is need-  
 ed in all our departments of psychic  
 reform.

It is easier to gain the respect of the  
 mortal than the spirit world; for it is  
 easier to be pretentious than absolute-  
 ly honest.

Pandering to one taste exclusively  
 makes us dyspeptic. In like manner  
 it makes a cause or a newspaper dys-  
 peptic to pander to the tastes of one  
 mind or a few.

Do not promise more than you  
 can carry out. Failure induces the  
 majority to regard it as deception in-  
 tended from the start and render a  
 verdict accordingly.

If laws are made against sensual-  
 ism (intemperance, lust, etc.) why  
 not against selfishness, its companion  
 animal force. A ravisher is no worse  
 than a political boss.

Idealism is not vision. One is the  
 beautifying of a fact or moral; the  
 other an effect of imagination. One is  
 the soul's bequest to man—a revela-  
 tion; the other a brain effect—an im-  
 agery pure and simple. An idealist is  
 therefore a teacher; a visionary is one  
 who deforms truth.

## THE SELF-LIFTING ELEVATOR

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 of back stairways, and also replacing stairways in many residences  
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 for several hundred pounds  
 in weight and will be  
 found of great service in  
 carrying trunks and nu-  
 merous heavy articles  
 about a house required to  
 be taken up and down  
 stairs.

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 vator f. o. b. cars Lima,  
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 ing 40 feet, ready to set up,  
 with full directions and  
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 ly additional expense is  
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## SARDOU'S "SPIRITISME."

M. Sardou's curious play, "Spirit-  
 isme," has at length been performed  
 in London with the exceedingly valu-  
 able help of the great actress, Mme.  
 Bernhardt. Our previously expressed  
 opinion seems to find a pretty general  
 echo in the London Press. The sub-  
 ject is unsuited for the stage, espe-  
 cially as the great French playwright  
 presents it, with his unfortunate intro-  
 duction of sham table-rapping, in-  
 tended to represent a genuine seance,

and a sham spirit-form, the basis of  
 a theatrical situation.

The play does nothing for Spiritual-  
 ism: rather the reverse; though, as a  
 romantic play, it of course has merit;  
 and one scene gives the brilliant ac-  
 tress a magnificent opportunity  
 which she magnificently uses. With  
 all respect, however, to Mme. Bern-  
 hardt, we must say we most enjoyed  
 the brilliant talk of three or four of  
 her men. Would that all actors and  
 speakers could watch and hear them.—  
 London Light.