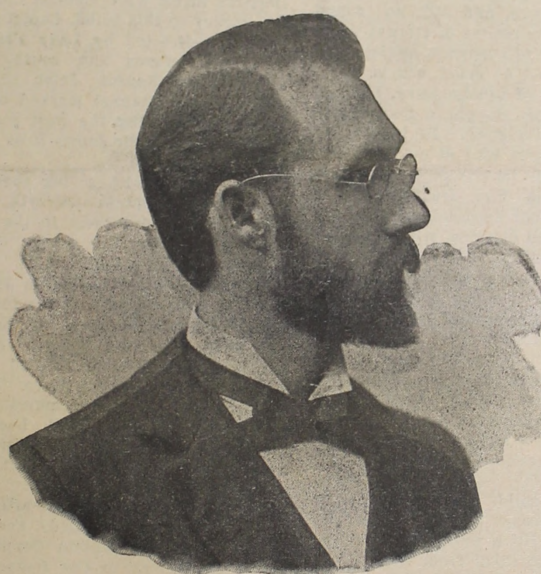


Regulab

# Light of Truth

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An Exponent of the  
Philosophy of Life.

HARPER ILLS. SYN. COL'S. O.



# Spiritism

SIR JOHN FRANKLIN.

## THE MYSTERIOUS REVELATIONS OF THE CHILD.

An Arctic Scene—Point Victory—Victoria Channel—Lady Franklin's Letter.

[By A. O. Hoyt.]

The year 1845 is a memorable date in the annals of Arctic exploration. On the 19th of May of that year Sir John Franklin set sail on his last long voyage in search of a northwest passage around the continent of North America.

The expedition consisted of two vessels, the *Erebus* and *Terror*, with a crew of 138 officers and men, not one of whom ever returned. Nothing that experience could suggest or official influence supply, was omitted in the fitting out of the expedition. It was furnished with provisions for a three years' cruise, in the event of a successful passage necessitating a return voyage around Cape Horn.

The commander, Sir John Franklin, was eminently qualified for the position by reason of his previous experience in Arctic exploration, and an extensive acquaintance with the duties and responsibilities of such a command.

He was born April 16, 1786, and at the age of 15 served as a midshipman on board the *Polyphemus*, which led the attack in the battle of Copenhagen. He was shipwrecked while serving on the *Porpoise*, on the Australian coast, and later on joined the *Bellerophon* and was present at the battle of Trafalgar.

In 1817 he was in command of the *Trent*, under Captain Buchan, and in 1819 he was placed in charge of a land expedition to the northern coast of North America.

During this journey of 6,000 miles by land and water he traveled more than a thousand miles of unexplored territory along the Coppermine river and the adjacent coasts.

In 1825 he set out on a second expedition to the polar regions, going down the Mackenzie river to its mouth and exploring the coast westward along the shores of the Arctic ocean. The record of this expedition is one of unparalleled suffering from cold and starvation. While en route he received the sad intelligence of the death of his wife, whom he had married but two years previously.

He returned to England in 1827 and in the following year married Jane Griffin, who in later years became distinguished the world over as Lady Franklin.

It was the fate of this noble hearted woman, in after years, to drink the very dregs of the cup of sorrow, and wherever human hearts beat in sympathy with the sufferings of others, the name of Lady Franklin will be held in loving remembrance. Few, happily, even in this hard world, are called upon to endure such wrenching of the heart strings, such vain "watching and waiting," encouraged and sustained only by the feeble glimmerings of hope, deferred almost unto death.

Undiscouraged by the failure of successive relief expeditions, she persisted in her efforts to penetrate the secrets of the frozen northland. Like a star in the heavens, love guided her through the long night of agony to the

desolate scene where the earthly life of her noble companion went out on the bleak shores of King William's Land.

The world at large marveled at the perseverance and persistence of Lady Franklin in the search for some definite clue to the fate of her husband and his companions, but the world saw not the invisible hand that guided her, heard not the voice that inspired her, knew nothing of the mysterious chart and its magic words "Lancaster Sound, Prince Regent Inlet, Point Victory, Victoria."

The first objective point of the expedition was Lancaster Sound, on the west side of Baffin's bay. The last message received from Franklin was dated July 11, 1845. He was at that time off the west coast of Greenland, near Disco island. On the 26th the expedition was sighted by a whaling vessel, moored to an iceberg near the entrance to Melville bay. Neither the ships nor any of the crew were ever seen again by civilized man. Not another glimpse even was ever obtained of the little squadron—the silence of a long Arctic night covered them with impenetrable mystery. Months lengthened into years, and still no sound came from the realms of eternal ice to break the awful suspense, anxiety and fear that filled so many hearts.

In the city of Londonderry, Ireland, resided Captain Coppin, a man of unquestioned integrity. In his family was a little girl who at an early age possessed the faculty of clairvoyance—clear seeing. She frequently saw the form of her deceased sister about the house, and at times she would appear to be sitting upon the knee of her aunt, of whom she had been extremely fond. On one of these occasions the aunt requested the little child to ask her sister about Sir John Franklin. Instantly there appeared on the wall of the room the words "Lancaster Sound, Prince Regent Inlet, Point Victory, Victoria Channel," in bright letters. On repeating the question an Arctic scene was presented to the clairvoyant sight of the little child. Two ships were represented beset by the ice in the polar seas, with a waterway or channel leading to them from Prince Regent Inlet. A careful drawing of this wonderful scene was made by the little child, which was shown to Captain Coppin. At first he was not inclined to place much reliance on the accuracy of the chart, from the fact that no channel had ever been discovered connecting the waters of Victoria Channel with Prince Regent Inlet, and none was believed to exist. He could not, however, doubt the honesty and sincerity of the child, and after carefully questioning her he became satisfied not only that she really saw the Arctic scene, as she had stated, but that it represented the actual position of the ships of the Franklin expedition, and the unknown channel leading to them.

Profoundly impressed with its truthfulness, Captain Coppin made a copy of the chart drawn by the child, showing the beleaguered ships in Victoria Strait, together with the mysterious words written by an invisible hand on the wall of the room, and laid the matter before Lady Franklin, who was then on the eve of sending out her first relief expedition under Captain Forsythe, in the *Prince Albert*.

Lady Franklin was deeply impressed with the information communicated

to her by Captain Coppin, and requested him to send her the original drawing made by his little girl, in order that she might obtain all the information possible concerning the, to her, mysterious revelation. She even contemplated visiting the child in person, but was prevented by the press of matters connected with the sailing of the relief expedition.

Captain Coppin complied with Lady Franklin's request. The receipt of the drawing made by the little child's own hand, showing the ships beset by the ice, in a direction hitherto entirely neglected and unexplored, with an unknown channel leading directly to them, and the mysterious words, "Sir John Franklin, Prince Regent Inlet, Victoria Channel, Point Victory," gave confirmation strong as "proofs of Holy Writ" to Lady Franklin. It appeared to her like the finger of God pointing the way to the imprisoned vessels. It spoke to her like a voice from the unseen world, bidding her "press on," filling her heart with new hope and courage. She, like Captain Coppin, could not resist the conviction that the truth had, in this mysterious way, been revealed, and she immediately directed Captain Forsyth to change the scene of his contemplated exploration in accordance with the chart received from Captain Coppin.

At this time it was the universal opinion that the Franklin expedition had been caught in the ice pack to the north of Barrows Strait, and that no waterway extended south, connecting Barrows Strait with Victoria Channel.

Contrary to this belief, Captain Forsyth was directed by Lady Franklin to search towards the south, going down Prince Regent Inlet, through the unknown channel marked on the chart, thence along the west coast of Boothia through Sir James Ross Strait into Simpson strait.

Not satisfied with giving these instructions to Captain Forsyth, Lady Franklin confided them to the chief officer, Mr. Snow, on whose energy and fidelity she greatly relied.

The *Prince Albert* sailed on June 5, 1850. In accordance with his instructions, but doubtless much against his own wishes, Captain Forsyth entered Prince Regent Inlet and sailed south as far as Fury Beach. Here, disregarding the positive commands of Lady Franklin, he turned back before reaching the position where the channel was located on the chart leading west to Victoria Channel.

June 11, 1850, six days after the *Prince Albert* sailed, Lady Franklin wrote a letter to Captain Coppin, in which she refers to the remarkable revelations of his child in these words: "I wait with anxiety for the further development of your little daughter's revelations, should there be any. Captain Forsyth was at first much impressed by the communication I made to him, but he slept it off and thought little of it the next day. I succeeded in making his chief officer, who from his ability and energy is a man who will have great influence over Captain Forsyth, deeply and seriously impressed with the facts revealed."

Recalling the midnight interview to which Lady Franklin refers, Captain Snow, in a letter dated April 13, 1889, writes as follows: "I still possess my notebook and rude outline map, as dictated to me by Lady Franklin in her room at Hogarth's, Aberdeen, the midnight before we sailed."

In a letter to the *Morning Star*, Oct. 19, 1860, Captain Snow gave a more detailed account of this interview with Lady Franklin. He says: "The night previous to our departure a lady well known to public fame called me to her room and communicated what to me then appeared even more extraordinary than my own waking dream on the

subject. She requested me to put down on my notebook the particulars she gave me. I did so. They are here before me as written that very night. They can be proved by the notebook still being entire, with consecutive leaves. The purport of those particulars is as follows: A person had informed this lady that the lost expedition would be found in a direction south of a passage of water with the initials 'B. S.,' Barrows Strait. One ship had no men in it. Two ships, looking for Franklin, were going the wrong way, probably the *Enterprise* and *Investigator*, then bound for Behring's Strait. Other information could be gathered from the initials 'E. T.,' *Erebus* and *Terror*, 'S. J. F.,' Sir John Franklin, 'Victoria Channel,' 'Point Victory,' and from an outline of the whole locality, which was furnished, and which I hold a fac simile of. Such was the strange information given to me the night before I sailed. How far it has been singularly verified any one conversant with Arctic matters can tell." (This letter was written shortly after the return of McClintock with the records and relics discovered by him.) "The *Erebus* and *Terror* were south of Barrows Strait, and not north, as most persons strongly believed. They were in Victoria channel, and at Point Victory, a record giving information concerning them had been deposited. In August of the same year in which we sailed, 1850, we were not far from the locality here referred to. Only 250 miles divided us from the place I had so strongly before my eyes. Unfortunately it was determined to turn back. I entreated permission to go on with some volunteers who came forward from the crew, in a boat. My request was refused."

It is plainly evident from this letter of Captain Snow that had Captain Forsyth possessed the energy and confidence displayed by his chief officer, and pushed on south as directed, he would have discovered the open waterway leading into Victoria channel, where Franklin's ships were beset in Sept., '46. Traces of the lost expedition would certainly have been discovered, and, it is reasonable to suppose, some of the survivors as well; for it is now known that after abandoning the ships in the spring of 1848 a portion of the crew returned to one of them, the other having been crushed by the ice.

Undeterred by the failure of Captain Forsyth, Lady Franklin immediately proceeded to organize a second relief expedition, which she placed under the command of Captain Kennedy, with orders to proceed down Prince Regent Inlet and continue the search begun by Captain Forsyth in that direction.

Captain Kennedy was not only fully informed by Lady Franklin of the reasons why she desired him to prosecute the search in that particular locality, but he even sought a personal interview with the child of Captain Coppin and obtained from her full particulars of the remarkable vision. He was thus enabled to verify at first hands in minutest detail the revelations which formed the basis of Lady Franklin's instructions.

(To be concluded.)

### OUTSIDE THE GATES —and— OTHER TALES AND SKETCHES.

Through the Mediumship of Mary Theresa Shelhamer (Mrs. Longley).

In the first part a spirit tells of her death, her woe, penitence, etc. Then tells of spirits in darkness; of the children's valley; of the sunrise land; spirit homes, and many other things. Part second is Morna's story. She tells of transition, language, development, etc. Several other narratives have like deceptions. 500 pages, bound in cloth and gold, all for \$1.00. For sale here.

CONVENT OF THE SACRED HEART—Hudson Tuttle, 50 cents.

Regulatory

ELECTRICITY IN A NEW ROLE.

Harvard Scientist Who Upsets Many Old Theories—Flash of Lightning Four Feet Long Passes Through a Vacuum.

Queer Photographic Effects Obtained by Turning the Light on Protected Plates.

This year has been a great one for the tearing aside of the veil that hides from scientists the cause of various natural phenomena, and it looks as if the last month were to witness the greatest stride of all, writes the Cambridge, Mass., correspondent of the Washington Post. Science has tracked the lightning to its lair and forced it to work for the comfort of man, instead of terrifying and occasionally killing him. But science has never been able to gauge the tremendous force behind the lightning that sends it to earth in so short a space of time as to make the lightning flash a favorite simile with those who wish to illustrate a happening of a fraction of a second's duration. It has been made possible to accomplish this by means of an apparatus that has been especially constructed by Professor Trowbridge of the Lawrence school of science at Harvard college, and which is unquestionably the greatest electrical machine in the world. It was constructed by Professor Trowbridge especially for the study of electrical discharges in the air, and is the result of an extended study of the subject by the scientific designer. By means of this apparatus many problems in relation to electromotive force that have hitherto remained unsolved will be investigated.

It has been known that the lightning, coming from the clouds to the earth flashed through a mile of atmosphere on its course and traveled at a marvelous rate of speed. But it has never been known how great the force must be that produces discharges of electrical fluid one mile in length in an infinitesimal space of time. With the assistance of this wonderful machine Professor Trowbridge has solved the problem.

His apparatus is a lightning generator on a larger scale than any that has heretofore been constructed. By it electrical discharges of great body and strength can be produced and made to produce a flash of lightning four feet and even more. Having made it possible to produce a flash of lightning four feet in length, Professor Trowbridge found it an easy matter to ascertain the force necessary to bring about this result, and from that basis to make a calculation of the force required to send the electrical fluid from its lurking place in the clouds to its burrow in the earth.

Professor Trowbridge's electrical spark four feet long was produced by means of an electromotive force of 1,200,000 volts, and it was shown that the length of the spark varies directly with the force which is necessary to produce it. Having proven this conclusively, Professor Trowbridge made the calculation that for the discharge of a flash of lightning one mile long, at least 1,000,000,000 volts would be required, showing the immense force that nature has stored away in her aerial workshop.

Another valuable scientific discovery made by the aid of Professor Trowbridge's machine upsets a theory that has long been undisputed regarding what constitutes a vacuum. When glass tubes from which all air had been carefully excluded have heretofore been placed in the pathway of a spark discharged from one of the electrical machines used for this purpose, it has invariably been the case that the spark avoided the vacuum, and has

preferred to pass around the glass, rather than through it.

Sparks of even eight inches in length have shown this disposition to avoid a vacuum. But the powerful discharge from the machine with which Professor Trowbridge is experimenting shows no such shyness, and the vacuum seems to have no power to resist them. The discharge from the Trowbridge apparatus through such so-called vacuum tubes were of a dazzling X-ray nature, and the skeleton of the hand could be plainly seen by their aid. These results are destined to change the scientific conception of what constitutes a vacuum and provide an entirely new field for research that will keep scientific brains busy for a long time to come, and will shed much new light on the mysteries of nature.

Curious experiments have been made by Professor Trowbridge with photographic phenomena. Taking a set of photographic plates, he placed them, carefully shielded from the light by plate-holders, at some distance from the wires of his apparatus that carried the powerful discharges. Turning the current on these plates, Professor Trowbridge secured photographs which, when developed, showed various curious electrical effects which are invisible to the eyes. These photographic experiments opened up still another line of investigation to Professor Trowbridge, and showed him that by careful study of such powerful discharges turned on photographic plates it would be possible to bring to light many wonderful things in connection with the mysterious action of electricity in passing through the air, and in the rarified spaces that exist between us and the sun, which are ordinarily called a vacuum, and have been supposed to be a nonconductor of electricity.

The machine constructed by Professor Trowbridge for the working out of these wonders has been exhibited to a select few at Harvard college, and will in time, when Professor Trowbridge has completed the series of experiments upon which he is now working, be exhibited to the scientific world. As a matter of fact, the apparatus is a very great extension of a form devised more than 20 years ago by Plante, who invented the storage battery. There were many defects about the machine of Plante, however, which had to be remedied before a perfect apparatus, such as was necessary to aid Professor Trowbridge in his plans, could be constructed. Professor Trowbridge made up his mind on what lines to work in constructing his electrical machine, and then gave the plans into the hands of Mr. George Thompson, the mechanic of the Jefferson Physical laboratory. Mr. Thompson devoted all his energies to the construction of the apparatus, and, with frequent consultations between himself and Professor Trowbridge, the machine gradually grew to completion.

It consists essentially of sixty plates of glass, coated on each side with tinfoil. These plates of glass are charged with electricity by means of 10,000 storage cells. The most ingenious part of the whole scheme is the manner in which these cells are discharged. After many failures a mechanical contrivance was constructed that enabled the cells to be discharged one after another, thus disrupting the atmosphere with a cumulative force of electricity that pierced through all resisting forces. The great efficiency of this apparatus, and its superiority over those hitherto used for X-ray experiments, is shown by the fact that the vacuum glasses have been pierced by the flash from the Trowbridge machine, after resisting the charge of the electric spark from other apparatus for so long as to convince scientists that a

vacuum in the path of an electric spark would compel it to turn aside from its course.

By means of this apparatus two or three horse-power can produce effects which would require 30 to 40 horse-power to produce by transformers, for no coils or iron cones are used in the Trowbridge mechanism, and no energy is therefore lost in magnetizing such iron cones or in overcoming the resistance of wire coils.

A LESSON IN OBEDIENCE.

Every man, whether he knows it or not, is by nature bound to the covenant of the law. That is to say, if he obeys the law perfectly the law will reward him; but if he disobeys it, which he always does, he becomes liable to the penalty of its curse. As soon, then, as the law vindicates its injured majesty in the conscience of any one, the bondage of that curse is felt. Consequently the terrified individual generally undertakes to satisfy the law in the way of obedience by his own good works, and he thinks he has the ability sufficient for the purpose. But here he sets his feet upon a path from which no one ever brought anything back but broken bones, a wounded heart and a troubled conscience. Alas! what does he now experience? Instead of coming forth from the mire of sin he daily sinks deeper into it, and instead of proceeding forward he hourly retrogrades. His best resolutions are rendered fruitless by his failure to fulfill them; and the mournful consciousness that he is a thousand times more corrupt than he had ever supposed, and the vexation, anger, trouble, and chagrin which the law is wont to cause in every one who ventures to cope with it. In his own strength, these the only and the bitter fruit which he derives from his own labor.

What, then, is to be done? Perfect obedience can be thought of no more; he gives up the idea of it and seeks to come to an agreement with the law in another manner. But how? He tries to flee from the law—he turns deserter. "Why," thinks he, "should I torment myself any longer upon a path where my sincerest endeavors are perpetually defeated?" And with this desponding thought he returns to his former vain conversations, gives the reins to his thoughts, and indulges freely the desires of his heart.

But though he forsakes the law the law does not forsake him. It pursues him, disturbs and surprises him from time to time with its awful denunciations; for these are within him and he can not flee from them. What, then, is he to do? One way still stands open to him: He may endeavor to capitulate with the law and come off with it on amicable terms. He may resolve to keep the law as well as he is able and seek to live according to its requirements as far as it lies within his power, and thus he hopes it will cease to curse him so dreadfully, and allow him to comfort himself with the mercy of a loving God, as to the all wherein he may still be deficient.

But however reasonable such a proposal may seem, it proves unsuccessful. The law will not be satisfied with any partial fulfillment. It demands a perfect obedience, and however much the sinner may do, as you think, to the utmost of his ability, the law does not at all lower its tone of malediction, but still disquiets the conscience. Hence the poor, helpless man finds no recourse left but to plead guilty at once before the tribunal of heaven and his own conscience, confessing that the law is just in its demands and threatenings; declaring his own moral bankruptcy; invoking the aid of the spiritual and higher consciousness to extricate him from such thralldom.

[Given automatically by the hand of Mrs. C. M. Wilson, the medium having no consciousness of the words she writes until she reads them.—Ed.]



H. SIENKIWITZ, The author of "Quo Vadis."

A HYPNOTIST ON HYPNOTISM.

Professor Sage, hypnotist, began his researches in hypnotism as a teacher of psychology in college. He claims much for the therapeutic feature of hypnotism, and says that he has cured the liquor, cigarette and other habits by means of it.

"We can cure these things," he said in an interview, "provided the subject is willing. It is all a mistake to suppose a person can be hypnotized against his own will. If he desires to break the liquor habit and is in earnest about allowing himself to be hypnotized, we put him to sleep and then give him certain suggestions against liquor. We tell him it is nauseous and that he could not retain it if he were to drink. By this means he acquires a distaste for it, and when he wakes up he has no desire for liquor. It is the same way with the cigarette habit.

"It is a queer fact that you can not make a person do anything that is against his moral principles when awake. If you take a man who will steal, he will steal when hypnotized, but you can not make an honest man steal even when he is hypnotized. It is also true that you can not get a man to commit any great business wrong while asleep or do anything that would be diametrically opposed to his judgment if awake. You could not hypnotize one of your millionaires and get him to sign a check in your favor for \$100,000, because his subconsciousness would revolt at the suggestion.

"The relation of hypnotism and crime is well settled. You can not do anything repugnant to the moral standard of the person hypnotized. You could not elope with a young lady of good raising while hypnotized, because her moral principles would rebel and she would wake up at the suggestion. You could not obtain any influence over persons to induce them to do good unless they had a desire to co-operate with you.

"There are some forms of nervous indigestion and paralysis that we can cure because they depend only upon an exercise of the will. Certain forms of nervous blindness and deafness have also been cured. Headaches are easily cured.

"We can make a person sing when hypnotized who can not sing otherwise, but, of course, if a person has not the voice he can not sing even when hypnotized. Svengali was supposed to have a marvelous knowledge of music, which he transmitted to Trilby, who had an untrained voice. This is a false idea of hypnotism."

HEALTH AND POWER—Babbitt. Price, 25 cents

## CORRESPONDENCE

## NEWS NOTES.

Ben. Foster is going to Pittsburg, Pa. Mrs. Nellie Brigham has returned to New York.

Nick Becker of Chicago has removed to Aurora, Ills.

Dr. Hidden speaks in Springfield, Mass., tomorrow.

Seances are being held at Hugh Donaldson's, Lapeer, Mich.

Mrs. J. W. Lennox is the moving spirit in Stephenville, Tex.

E. D. Concannon held services recently in Springfield, Mass.

Charles Anderson, the "boy orator," of California, is coming east.

L. M. Rose may be addressed at Rockford, Ills., for the present.

Springfield, Mass., is enjoying the ministrations of Oscar A. Edgerly.

Wichita, Kan., is still enjoying the ministrations of Mrs. Josie Folsom.

The campmeeting at Niantic, Conn., has been set for June 24 to Sept. 8.

Mrs. M. D. Wilcox of Los Angeles, Cal., is in New York City on a visit.

G. H. Brooks has met with a successful engagement in South Bend, Ind.

The First Spiritual church of Rochester, N. Y., had E. J. Bowtell on the 23d.

Judge Dalley addressed the Woman's Progressive Union of Brooklyn on the 9th.

A lecture on Spiritualism was recently delivered at Unity church, Greeley, Colo.

H. Pettibone and wife are in Chicago. Address 2255 South Park avenue.

F. A. Wiggin is giving tests blindfolded. He reads from folded pellets of paper.

Mrs. Ferris of Bay City, Mich., is in Jackson, holding seances at 202 S. Jackson st.

The Spiritual and Ethical society of New York had a New England supper on the 19th.

The First Spiritual society of Erie, Pa., had Mrs. Florence Lee as test medium recently.

The friends at Woburn, Mass., will have regular services in their own town after this.

George H. Brower of Los Angeles, Cal., has been ordained to preach on the spiritual platform.

Rochester, Ind., will have Dr. H. C. Andrews during February. He is at present in Sturgis, Mich.

Mrs. Nettie Holt Harding of East Somerville, Mass., closes her engagement in Salem tomorrow.

Mrs. Nellie F. Burbeck has been lecturing and giving tests in Manchester, N. H., with pleasing results.

Tomorrow Mrs. Tillie U. Reynolds speaks at Newburyport, Mass. The next two Sundays at Salem.

San Antonio, Tex., has had R. H. Kneeshaw for a number of lectures, and enjoyed them accordingly.

Mrs. Clara Steward is holding services in Stevens Point, Wis. She lectures, gives tests and readings.

Dr. T. B. Taylor, a veteran in the cause, may be addressed at the Soldiers' Home, Santa Monica, Cal.

Mrs. A. E. Allbe was elected president of the First Spiritual Ladies' Aid society of Boston—a wise choice.

Haverhill, Mass., has been enjoying the ministrations of Mrs. A. E. Cunningham and Mrs. Effie I. Webster.

Mrs. L. A. Roberts of 3616 South State street, Chicago, held an enjoyable seance in Elgin, Ills., recently.

Dr. J. H. Wroughton, an ordained minister of the Missouri State association, is holding circles in Muncie, Ind.

Mrs. Martha E. Root presided over the quarterly convention of the Saginaw Valley association at Bay City, Mich.

Winchester, Mass., had Mrs. H. E. Millan of Cambridge recently for readings, and was well pleased with the results.

Maine Spiritualists have made a wise choice in selecting Rev. A. J. Weaver as president of the state organization.

Aberdeen, Wash., is ready for organization. Speakers passing there may address R. S. Jackson for further information.

New London, Conn., has an earnest worker in A. T. Boon, who is both an honor to the cause and the community in which he lives.

The L. S. I. S. of Boston elected Mrs. M. A. Brown as its president at the annual meeting, and Miss C. M. Manning as its recording secretary.

Julia Steelman Mitchell, now serving at Titusville, Pa., may be engaged for March and April, or for camp week. Permanent address, Newport, Ky.

The society at Jonesboro, Ind., has eighty members. This means that there are about 400 Spiritualists at Jonesboro, even though it be a secret.

Prof. J. Clegg Wright is still in New York, speaking for the First society, with the usual good results that attend him—large and interested audiences.

Prof. W. J. Kenyon gave a benefit seance at the residence of J. H. Pierce, Crescent st., Fitchburg, Mass. The same was to aid the local society of that place.

A new camp meeting is talked of at Silver Lake, near Perry, N. Y. Any persons interested will please address J. W. Dennis, 120 Normal avenue, Buffalo, N. Y.

At a meeting of the Onset Bay Grove association Mr. J. Q. A. Whittemore of Boston was elected president, and C. F. Howard of Foxboro, Mass., clerk and treasurer.

Trumpet circles are being held in many inland towns by unknown mediums. Let them present credentials from some chartered society with the seal on their credentials.

Carrie Fuller Weatherford is having large audiences at Genoa, De Kalb Co., Ills. Parties wishing her services please address as above. Will also answer calls to attend funerals.

At the fourteenth quarterly convention of S. V. S. A. at Owosso Mrs. Marion Carpenter, Dr. P. T. Johnson and Dr. Sarah Allen lectured and gave tests. See election of officers in another column.

Mr. C. I. Leonard of Worthington st., Springfield, Mass., recently celebrated his 87th birthday in good health. He was one of the first presidents of the local Spiritual society in that city.

J. C. F. Grumbine expects to be in Cincinnati Feb. 7, 8 and 9, and will lecture there if friends so wish. Write to him, 7820 Hawthorn ave., (Station P), Chicago. He is en route to Lake Helen, Fla., on engagement.

The funeral of Mrs. Lloyd P. Marble took place from her late home on School street, Attleboro, Mass. Mrs. Kate R. Styles of Boston, a prominent Spiritualist leader, conducted the ceremony, and D. H. Smith was director.

The F. D. C. of Brooklyn was favored with a visit from "the world renowned medium, Professor Fred Evans, who was enjoyably surprised at the large meetings we hold," writes the secretary, A. Bishop Wellstood.

The Moravia (N. Y.) Spiritualists' association met recently at Dr. Cur-tice's. Mr. Jas. T. Morrison of Ithaca, N. Y., well known as a temperance lecturer, spoke on "Spiritualism the Religion of Reason," and "Why I Am a Spiritualist."

The Sunday afternoon "meeting of Associate Spiritual Missionaries," formerly held at Arlinton hall, Gates avenue, is now continued at 1099 Bedford avenue, the office of the "Evolutionist." Mr. W. Wines Sargent, chairman; Miss Terry and Mrs. Ashley, mediums.

Batavia, N. Y., has a new organization, due to E. W. Sprague's missionary labors, entitled the First Spiritual association, with the following officers: President, Philip Cope; vice president, Peter Broadbooks; secretary, George B. Orendorff; treasurer, Madeline E. Cope.

Mrs. P. Smith, secretary, Piqua, O., writes: The Spiritual Research society of this city is growing in interest under the ministrations of Mrs. Maggie Stewart, who has been our speaker and test medium since our organization. Moses Hull will be with us for a course of four lectures, to commence on Jan. 30th and close on Feb. 2d.

Following are the officers elected by the First society of Lowell, Mass., for the coming year: President, Frank C. Hill (re-elected); first vice president, Edward C. Thompson; second vice president, Clinton Rollins; secretary and treasurer, George H. Hand (re-elected); collector, Samuel Whitely; E. C. Thompson, moderator.

At the Harvard Hall society, St. Louis, flowers were showered on a child at a christening in place of water, the child resting on a bed of roses during the ceremony. The idea is that roses are emblematic of love as water is of purification. Mr. and Mrs. Behring were the happy parents on whose child this ceremony was bestowed.

The Arthur Hodges society of Lynn, Mass., has been enjoying lectures from Dr. Geo. A. Fuller. Among those who followed with tests and messages were Mrs. Lefavour, Matson, Quaid, Drs. S. Furbush, Pierce, Warren, Bodreau and others. Magnetic treatment was administered by Drs. Furbush, Warren, Bodreau, Mrs. Annie Quaid and others.

The People's Progressive Spiritual association of Brockton, Mass., elected the following officers to serve for the ensuing year: President, Mr. F. E. Crowell; vice president, Mrs. R. P. Nutting; recording secretary, Mr. Geo. W. Nutting; corresponding secretary, Mr. George S. Hutchinson; treasurer, Mr. C. H. Stimpson; trustees, Mr. A. T. Sweetser, Mrs. C. S. Jennings, Mrs. H. E. Crowell.

The First society of South Bend, Ind., elected the following officers for the ensuing year: S. E. Snoko, president; Mrs. C. L. Clark, vice president; Edward Jones, secretary; Mrs. D. M. Lobdell, treasurer; trustees, Frank L. Schulte, first; Wilber Hoole, second; J. C. Knoblock, third; John H. Leslie, fourth; Mrs. W. H. Miller, fifth. The membership is increasing and the society is flourishing.

The Spiritualists Society of Lockport, N. Y., have elected the following officers for 1898: E. J. Taylor, president; E. A. Doty, vice president; E. E. Phillbo, secretary; Mrs. E. J. Taylor, treasurer; Robert Moreland, E. S. Lusk and E. J. Taylor, trustees. Regular meetings held every Sunday evening at Sons of Temperance Hall, Main street. E. E. Philleo occupies the platform as speaker and test medium.

The Saginaw Valley Spiritualists while in session at Owosso, Mich., elected officers as follows: Mrs. Eva Payne Hopkins, Owosso, president; Dr. W. DeClarence, Brant, vice presi-

dent; Miss Laura Matlock, Owosso, recording secretary; Mrs. Irene Gay, Flint, corresponding secretary; O. F. Walker, Chesaning, treasurer; Mrs. A. Steggall, Owosso, D. P. Dewey, Grand Blanc; Joseph Saunders, Saginaw; Frank Rossman, Bay City, and Mrs. Ennis, Vassar, trustees.

Mrs. C. H. Horine, secretary, writes: "The First Spiritual society of Chicago, Ills., is being highly entertained by the efficient ministrations of their pastor, Mrs. Georgia Cooley, clairvoyant and clairaudient from childhood. As a lecturer she is a teacher of spiritual laws. In the three months Mrs. Cooley has been serving the society she has been always ready to assist in our socials, benefits and conferences. Her inspirational songs are in public use. Her daily readings are of a business and spiritual nature, and those developing report favorably.

Transitions: W. G. Prescott of Dorchester, Mass.; Dr. Henry Sheffield, Nashville, Tenn.; O. A. Griffes, Columbia, Mich.; Mrs. Emma Wilson, Fennville, Mich.; Frances S. Walton, Wigton, Pa.; J. Steward, Delta, Mich.; John Adams, Williamson, N. Y.; William Fleming, Pittsburg, Pa.; Cyrena Young, Lowell, Mass.; Mrs. A. Pratt, North Adams, Mass.; Mrs. L. P. Marble, Attleboro, Mass.; Mr. Koehler, 38 St. John's Place, Chicago; Mrs. M. J. Upsall, Waukegan, Ills.; C. G. Brown, Chicago; E. P. Wilson, Des Moines, Ia.; F. B. Brayton, Mt. Morris, Ills.

J. W. Dennis of 120 Normal avenue, Buffalo, N. Y., writes: "The state association has just closed a three days' session, which was a complete success. Moses Hull, Carrie E. Twing, W. H. Bach, Mrs. Tillie Reynolds and Mrs. Maggie Waite were the principal speakers and mediums. Buffalo lacks local talent, and no one here had much to say, only to furnish hall room and other things that were needed. Mrs. J. H. Matteson, M. D., is the financial backer of the First church of Spiritualists of Buffalo, and she backs it well. Moses Hull has an engagement with the First church of Spiritualists for a year from Sept. 1, 1898.

Brockton, Mass., had Prof. H. D. Barrett as speaker on a recent occasion. The Enterprise, a local paper, comments as follows on the event: "Mr. Barrett is one of the brightest speakers that the new dispensation has produced, and stands in the front rank of the workers. The keynote of his talk last evening was a plea for a religion of humanity. In Spiritualism, he claimed, the truths were to be found that made it humanity's religion. It satisfied the heart hunger of the sufferer; it gladdened the heart of the sick, both spiritually and physically; it was the comfort and consolation of those in sorrow; it pointed all to a beautiful land of sunshine; it is a seven-days-in-the-week religion."

## OBITUARY.

Entered spirit life, Jan. 13, 1898, at Miller's Falls, Mass., Harriet N. Read.

She was born at Nantucket, Mass., May 9, 1823, of Quaker parents. Early in life she believed in a future life, and when modern Spiritualism was announced she embraced that belief and has since been a staunch advocate of the spiritual philosophy. For many years a public medium in New York city and western states, her work in the cause of Spiritualism can not be told by mere words.

Her son, Dr. E. A. Read, one brother and two sisters survive her.

## EVERY LADY SHOULD READ THIS.

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

## CURSE OF THE PHOENICIAN.

King Eshmun'nazar Prophesied an Awful Punishment for One Who Should Disturb His Grave—How It Has Been Carried Out.

"On the morning of Jan. 20, 1855, Sidon was startled out of her usual quietude by the report that an extraordinary sarcophagus had been discovered with an inscription on the lid in an unknown character. The lid of the sarcophagus is wrought in the form of a mummy. The countenance and costume are Egyptian, the features large and prominent; forehead low, eyes almond-shaped and full, nose flat and broad, lips thick, chin short and very large ears. On each shoulder is a bird, headress of Egyptian style. The sarcophagus is four feet wide and seven feet long, material black sienite or basalt."

This description is copied from "The Land and the Book," vol. ii, pp. 643, 644, published in 1857 by W. M. Thomson, a missionary of the American Presbyterian church, at that time resident in the east, says the New York Post. The inscription proved to be in the ancient Phoenician language, and, being translated, reads as follows:

"In the month of Bul, 14th of my reign, I, King Eshmun'nazar, king of the Sidonians, son of Tabuth, spake saying: I am snatched away before my time, like the flowing river. Thus I have made a house for my funeral resting place, and am lying in this sarcophagus and in this sepulcher, the place which I have built. My prohibition to every royal person and to every man not to open my sepulcher, the place which I have built.

"My prohibition to every royal person and to every man not to open my sepulcher and not to seek treasure—for there are no treasures with me—nor to take away the sarcophagus of my funeral couch, nor to transfer me with my funeral couch upon the couch of another.

"If men command them to do so, listen not—because every royal person and every man who shall open this funeral couch, or who shall take away the sarcophagus of his funeral couch, or shall transfer me with my funeral couch, he shall have no funeral with the dead, nor be buried with his fathers, nor leave behind him son or posterity. The holy gods and the king that shall rule over them shall cut off that royal person and that man who has opened my funeral couch or abstracted my sarcophagus. So, also, the posterity of that royal person or of that man, his root shall not be planted downward, nor his fruit spring upward, and he shall be accursed, because I am to be pitied—snatched away before my time like a flowing river."

Here follows the pedigree of King Eshmun'nazar and his royal titles. The inscription ends with these words:

"My prohibition upon every royal person and upon every man who shall open upon me, or shall uncover me, or shall transfer me with this funeral couch, or take away the sarcophagus of my funeral couch, lest the holy gods desert them and cut off that royal person, or that man, whoever he may be, and their posterity forever."

The Duc de Luynes, the celebrated French scientist and archaeologist, who was at that time in the east, caused the sarcophagus to be placed on the French corvette La Serieuse, and sent it as a contribution to the Louvre collection of eastern antiquities. This account by Mr. Thomson, ends with the remark that the Duc de Luynes and the officers of La Serieuse did not seem to have any scruples in

running counter to the prohibition of the ancient king as to the transfer of his funeral couch.

But the learned Duc de Luynes had scarcely arrived in France when his only son, a young man not yet 30 years old, and the diol of his father, died very suddenly and unexpectedly. In 1861 the Duchess de Luynes—his second wife, much younger than her husband, and tenderly beloved—died after a few hours' illness. The Duc never recovered from his sorrow. Writing to a friend he said: "It is not for nothing that Virgil writes: 'Tristis que senectutus.'" The marriage of his beautiful granddaughter filled him with gloomy apprehensions, too soon realized, as in a short time after she died, "cut off in the bloom of her lovely youth."

Descended in the male line from a noble Florentine family, the Duc de Luynes was much interested in Italian affairs. He was violently opposed to the unification of Italy, and in 1867, on the eve of the battle of Mentana, he went to Rome to offer sympathy, and perhaps aid to the pope. While there he was seized with a mortal illness, and died after a few days of great suffering. His grandson and only surviving descendant was killed in the battle of Orleans, when that city was taken by the Prussians in 1870, and the title is now extinct.

In 1855 Louis Napoleon had reached the zenith of his extraordinary career. He had succeeded in the coup d'etat, and had been sustained by the plebiscite, as emperor, with hereditary succession. His government had asked a loan of 500,000,000 francs, and the people had promptly responded with the offer of 2,000,000,000 francs. The Crimean war had reached a successful issue, and the returning troops had made a triumphal entry into enthusiastic Paris.

The Exposition Universelle was opened with great eclat. Wealth was pouring into France from the crowds of visitors from all parts of the world. Visits were exchanged by the emperor and empress with Queen Victoria and Prince Albert, with great enthusiasm and imposing ceremonies, in both France and England. After having been refused by more than one royal princess, Louis Napoleon had wedded the woman of his choice, the beautiful Eugenie de Montijo, and she was now the admiration of the French nation and the "glass of fashion" for the civilized world. In 1856 a promising son was born to them, receiving from the corps legislatif the title of "Infant of France," Pio Nono himself being godfather. Moreover, the corps legislatif had voted that in case of the emperor's death the Empress Eugenie was to be regent during the minority of the prince imperial. The throne and dynasty of Napoleon III seemed secure.

Who gave a thought to King Eshmun'nazar and his anathemas? When the corvette La Serieuse, returning from the Orient, brought its archaeological treasures to the Louvre and the savants vied with each other in deciphering and translating the ancient Phoenician inscription on the lid of the black basalt sarcophagus, presented to the nation by the munificent Duc de Luynes, it is very doubtful whether Louis Napoleon and Empress Eugenie even heard of the curse of Eshmun'nazar, "snatched away before his time so many long centuries ago."

Yet! but a few years and what a change! Louis Napoleon was a man of thought—of ideas, but no of action. Blunder after blunder characterized his administration. Finally, in 1870, after a swift succession of terrible defeats, he surrendered, a prisoner of war, to the victorious Germans. His wife and son fled to England, where, after a few months of captivity, he

joined them. In January, 1873, after two years of gloomy seclusion, suffering all the time with a painful and incurable disease, he died in exile.

In 1879, the young prince imperial, who at 14 years had been with his father on the battlefield of Saarbruck and received his "baptism of fire"—and, alas, of misfortune also—thirsting for military glory, volunteered to serve the English troops in the Zulu war in South Africa. While on a reconnoitering party he was killed by the spears of the Zulu savages.

So the curse was accomplished! "The posterity of that royal person or that man, whoever he may be, shall be cut off; his root shall not be planted downward nor his fruit spring upward."

The black basalt sarcophagus of the Phoenician Eshmun'nazar, with its sullen, inscrutable, sphinx-like countenance and its menacing inscription, abides in its place in the Louvre, but the family of the De Luynes, bearing a distinguished name since the days of Henri of Navarre, is extinct.

The Napoleonic dynasty is also a thing of the past. Louis Napoleon has no living representative. Among all the existing branches of the family there is not one even probable successor. Only the ex-Empress Eugenie, a childless widow, weeps and prays by the mausoleum at Chiselhurst.

N. S. A.

Washington, D. C., Jan. 17, 1898.  
To All Whom it May Concern:

In pursuance of instructions given to the incoming board of trustees of the National Spiritualists' Association in regard to massmeetings or conventions at the last annual convention held in Washington, Oct. 19, 20 and 21, the board of trustees, at its January meeting, empowered Mrs. Cora L. V. Richmond to arrange for and conduct a massmeeting in its interests to be held in the city of Chicago some time during February, 1898.—Francis Bailey Woodbury, Secretary.

N. S. A.

Washington, D. C., Jan. 17, 1898.  
To All Whom it May Concern:

In accordance with the inclosed, I hereby call a massmeeting to be held in Handel hall, 40 Randolph street, in the city of Chicago, Feb. 22, 23 and 24, in the interests of the National Spiritualists' Association.

All preliminary communications should be addressed to me, care of National Spiritualists' Association, 600 Pennsylvania avenue S. E., Washington, D. C.

Speakers and mediums who can be present and take part in the exercises will please send me word to the above address.

CORA L. V. RICHMOND,  
Vice President N. S. A.

## THE PROPOSED ENGLISH CONGRESS.

The following kindly notice appears in the current number of the "Theosophical Review" of London: "Spiritualists in Congress.—Spiritualists and others interested in psychical science are to hold an international congress in London, from June 19 to 24, 1898, and all well-wishers are requested to help in giving the fact the widest publicity. Three days are to be devoted to study, with two sessions on each day, and the remaining days are to be given to social intercourse, with a religious service conducted by Mr. J. Page Hopps on the first evening. Spiritualists have done much in the past to undermine materialism and to encourage research into the super-physical world, and we heartily wish them success in their congress."

## VALUABLE SCIENTIFIC DISCOVERY.

According to a Vienna correspondent, Dr. Schenck, professor at the University of Vienna and president of the Embryological institute, claims that after 20 years of experiments he has discovered the secret of exercising an influence over animals and men so as to fix the sex of their offspring. Dr. Schenck declines to reveal it until he has placed his discovery before the Academy of Sciences; but he says the influence depends upon the nature of the food consumed by the female.

## CARVING BY ELECTRICITY.

Electricity has now been applied to stone carving—the blow being struck by means of an electrical reciprocating tool. With this machine the stone-cutter or the sculptor can devote his entire attention to the lines his instrument is to follow, while doing the work more rapidly than by his own muscular power.

## CATARRH OF THE STOMACH.

A Pleasant, Simple, but Safe Effectual Cure for It.

Catarrh of the stomach has long been considered the next thing to incurable.

The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing; headache, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach.

To secure a prompt and healthy digestion is the one necessary thing to do, and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlanston the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids.

These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets, and, not being a patent medicine, can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn St., Chicago, Ills., writes: "Catarrh is a local condition resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom, passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure, but today I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I can not find appropriate words to express my good feeling."

I have found flesh, appetite and sound rest from their use.

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

Send for little book, mailed free, on stomach troubles, by addressing Stuart Co., Marshall, Mich. The tablets can be found at drug stores.

**GOATS, FOXES AND CONIES;**  
OR THE  
**COMING ARMAGEDDON**  
A DREAM.

BY JOHN BUNYAN, JR.

CHAPTER III.

While my aged visitor was speaking, I observed in my dream that one representative from each of the synodical juntas among the goats, and one dignified erudite looking fox selected by the unctuous deputy supreme fox, had met on a little elevation in front of the battle array, for the purpose of holding a joint council of war. There was considerable wrangling and discussion as to who should preside, the fox delegate maintaining that inasmuch as the foxes were harmonious, without any dissensions among them, and he the only delegate, and inasmuch as the goats and foxes had buried the hatchet (so to speak) for a time, and had met together for a common purpose in the face of a common danger, it would be nothing more than Christian forbearance and courtesy to allow him to preside. In this view several of the goat delegates concurred, especially from the larger juntas. But others, particularly from the small groups, protested vigorously, saying that while it was true they had united to make war upon a common enemy, still they had nothing else in common with their allies; had little or no confidence in their foxy character, and did not care to have a fox preside over them any way. The dispute was finally compromised by selecting the fox delegate and the moderator of the largest goat junta to preside jointly.

The question then arose about seats for the presidents, the fox protesting that he never had presided over any kind of an assembly without something resembling a papal chair or throne to sit on. The goat president rejoined that he wanted no papal chair business in his, but though he ought to have something distinctly emblematical of the goat orthodoxy to sit on. This trouble was finally arranged by goat and fox attendants running to their respective camps and returning with what looked like two enormous volumes or books of some kind, upon which the functionaries seated themselves a little distance apart. I could not make out what the books were, nor whether they really were books, and turning to my aged adviser asked if he knew what they were.

"Yes," he replied, "those are the great fountains of wisdom, the store-houses from whence all the antipodal theological tenets and ecclesiastical machinery of the goats and foxes are drawn. There is in reality but one such fountain of wisdom in existence; but experts in both phalanxes have made imitation models or copies of it to suit their preconceived ideas of saving faith. These theological experts, called doctors, first sketched out what they conceived to be the plan of salvation, and then proceeded to erect fountains of wisdom to fit their conceptions. In this way somewhere between 75 and 100 imitative translations or moldings of the true fountain have been made, no two of which are alike. The one upon which the fox delegate is sitting was prepared by a very erudite expert called Douay; while the one the goat occupies was

manufactured by a large number of goat doctors and ecclesiastics under the supervision of Royal James; and no one but a doctor would imagine for a moment that they were intended to be models of the same original. This accounts largely for the antipathy and bitter animosity between goats and foxes; it keeps them in a constant state of warfare and prevents them from even countenancing each other except when their favorite scheme of salvation by faith alone is attacked. On that basis they patch up a temporary cartel, just as they are doing now. The same differences exist among the multiplex subdivisions in the goat family. Nearly all of them perfunctorily accept the Royal James model, with a mental reservation of a right to interpret and apply the saving grace prescription in their own way. No two agree. And since each junta of theological doctors claims to have received the only correct model with instructions to use it according to its literal appearance, the only wonder is that the internal disagreements have not been greater, and the contentions sharper than they have been. The real cause of these disagreements and contentions is that none of them know what the original fountain of wisdom really is, or what it consists of. It is made up of a vast number of scraps of parchment and fragments of papyrus filled with antiquated history and traditions, and like a modern kaleidoscope, it is capable of being shaken up and the pieces dovetailed together in an endless variety of combinations. No one can form a correct idea as to the number of these fragments there are in existence, all containing more or less Truth. The number of fragments and combinations they are susceptible of so as to produce fairly good imitations of the original fountain, are incalculable. The mosques and pyramids and catacombs and abandoned caves of Europe and the Orient are lined with them, some bearing the stamp of greater antiquity, and as strong a resemblance to the pieces these two models are made of as two peas in a pod. The difficulty in framing their models was to decide which of all these myriad scraps and fragments really belonged to the original fountain. None of them bore the author's signature, very few had the date affixed, and while the genuine ones were supposed to have a peculiar mark called "Inspiration;" that mark was not visible to the material eye; and inasmuch as neither of the experts possessed any other kind of eyes than material ones, they determined to settle the question of Inspiration by ballot; evidently acting on the presumption that God is always on the side of the majority, which is sometimes a very violent presumption. The models on which the goat and fox presidents yonder are sitting were both made in that way. Their respective councils of experts collected together vast numbers of those antiquated parchments, and decided by majority vote which of them did, and which did not contain the invisible water mark of Inspiration. Some few pieces both

councils accepted. Other pieces accepted by the foxes were rejected by the goats, and vice versa. But by far the largest number were cast aside by both councils as spurious; and tradition has it that the foxes burned three times as many fragments as were accepted by both councils, many of which a large minority in both councils insisted were genuine. But the majority ruled in Inspiration as in politics.

Near the center of that model on which the goat president is sitting, you will find a number of scraps and fragments sandwiched in and labelled "Apocrypha;" which means that the invisible water mark of Inspiration had become so dim that the wisest of the goat experts could not tell whether they were genuine or not, and they hesitated about making eternal happiness depend upon a literal acceptance of the love songs of Solomon and Susanna both.

The rule established by both councils for determining the genuineness of any fragment and its fitness to go into their models, was called a "canon," derived from a Greek word meaning "a measuring rod," "a straight stick," "the beam of a balance," etc. And this straight stick measuring rod, operated by means of a majority vote, was not used for determining whether or not a fragment under consideration was internally inspired, but whether it filled the requirements on the outside. This was called "plenary inspiration;" that is to say, each jot, tittle fibre, grain and tisp of the ancient parchment, and even the fly specks on the surface, must be filled with the unction of divine inspiration before it could be admitted to the sacred canon. Under this somewhat rigid style of measurement, the results of the experts were by no means satisfactory to all the goats and foxes. Some ancient and respectable fathers and doctors thought they knew of instances where the rule of plenary inspiration did not apply. For instance, some of the fragments which the experts declared bore date prior to the time of Moses were found not to have been in existence until about a century before the Christian era. Others which the councils decided to have been the work of different authors had all been manufactured by one individual. Very respectable doctors in the third and fourth centuries, insisted that the two fragments labelled "Books of Chronicles" were nothing but the "Samuels" and "Kings" served over as cold hash by modern cooks. So of the fragments labelled "Ruth," "Ezra," and "Nehemiah." Many of the wisest of the goat and fox fathers declare that these fragments "bear no evidence whatever of inspiration, either externally or internally," and they frankly admit that almost two-thirds of the beautiful little gem called "Ezra," is paste, "a forgery out of the whole cloth by a Hellenistic Jew." That very aged and moss covered fragment called "Job," bears such striking resemblance to the "Mekana," or philosophical discourses of the Arabian poets, that goat and fox fathers in abundance have admitted that if the one is inspired the other might well be so considered. "Ecclesiastes," or the Preacher, passed the canon ordeal by the skin of his teeth, but immediately fell into the hands of goat, fox and Jew sons of Belial, who handled him without gloves. Some thought him "pregnant with heresy," others that he "savoured too much" of the dialogues of Plato, and others that he "taught the doctrine of Epicurus." The celebrated song by the same crowned, clerical sonnet maker, otherwise called "The Canticles," has likewise been dissected, by goat, fox, Jew, Gentile doctors by the score, in fact a whole college of them, who find it is to be

an "Epithalium," or love song warbled by the great king to his dark-eyed Egyptian concubine; something like what Antony might have chanted to Cleopatra had he been in the lineage of the chosen race. These doctors find it utterly destitute of a "Thus saith the Lord," and as decided by a commentator of 50 years standing, "it is entirely too uncertain to be ranked among the articles of faith."

These and many other fragments in the goat and fox models gave rise to so many wordy combats, adverse criticisms and theological sparring matches that it began to look as though the work of the councils would have to be done over again; and the question, "When doctors disagree, who shall decide?" began to loom up in ugly proportions. But it was soon settled so far as the foxes are concerned by the sapient Deputy Supreme Ruler Gregory VII, who took the bull by the horns and declared that "no book or chapter is to be regarded as canonical without the pope's authority." This was followed soon after by the edict of another high and mighty deputy that "the church can give canonical authority to books which have no such authority from themselves or their author." In other words, the self-appointed vicegerent of God can breathe external and internal inspiration upon a document, whether God himself does or not. Well may an unsophisticated coney ask, "Upon what authority is the canon of divine inspiration received except the authority of the church of the fourth and fifth centuries? Those two 'bills' settled the row with the foxes. They rendered the Douay model absolutely divine, and cemented the serrated phalanx which has marched down through 15 centuries of bigotry, persecution and bloodshed with the same unbroken front which you see now.

Not so with the goats. The apparently insignificant task of trying to decide the question of divine inspiration by ballot gave them a hint of individual rights and responsibilities. They imbibed an idea of ecclesiastico-democratico popular sovereignty which has clung to them ever since. They have gradually been placing the inspiration business upon a free-for-all basis; and any respectable erudite goat who feels that he has received an unction from on high gets a dozen other goats to indorse his views, proceeds to organize a junta, remodels the fountain to suit himself and proclaims his enunciation as the only true and infallible rule of faith and practice. In this way the world has been literally flooded with puranas, Vedas, Kqrans, Bibles and sacred writings, each claiming to be the true and only genuine model of the original fountain of Wisdom and Eternal Truth. And if you ask any goat or fox out there in the valley which of all these is the truly inspired word of God, he will unhesitatingly say "mine." Ask how he knows, and the reply will be, "The fathers said so hundreds of years ago." How did they find it out? "By ballot." The unsophisticated coney, on the other hand, has a queer common sense method of dealing with the question. He understands inspiration to be the influence which God's spirit, the eternal spirit of Truth and Wisdom, exerts upon the human mind, and he accepts the definition of "plenary inspiration" given by all standard lexicographers—"that kind of inspiration which excludes all mixture of error and doubt." From these premises he logically reasons thus: If inspiration comes from God—which it certainly does, and if God be infinitely good, wise, loving and perfect—which he certainly is, then inspiration must be a living breath of infinite and eternal truth, goodness, wisdom and love, and com-

ing from a perfect source, it must be clear and unmistakably certain.

If the finite mind be a human embodiment of infinite mind—which it certainly is, and if inspiration be an outpouring, an outbreathing of the perfections of infinite divine mind into finite human mind—which it certainly is, then this outpouring or outbreathing must reach the human mind, wherever it exists. Inspiration is the inbreathing by the finite of that which is outbreathed by the infinite. It is the free, inexhaustible gift of the Father God to every son and daughter of humanity according to his or her capacity to receive it. If each and every soul is individually responsible for the use made of inspiration—which it certainly is, then the only council chamber and ballot box by which the quality of Truth can be settled is within the individual soul. No one can discover, weigh, and apportion out Truth for another. And every attempt to individualize and localize the God, or Essence of Truth, and brand him with local sectarian names, is unwise and foolish. Every effort to monopolize the illimitable currents of inspiration and cork it in creed skin bottles, whether made of sheep, goat or fox skins, and call that the only infallible rule of faith and life, is the hideous offspring of ignorance, bigotry and self-love. Any attempt to post water rights on the banks of the River of Truth and divert its waters into man-made ecclesiastical channels is error, bald error; and futile, because erroneous. Into the propagation and practice of this error goats and foxes have promiscuously fallen through their blind efforts to monopolize inspiration by a majority vote. Thousands of parchments, many of them antiquated, sere and yellow, were gathered together, philologically analyzed, balloted for, and 66 of them chosen and pronounced "the only true and infallible rule of faith and practice," because they contained the words, and the only inspired words, of eternal Truth and Wisdom; and this important fact, which was to bind the hearts and consciences of all succeeding generations, was first established by ballot, and is now rendered absolutely and eternally infallible by pontifical edict. That infallible rule is to measure the belief and conduct not only of goats and foxes, but of cones, new churchmen, free thinkers, and all other intelligent creatures on earth. And if any one dares to think it improbable that a God of love would deliberately "send blindness" upon his own children; send them "false prophets" and strong delusions" and induce them "to believe a lie in order that they might be damned;" or if any one questions the plenary inspiration of Jonah which enabled him to live three days and nights under water where an uninspired goat can not live three minutes; all such doubters, be they goat, fox, Jew, Gentile, bond or free, have nothing in store for them but the eternal torments of hell, because the "only infallible rule" says so; and that rule has been plenary inspired by the infallible votes and edicts of fallible goats and foxes."

(To be Continued.)

**PRACTICAL PALMISTRY;  
Or  
HAND READING SIMPLIFIED.**

By Comte De Saint-Germain, A. B., LL.M.  
(Of the University of France.)

President of the American Chirollogical Society.

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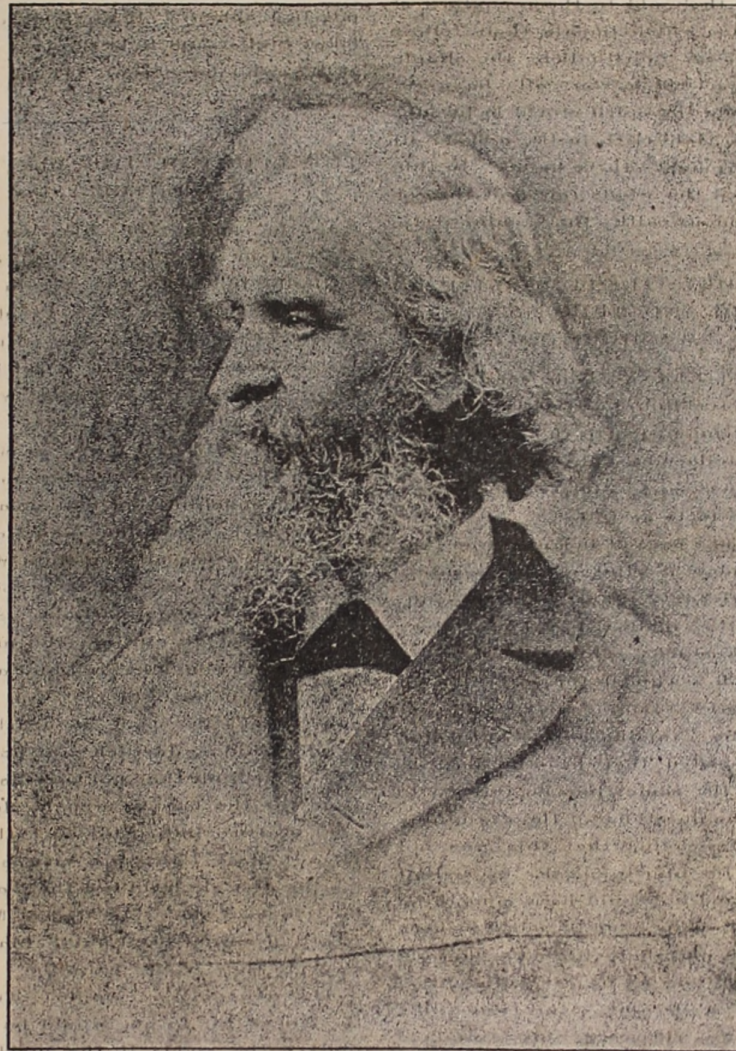
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**WILLIAM DENTON.**

William Denton was born in Darlington, Durham county, England, January, 8, 1823.

At 14 years of age apprenticed to learn the trade of machinist, working 10 hours a day in the shop, young Denton's time for study was very limited. But he joined the Shildon Mechanics' institute, attended its scientific lectures, and with the works of Lyell and others in one hand, and rocks and fossils that he gathered from the Shildon railway tunnel in the other, he laid the foundation for geological knowledge—his later life.

In 1848 he emigrated to America, landing in Philadelphia, where he began by teaching school. Later he went to Ohio and taught school in Cincinnati. 1855 he went to Texas to study the geology of the state. In 1858 he went to Chagrin Falls, O., and there held a debate with Prof. J. A. Garfield on man's origin, Darwin later corroborating Denton's views on the same in his Origin of Species. In 1881



WILLIAM DENTON.

Denton went to Australia on an exploring expedition, where he died and was buried. But while in Cincinnati he became a Spiritualist and particularly interested in psychometry. The great work he left behind concerning this is known as his "Soul of Things," which book is among the standards of Spiritual literature.

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**A BATTLE TWENTY THOUSAND YEARS AGO.**

Twenty thousand years ago, according to the announcement of Prof. Walters, the archaeologist, in the New York Sun, a terrible battle was fought on the Arkansas river, in the Indian Territory, between the Mound Builders and the Mayas, in which over 75,000 warriors bit the dust. He has reached this remarkable conclusion on account

has compared the facts just learned with the result of 17 years' previous study of the Mound Builders, and formed the theory that the battle was one of a long series of sanguinary encounters between that mysterious race and the Mayas, which latter race came from Central and South America and sought to gain possession of North America.

**AN EXTRAORDINARY CLAIRVOYANT.**

A truly amazing story of clairvoyance comes from Montpellier, which is so well vouched for that incredulity seems unreasonable. Dr. Grasset, a professor at the medical university of the city, has a friend at Narbonne, Dr. Ferroul, formerly a deputy, who has discovered the clairvoyant in question. To test her powers, the professor sent to his colleague at Narbonne a cunningly-devised packet. In the middle was a half sheet of paper on which was written a French couplet, together with three words—one Russian, one German and one Greek. The paper was folded so that the writing should be within. Around it was a sheet of tinfoil, and around this a mourning envelope. A paper fastener was then run through the packet and the ends were sealed with wax. The missive thus securely hidden was sent in an envelope with a message to Dr. Ferroul, who, of course, only opened this outer cover. When he called upon the subject to make an appointment, she suggested that she should read the paper immediately, though it had been left at Dr. Ferroul's house, 500 yards away. The clairvoyant proceeded to repeat the couplet with only three trivial mistakes. She did not perceive that the message was in verse; she omitted the word "trop" and said "le soir" instead of "ce soir." The other words, 16 in number, were correct. She could not read the Russian, Greek or German words, but imitated their letters with her fingers. This is prodigious, and there appears to be no loophole for fraud. Nevertheless, the Montpellier academy is going to have the experiment repeated to make doubly sure.—*Liverpool Weekly Mercury.*

**JUST SO.**

A mere schoolboy who had skated half a dozen times on a frozen pond would be a more competent witness as to the fact of water becoming solid, in the form of ice, than would the most cunning fetish man who had lived all his life in the tropics. The fetish man would, no doubt, regard the schoolboy as credulous, incompetent as a witness, or as a liar. But the schoolboy would know that the fetish man was ignorant, and was puffed up with the conviction of his own profound knowledge. This is the condition which now exists between those who during many years have been witnesses of spiritual phenomena, and those who, never having seen anything, assert that no such phenomena occur.—*Old Investigator.*

**THE OPIUM AND MORPHINE HABIT.**  
"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

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## Light of Truth.

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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 MEANING OF IT.

Spiritualism performs only a moiety, perhaps not that, in the mind of the individual, if it does no more than convince him of the life to come. As we understand it, this great movement contemplates the betterment of this world fully as much as it has to do with assurances of the Spiritual Kingdom, or world, and to our mind no Spiritualist is less a Spiritualist than he whose views of life here on earth are not radically changed and improved by a knowledge of his immortality.

Certainly we can not dispute the fact that the best preparation for the hereafter is made in the here and now. If Spiritualism can not make men better, nobler and more spiritual here, it can be of little value to them after death. The transcendentalism which shuts the eye and ear to the entreaties of the world is no part of Spiritualism or its philosophy. If there is any one thing more than another which distinguishes between the selfishness of the world and the teachings of the spirits, it is the persistent admonition which they give to live right and make our fellow beings happy.

There is a deplorable lack of fruit on the tree of Spiritualistic progress in this respect. There is need of concerted movement among Spiritualists along those lines which have to do with equity in the production and distribution of all things designed to promote the general welfare. To say that Spiritualism is not a part of this general welfare is to shut out the very essence of it in this world, and yet there are those who view it thus with the consequence that their daily lives give the lie to their professions. The tearing away of oneself from the moorings of traditionary theology, the changing of belief consequent upon shifting environment, is perhaps no more of a struggle in the religious than in the social and political proclivities of men. We know of scores who relate their experiences in getting away from the superstitions of early religious teachings and the sorrow it cost them to do so, who still continue in the superstitions of political beliefs and are in consequence worse bigots than when they nursed and fostered both superstitions. Hence the physical well being of society, so far as they influence it, is not changed. It is the old, old folly of putting new wine into old bottles. Now if Spiritualism means anything it means the elevation, moral, physical and spiritual, of humanity. This elevation is not postulated in the order of time beyond the grave. It means here and now. The tremendous injustice, rampant and idolized, now threatening the life of the nation, is an object lesson for Spiritualists. Calvary need not be looked for over the crucifixion of today. The present tragedy is an ever-present Calvary, and humanity is nailed to the cross every day and every hour.

The horrors of civilization outvie all the orgies of barbarism, and ten thousand Dantes would be required to combine to picture the modern inferno.

Is there no place, no interest, in all this for Spiritualists? What are they doing to mitigate these horrors? To our mind the acme of regret comes when forever removed from the theater of usefulness here, the spirit looks back over the pages of inexorable memory and notes the neglected opportunities of his life. There is no hell like remorse, and it comes to all who selfishly grab and absorb the good things of this life, while their fellows corrode and rot in penury. There is a most subtle meaning to the Buddhist prayer: "I pray thee have pity on the wicked. Thou hast already had pity on the virtuous by making them so."

There is no greater work for people who profess Spiritualism than to obey the warnings and admonitions of those whom they invoke. Not one of them ever received from a spirit, either friend or teacher, the command to go forth and rob and strut and backbite and lend their aid to those engines of destruction which impale their fellow men. No, no, Spiritualists, the simple admonition which you all have received from the spirit world is in substance, do right, live justly, and do all you can to make others happy. In this is involved the whole range of the social commonwealth, the coming Day.

### HOW THEY TREAT SPIRITUALISTS AND MEDIUMS IN WASHINGTON.

Frank Tricka, a young man and a medium, residing in Seattle, Wash., has been committed to the insane asylum at Steilacoom. From the Seattle Daily Times, under date of Jan. 8, we quote the facts as follows:

"A strange case of insanity was that before Judge McClinton this morning. Frank Tricka, a young man, who until recently conducted an upholstery shop in Postoffice alley, was the subject which occupied the attention of the court. Drs. Ludlow and Kline conducted the examination. The young fellow insisted that he was not insane; at the same time he refused to answer the questions of the examining physicians, saying that this was not the time for him to speak—when that time arrived he would have something to say. For an hour or more he was plied with questions, to which he paid little attention, as he sat with closed eyes, in a dreamy, semi-trance-like state. Two witnesses were examined who testified to his queer actions, and his frequent statement that "all must die." Dr. Eames, who has attended him while in the hospital in the city, gave it as his opinion that he was insane, which was the final decision of those who conducted the examination. However, the physicians are considerably puzzled over the case, and can assign no cause for insanity, as the man appears to be in perfect health. Tricka has been a Spiritualist for several years, and has left some queer writings, which were written as witnesses testified, while apparently asleep. He was committed to the asylum at Steilacoom."

Here we have perhaps as flagrant an outrage on personal liberty as ever was perpetrated since the days of the Spanish Inquisition. It is simply appalling that such things can take place in a presumably enlightened community and with absolutely no redress for the victim.

The law with reference to commitment for insanity in Washington is very lax, it being within the power of any superior court judge or court commissioner and any two physicians designated by them, to commit whomsoever they please, the victim having no

right of trial or other safeguard. Such a tremendous engine of oppression in the hands of three or four men is almost beyond belief, and yet it exists in one of the latest and presumably enlightened states admitted to the Union.

How easy it is under such an "examination" to sequester obnoxious persons! In the account under consideration a doctor who attended the psychic, or medium, gave it as his opinion that the man was insane, and, lo! this opinion was the final decision of the "examiners." Forthwith, the "insane" man was incarcerated, but not before the diaphanous doctors pull themselves together sufficiently to say that they are puzzled over the case, and can assign no cause for insanity, as the man appears to be in perfect health.

It is to be hoped for the sake of common decency, and that sentiment of liberty which is supposed to actuate American citizenship, that the people of Washington will adjust their laws so that individuals shall not be imprisoned in lunatic asylums for appearing "queer." If anybody ought to be at Steilacoom it is the two blather-skites who have sent Tricka there.

### THE SPIRIT OF THE SIXTEENTH CENTURY.

In the course of his sermon on "Crankism and Spiritualism and the Catholic Belief in the Virgin Mary," at the Jefferson Park Presbyterian church, Chicago, the Rev. Frank De Witt Talmage said: "Spiritualism means that your loved ones, who once walked, talked, slept, ate, laughed and cried with you, have so soon forgotten their home that they no longer love the sunshine, but will sneak about in the dark, grewsome, panelled room talking to a rascally medium who will parade her ghosts and practice her tricks and abominations. And the more you moan and cry the more she will distort your diseased and agonized imagination until at last you become stark mad. So cruel, so heartless, so fiendish and so devilish are the actions of the medium that not only is it high time for the law to step in, but it is also a more important fact that this city realizes there are scores of the leprous rascals peddling their accursed doctrines at our very doors. May the wrath of an outraged public blast them even as they would curse us."

The above is a sample. No doubt the son of his father would be glad to deliver the goods if the market was open.

### OUR ALBUM.

We are in receipt of a handsomely bound copy of the Light of Truth's splendid album, containing the photographs of some of the most prominent workers in the cause of Spiritualism. It is a creditable work and shows the enterprise of our esteemed contemporary in placing it before the public. It will acquaint the Spiritualists of the country with our eminent workers and cause them to take a deeper interest in them and their work.—Banner of Light.

### CENSUS THANKS.

We are indebted to the following for services rendered in the gathering of our census: W. H. Grier, Mrs. S. Denison, R. F. Adams, D. Williams, Mrs. F. Bennett, Jas. Preston, L. Bond, S. M. Seely, E. K. Millen, D. B. Merrill, Mrs. Dr. Dobson, Mary Pollard, Mrs. L. J. Williams, H. L. Warren, Hans Metke, L. Gardner, J. C. Dryer, Mrs. H. Cheney, J. H. McDowell, H. H. Roberts and W. McEwen.

### THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

#### HOW TO FIND OUT.

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

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

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

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

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

### A GOOD ECHO.

In one of the Rev. Heber Newton's recent sermons that distinguished divine, touching the well springs of faith, had this to say: "The traditional systems of divinity which have guided the course of the western world seem to hosts of men today of about as much help as the charts of New York harbor drawn up by the primitive Knickerbockers would be to our monster steamers.

"The mass of average intelligent men are slowly and painfully realizing that there is no answer in the thirty-nine articles and Westminster confession for us in the year of 1898. Their whole thought is as antique and obsolete as the language of Chaucer and Spenser. Men ask now for a gospel in the vernacular of the nineteenth century—not necessarily a new gospel, but at least a translation of the old gospel of the mediaevals and ancients into a tongue understood by the people."

We take no exceptions to Dr. Newton in the foregoing, and don't believe our readers will, and yet we have been called "too radical"—whatever that may mean—when advancing the same thought, and that, too, from the Spiritualist rostrum. The fact is that not a single advanced thought now uttered by such men as Newton, Savage, Thomas, Abbott, Rexford, Gladden and others is anything more than an echo of the bombardment begun fifty years ago on the behemoth of traditionary superstition by spirit mediums and others raised up to voice the eternal truth of Spiritualism and the rights of mankind.

### MARION F. HAM.

Rev. M. F. Ham—our frontispiece—is the young Unitarian minister, who so boldly announced the truth concerning Spiritualism on a recent occasion. But Mr. Ham would be no exception if they all had the like courage. It is only the first rebuff that truth receives that hurts. It is like tooth pulling. After the first effort the pain is overcome. The agony is in the pulling. Others, perhaps as bold, would like to follow him, but are hemmed in by a narrow rural congregation who cannot swerve away from the beaten path. But a little preparation, by way of spicing their sermons with spiritual teachings (which can even be done on Bible evidence) would make it easier in the grand attack; and we trust Mr. Ham has led the way for other braves to proclaim the truth as it is sounded by the angel hosts immediately around us.



EDITORIAL NOTES.

Instead of long prayers and invocations, tell the people what prayer is.

The glory of philosophy is an endeavoring to understand the chief good.

Hermes says: "That which is sown, is not always begotten; but that which is begotten, is sown."

"Armageddon" is well set forth in the series of chapters now running in these columns under the title of "Goats, Foxes and Conies."

The Camden (N. J.) grand jury indicted William F. Randall, Christian Scientist, who lost patients by that practice, for manslaughter.

Mrs. Maggie Waite's work in Buffalo at the recent mass meeting was in every way meritorious. Mrs. Waite is one of the few great mediums now before the public in the peculiar and onerous phase of test messages.

Divine Providence must have been counting falling sparrows the other day at Huntington, W. Va., for a woman was drowned in a creek while being baptized and the dominie was pulled out of the freezing water unconscious.

The Spiritism which seeks to materialize the spirit world accounts for the fanfaronade of promiscuous public circles, where ignorance is the chief condiment. Spiritualism is that which seeks to spiritualize the matter world and unfold wisdom, the only regenerator.

The Arkwright club is hammering confidence into the operatives of New England factories. Thousands of looms and spindles are silent and one of the biggest strikes in the history of labor troubles is on and untold suffering to women and children is the immediate portent.

Says the Kingston (N. Y.) Leader: "The legislature is concerned over the subject of hypnotism and wants to regulate it. If an investigating committee should discover what influence brought about some mysterious enactments its report would be interesting reading."

The value of church property in the United States up to July, 1897, was \$670,000,000. At two per cent interest, collectable in a form of taxation, this enormous non-producing capital would yield an annual income sufficient to abolish all the poverty and all the charity organizations in the country.

The maladorous Comstock who sued Dr. Levenson for \$10,000 damages for calling him a blackmailer was awarded six cents by the jury, Comstock to pay costs. This leaves the question still open. Did Dr. Levenson speak the truth or did the jury value the truth, so far as it related to Comstock's character, at six cents?

It is not the aim of Spiritualism to convert or to proselytize. Its aim is to enlighten. It says "let every man be fully persuaded in his own mind." The protestations and professions of convertism do not belong to the arcanum of Spiritualism. When the mind is ready for it, Spiritualism will be ready for the mind.

The National Reform association, anything but that which the name implies, is behind a bill recently presented in both houses of congress to regulate Sunday observance in the District of Columbia. It beats all how congressmen espouse every tom tit scheme to "regulate" others' affairs, but never take any pains to regulate themselves.

Below is a form, a number of which you might carry in your hat, filling out

the name, place and date as you read of cases from day to day in the papers. See how many of them you can accumulate during the year, and then hurrah for "restored confidence."

"—, 1898, —" shot and killed himself last night. He was out of work and despondent."

The Anti-Saloon league, a national organization of pietists and denouncers, was in session in Columbus last week and the consequence was that the saloons did an extraordinary business.

People will learn after a while that the liquor traffic cannot be injured by abusing the saloonkeepers nor the appetite for whisky legislated out of a man's stomach.

They do say that Ignatius Donnelly's new book proves not only that Bacon wrote the plays of Shakespeare, but that he also wrote Don Quixote, Alack, and alack, Cervantes, that thy fame shouldst come to this! Now if the urbane Ig will crytogram the ten commandments into Mephistopheles authorship, make it plain that Judas Iscariot delivered the sermon on the mount, but allow the fame of the author of Trilby to repose in peace, literature will possess some remains of attraction for the coming genius.

A woman employed for the purpose by the New York World, began the experiment of living in New York on \$3 a week and reporting progress or otherwise from day to day in the columns of that paper. She finally gave it up, saying that no girl can subsist on \$3 a week in that city. "She can merely exist in sickness and hunger and discomfort." The force of the statement is perceived in the fact that thousands of girls who earn no more than \$3 per week must keep themselves from death or worse on that sum.

Two men giving their names as J. H. Coates and J. G. Coates and hailing from Mattoon and Chicago, Ills., respectively, have been jailed at Greencastle, Ind., for giving bogus materialization seances. This is an added warning to Spiritualists and investigators to be careful how they take unknown and untried men alleging mediumship into their homes. Who these men are, we have not the slightest idea. They may be a pair of known frauds operating under a new name. The only proper way for people to pursue in such cases as this is to make inquiries, or compel the persons posing as mediums to produce papers of recommendation from some point where honest mediums are known. Honest mediums do not go about under aliases.

We observe that finally in Christian California there was a place found where the remains of executed Durrant could be disposed of. Not content with having taken his miserable life the venom of calumny and hate pursued his worthless dead body and nowhere in the vicinity of his taking off could it be buried or even burned up. At length, such disposition was made of it at Pasadena.

Now it is altogether likely that the sentiment back of this savagery would revile Spiritualism and call it devilry; yet there is nowhere in the history of Spiritualism such a spectacle as has been given to the world in this maladorous case, every actor in it being a Christian and pretending to be a follower of him who said: "I bid ye love one another."

Ex-Judge Harlan J. Swift created a scene in the Spiritual Temple at Buffalo, N. Y., the other day, while Mrs. Waite was giving tests, the building being jammed to the doors. The medium had just finished a message to

some one in the audience, when Mr. Swift arose.

"I demand," said he, "that the medium transmit a message to me."

Mrs. Waite was greatly surprised, and the remark of the ex-judge created a great commotion in the hall. Frank Walker commanded Mr. Swift to sit down, but the judge remained on his feet and once more insisted on the medium giving him a message.

"I insist on it," said he. "I demand a message."

One man volunteered to go for a policeman, but when he was told that Judge Swift was a prominent citizen he resumed his seat. The ex-judge was still standing and Mrs. Carrie E. S. Twing tried to pour oil on the troubled waters by saying there were many other people in the hall who would like to receive messages from departed friends, but that the medium could only give messages from those who communicated with her.

Judge Swift then remonstrated with a number of Spiritualists and finally left the hall.

It takes very little sometimes to make a ninecompoop of a presumably great man.

Rev. J. Q. A. Henry preached in La Salle Avenue Baptist church on "Stealing—a Scarlet Sin." In part he said:

The eighth commandment, 'Thou shalt not steal,' rests upon the reality and sacredness of property rights. Property problems are dominant in our days. Labor is the basis of legitimate wealth. Toil is the title to property, which is a divine institution. The sacredness of ownership grows with civilization. The granting and guarantee of property rights have much to do with the elevation of the oppressed peoples. Such rights promote industry, thrift, independence and patriotism. Stealing is a violation of property rights. We have not outgrown the eighth commandment. The itching palm is universal. The temptation to thievery comes to all sorts of people. Stealing in manifold forms is prevalent. Among the prolific sources of theft may be named grim necessity, which says steal or starve; laziness, which with many is the original sin; fast living, love of display, the pride of life, passion for jewelry, furniture and dress and crime of all sorts.

"Vice is costly. The kinds of theft are legion. Apart from open violation of law like burglary, robbery, shoplifting, forgery, swindling, false balances, weights and measures, there are covert and respectable and legalized stealings equally reprehensible. Taking advantage of the ignorant or necessitous, refusal to pay a living wage, misrepresentation by buyer or seller, delay in the payment of debts and cheating the government by evading taxes, duties and assessments are popular forms of thievery and fraud.

Ours is a day of shoddy, adulteration and counterfeit. The ancients cheated in quantity; the moderns cheat and steal in quality. Official theft is distressingly common. Few offenses are more criminal than the betrayal of a trust. Misappropriation of funds of societies or estates, embezzlement by confidential clerks, sale of offices, stealing election returns are methods of theft. Corporate stealing has become a colossal crime. Many trusts and syndicates are organized for public plunder.

Bearing and bullying the markets, pooling, cornering and watering stocks will not stand the test of Christian ethics. Moral thefts abound. Men steal time, reputation, honor, character. All life is a trust. God is the only absolute proprietor. We are stewards. Man must be honest with God. Irreligion is the worst form of theft. It is grand larceny against God. Every irreligious man is a defaulter against the Most High.

OUR QUESTION DEPARTMENT.

H. I. Horn of Washington, D. C., writes: "I have always regarded the question department with deep interest, particularly when questions have a general interest. Indeed, that department first caused me to take the Light of Truth. Hoping your labors will be appreciated by the Spiritualists at large, I am, yours, etc."

AS IT IS IN NEW JERSEY.

The Mosquito state has a society whose purpose is to place a copy of the Bible with every family in the state, the state assisting in the work by exempting from taxation all property used in connection therewith.

So far so good. A father is at present held in durance vile under indictment for manslaughter because he followed the teachings of the Bible in the case of a sick child, which finally died, the state holding that he is guilty of criminal negligence because his child died according to the gospel instead of the medical laws.

NEW BOOKS RECEIVED.

A Case of Partial Dematerialization of the Body of a Medium. Investigation and Discussion by Mons. A. Aksakof, Scientist, Philosopher and Literateur, ex-Prime Minister of Russia. Translated from the French by Tracy Gould, LL. B. Boston: Banner of Light Publishing Company.

Three Journeys Around the World; or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt and other Oriental Countries. In one volume. By J. M. Peebles, A. M., M. D., Ph. D. Boston. Banner of Light Publishing Company.

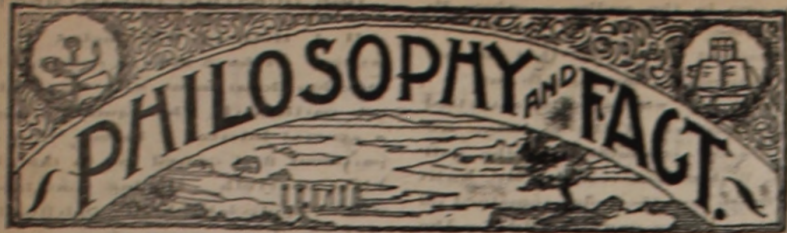
THE HIGHER CONSCIOUSNESS.

The cognizing of things impalpable to the touch, invisible to the eye, soundless and without odor, the perception and delineations of conditions and events belonging to the far distant past, and the recalling of conversations held in a former generation, would 50 years ago have been looked upon as mythical and repugnant to common sense. But sense is not so common as it used to be, our senses are widening in their scope and activity. The "inner sense" is supplementing the outer ones, and bringing into our cognition a field that was before unrecognized and undreamt of, save by the enlightened seer who realized but knew not how to convey to the materialistic perceptions of man his idea. Buchanan's discovery of psychometry, or cognizing and measuring things by their spiritual qualities, and Denton's application of it to geology and archaeology, have demonstrated the fact that the visible is duplicated in the invisible, that all events are indelibly recorded, and that "thoughts are things." The universe is like one vast instrument with innumerable octaves and tones, and every definite thought evolved is in harmony with one of its strings.—Harbinger of Light.

A WORD OF PRAYER.

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then every day you shall wonder at yourself—at the richness of life which has come to you by the grace of God.—Phillips Brooks.

Remember, the Light of Truth and the New Time are clubbed at \$1.50 per annum. Send your subscriptions to this office.



## A BEAUTIFUL LOVE GONE.

The Death of Life and Love are the Necessity for a Higher Growth and Beauty.

(By Salvanus Lyon.)

"Death is rhythmic alternation of life, a part of the ceaseless ebb and flow of the Universe from the atom on to God."

Ah, what sadness and sorrow there is in the death of anything we love—for Death (as good and beautiful as we may picture it) with our spiritual ideals—write it as we may—Death, any death must be sorrowful to the one who truly loves.

The flowers—all nature die yearly, each springtime coming "in" beauty, growing with loving luxuriance, perfecting and blooming with blossoms and fruitage, all dying in the fall at the touch of old winter's fierceness.

The seasons are all beautiful and grand; spring, summer autumn and winter, all greet us like lovers, each with their peculiar tokens and special beauties; all to live their accustomed periods, then to fade away and die for a coming season of higher beauty and use. God creates each life and plant, atom or world for just the time; just the growth and the exact good, and all these wonderful changes, make one continual transformation scene of grandeur, beauty, perfected growth with universal Death.

And thus years, periods, centuries have come and gone, great and glorious, with their peculiar events—nations, joy and life, misery and sorrow, like a shifting panorama acting on life's stage a little while, to fade away for new actors and scenes. It is life's mystery; we must only live to die; one race and generation after each other following on in silent procession, living, acting, full of power and mighty with promises and hopes, all meeting successes and failures. And these make the written history of the world, the pages of the past, and each silently passing on—merging the old into the coming—next, to soon again pass away forever, leaving only memories of thoughts, feelings, loves, lives, relics and often ruins.

And this is Life's necessity. Man and all created things, inevitable fate—for change—Death ever has and will be the mighty conquerer, the grand accomplisher, the Perfecter, Beautifier and Regenerator.

Death with its changes, dissolution and decays, the everlasting Rewarder, giving in exchange a new, more beautiful growth, higher life, grander realizations—continually perfecting, solving and blessing, reaping now and throughout all ages, with its ceaseless tireless work of beauty and good, to give new life and beauty.

The eternal fiat is recorded for Nature, Man—all life—now in the past and for the ages yet to come into existence to live, flourish and pass away. The endless chain of existence is life, death and immortality.

And with these our departed loves there is another and more sorrowful loss (like a tragedy), it is the death of the heart's idols; it is when the beautiful tokens of affection, the love which we have cherished and rejoiced in as ours fades away and leaves us. New joys may come, other hearts cheer

and love us, still we must feel and mourn for the departed.

Love is life; glorious, mighty, refreshing, ennobling, beautiful and Godlike. There can be no true life, no heaven or God without love. We live—the heart rejoices; the soul is truly blessed here with its treasures of love. Love so refreshes and rejoices all true natures, and he is rich and noble (and must be good) who possesses most and can give most of love and sympathy. We pine for it; we sorrow for its silent beautiful influence, and tenderly nourish, indulge, embrace and call these as our own, forgetting chances, changes, fate and death.

All must have some time cherished some beautiful soul love—grown silently, nourished so tenderly, hoping, alas, for its perfect fulfillments. And poor indeed must be that soul which feels no sorrow, seeing these loves, fading away. We had cherished them so fondly, tenderly nurtured each charm to life and beauty, so often tasting of their sweets, hoping they would continue ours to enjoy and possess forever; it needs must cost a pang "to mourn" these beautiful loves, all changed and gone forever.

Alas, it is thus our earthly loves come to leave us, teaching the heart the sad lessons "how frail and changeable is life and love." From very necessity these darlings of the soul cannot live long and must die. It is fate. It is God's law to teach us meekness and patience, and to learn the heavenly lesson of sorrow, that nothing earthly can be immortal. Only the good we do, the blessings we bestow—our sympathy and holy love—the Christlike; these will continue to live and bless; these influences will continue to grow more beautiful—returning happiness and blessings—never die, but grow on— aspiring, trusting, hoping, towards the unchangeable, Almighty, Everlasting good—Love, God.

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(By Helen Stuart-Richings.)

"It is the distinctive principle of the modern spirit, that truth shall be followed wherever facts are believed to lead."—P. Hume Brown on the Reformation.

One of the most inspiring signs of the times is the courage with which men are giving voice to their thoughts and convictions on political, social and religious questions. And, as one watching the dawn feels, rather than sees, the growth of light, so do we become aware of a gradual lessening of distance, a steady, but imperceptible decrease of darkness, a fuller flood of the glorious light of mental liberty, between the old and the new day.

One by one the mountain peaks are touched and crowned. One by one the human souls that have climbed thither and stand upon the heights are illumined. Peak cries to crag, "Awake! The day is here!" Souls that are watching do first behold, and into the shadows they hurl the cry, "The light has come!" And they who are awake and listening for a voice from the high country, repeat, "They say the light has come—we know not—but go to meet it, lest perchance they tell us truth."

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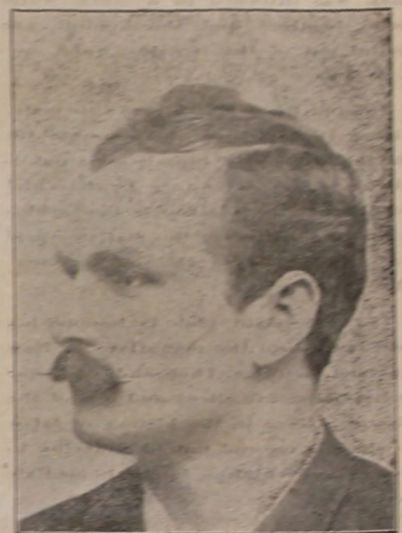
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A mental medium needs conditions as well as a physical medium. Suggestions handicap the mind of the former as do material disturbances the mind of the latter. Suggestions on foreign subjects are like suggestions on new experiments. But to interfere with that under consideration is to destroy its usefulness.

SCIENCE OF THE SOUL—Loren A. Sher-  
man. \$1.25. Library volume.

# Psychometry.

## VERIFICATIONS AND REMARKS.

Among the verifications received are the following:

Mrs. Maggie Waite writes: "I was much pleased with reading of photo. My friends say it was very correct. This will prove an interesting department added to your already bright paper."

Several others give equally satisfactory verifications, one saying that we told him more than he knew himself, but one thinks a "good deal of it was wrong."

Let it be as it may, psychometry reads beyond the knowledge of the psychometrized, and time will prove a good deal or all of it right.

A psychometer can not make a mistake if he knows his own thought from spirit thought or inspiration. The rapport with a subject is sensed as something foreign to himself for the time being. He imagines himself that person, and as if speaking to himself. If he jots down the thoughts inspired by the sensations perceived, he has the history of the subject—in the present, of course.

Sensation is the foundation for thought. On this thought is based. Every sensation resolves itself into a thought finally. Painful sensations give forth painful thoughts. If a psychometer senses anger as a leading characteristic in a subject, he is very apt to have angry thoughts from the moment of the rapport. By this alone he can tell his man. Many are unconscious of the sensation—so rapid is the transformation into thought—and they know in the moment what ails their man, though many lose it in the same moment again. They are not observant, simply, and need a few practical lessons in psychometry. Practice, however, makes perfect. It is our aim to make psychometrists of all our readers, if possible, for it will help to make a better world, and by reading our lessons consistently all will learn something in the course of time. EROS.

### MRS. LUCINDA GEORGE.

Mrs. George makes us wonder. She is a strange character—most likely a puzzle to herself. No doubt she has had many a mental tussle with herself, and in doubt whether she should laugh or cry over certain occurrences in her life's experience. She loves deeply and consistently, and could hate as well if an inner voice or power did not prevent her. She is more inclined to seriousness than merriment, though not without a humor, which, however, is of the dry sort. She can make one laugh by a scold, and he who gets it is often more inclined to love her for it than to be angry. This is due to a power within by which she rules. It is love, and none perhaps understands this better than her mother, whether in the mortal or in spirit. She is a jewel in the rough.

### MRS. ELLA WOODWARD.

From our standpoint of viewing human character this lady is gifted with a high moral aspiration that has ever been her guide in the affairs of this world. She also seems to be touched with a precision in her life's duties

which manifests as neatness in her every-day affairs. It is the reflex of the rounding out of her soul. She is ever thinking of that which is to come. She wants to know. Her heart longs for a revelation that seems to be unfolding within. She seems to be watching every emotion that may possibly unravel it. But it is not altogether wanting. It only needs adjusting of the parts received to understand it; and that will be the goal she has been reaching out for. The whole may be regarded as an index to her character—consistent, faithful, honest and high-minded. The momentary sense of despair that has occasionally touched her is not unnatural for one so earnest; but a lifting of the soul to the higher world dispels this, and will always do so if she trusts to the power that has carried her safe up to this period. She need not fear the future.

### MRS. A. GRAMMANN.

This good soul comes to us with a desire to be read, partly as a test, and partly out of curiosity for her own delight. She wants to know something about herself—something we can not tell. She knows her own character about as well as we can delineate it, and that is, first, the desire to please; then to please more, if she can, and if people will permit themselves to be pleased. She is kind-hearted, but can warm up in a debate if her corns are trod upon. And even then she will try to smile down an opponent, and make peace on any terms. She does not carry any evil. She is even ready to shed a tear for one who thinks she has been injured by her. She doesn't want you to think ill of her. Anything to prevent that. Nor is she to be imposed upon by pretense. She is too intuitive for that. You can't humbug her by sweet words. Oh, no. Be honest with her if you want a good friend, and you need never fear any loss by trusting her. She is fundamentally good, and has a great big heart—always open to those who come in peace and love.

### S. CARDIN.

This gentleman impresses one with the idea that he never tells all he knows, though he may be a good talker. He is always on the watch for something—perhaps an effect of habit, due to deceptions experienced in the past. But for all that he is not a dangerous man to deal with, and would not deceive you for all you are worth. He has a fine mind for analysis were it cultivated to its full extent. But it is undergoing transformation as fast as a foreign influence can control it, and by comparing the past with the present he could probably note the difference very markedly. He is of a jovial disposition, and not given to dejection, though many others would have succumbed to the disappointments that he has met with. His health has depended much on his humor, and by his persistence has built himself a strong constitution, physically, though not free from all ailing were he to neglect himself. But as an entirety he can be envied by many. As a caution, however, it would be well for him to avoid criticism. It is

the vulnerable point in his make-up that would affect his constitution. He is not yet positive to the shafts of ill-feeling or malice, and would probably fall under its contagion. He can prevent it by keeping his own counsel on occasions.

### MINNIE VAN BUSKIRK.

Ah, what a sympathetic wave greets our consciousness as we pick up this photo! It is almost pathetic, and from which we know our subject to be a tender-hearted and beautiful soul—a motherly soul—one who loves children, or whom children would be attracted to without fear or repulsion. It is always a good recommendation to anyone who can gain the children's love, and this lady has it. Love beats high in her breast, and she often wonders how people can be ugly or mean in disposition. But she has no censure for them! She only wonders—is awed at their behavior. And many wonder at her—aye, envy her—equable temper—her quiet dignity. She holds her own counsel in many things—has her own opinions, but never forces them against those of others, unless they become offensively near or demand a surrender of her own. She may be aroused to anger on such occasions, but it is not of a dangerous type—only she holds her position firmly and stands conqueror. None can browbeat her when she knows she is right. But who would oppose her other than one who doesn't know himself? Any person with reason or love active would be touched by something when in her presence that carried him above controversy and the subject would take a harmonious turn, whether he will or not. She inspires to goodness and thus her power for harmony. She would make a good society leader or president, and success be her fortune.

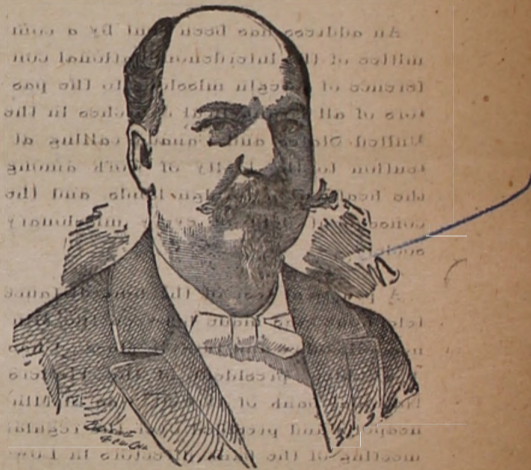
### VICTOR L. WHITE.

This young man, writes: "I have been much interested in your readings of photos. I think it is a wonderful gift, aye, grand," which shows how much he values it, and which naturally attracts our sympathy in his behalf. But still we find it difficult to fathom him. He has a good eye, and from which we sense the strongest influence. A bard sings, "In the eye there lies the heart." It is true that the eye expresses the most hate or love, as the case may be, and especially so when the rest of the features are passive. Mr. White's features are exceedingly passive, but with a benignity that indicates a passive soul—passive with spirituality and an inherited self-control that is a blessing to possess. He will not be tried by the disturbing elements of humanity. They will not affect him, and thus he is a step in advance of many who have this difficult hill to climb. A slight timidity, however, manifests, as we proceed, but it is not that of fear. It is rather due to modesty, or the dislike to encroach upon others' rights. He would rather sacrifice a point than harbor the idea that some one should think him forward or endeavoring to rival him. It is a cultured sensitiveness or delicacy that holds him back—an extreme consideration for his fellow-men and coadjutors. But this will prove a force rather than a drawback in his career, for it is a gift that brings its own reward, and he will succeed readily where others need strong efforts. In a word, he will be respected for the respect he shows others, and his talents valued as he values those of others.

### MOSES HULL.

This is a man whom we judge to know less of his greatness than of the weaker or negative side of his self-

hood. He has such an intense interior or intuitive guidance that he partly loses consciousness of his exterior self and its surrounding. Whether it is mediumship or his higher self that is guiding, must be determined by himself as experience unravels it. Perhaps it is a combination of both. Psychometry can only penetrate comparative to the force of the psychometer, and the relation this has to the forces of the one psychometrized. But even an impediment tells a story which may be for great good or the reverse. An absolute rebuff bespeaks of the former. We thus see that this subject is capable of great good in the world, and withal, an inspirer to sensitive natures. He should become a teacher of mediumship, or mediums should seek his company. He infuses positivity where this is lacking; allays negative impulses, and suggests possibilities to the inner man that are aids to self-knowledge—presumably a reflection of himself. At least, this is the consciousness that suggests itself to us as we come en rapport with him. We do not doubt its verity, even if he is not aware of it. Our first impulse was that he is unconscious of his inherent powers. This corroborates it. But like all mediums, he must have an intuitive sense of it, only that in his rush for perfection it has been relegated to second consideration. However, in reading this man we have enjoyed inspirations never before sensed, and know by that that he is a power in the realms of human mentality, and should be appreciated accordingly.



DR. W. OAKLEY COFFEE,  
THE  
OCULIST AND AURIST.  
At Joliet, Ill.,  
Who is creating such a sensation with his new cure for

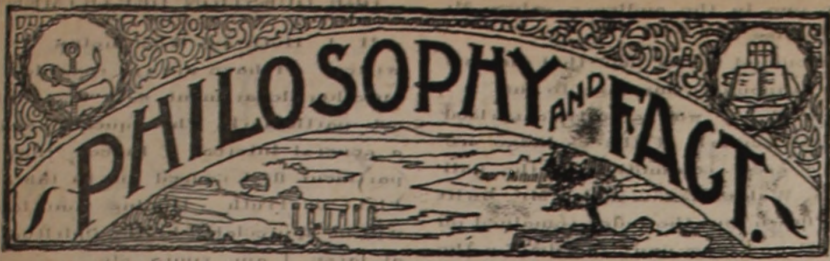
## DEAFNESS AND NOISES

In the ears, wishes to state that if persons are two days late in receiving answers to their letters, not to be impatient, that he examines and prescribes for every case personally, and as he is treating a hundred people a day, it is hard to keep up each day. He guarantees his prescription to relieve every case of Head Noises and Deafness. One among the remarkable cures made by him last week was that of W. H. Hamilton, of Joliet, who had been deaf in one ear for 5 years, and in the other for 2 years. He had constant noises in the ears and catarrh. In two weeks treatment by Dr. Coffee's new remedies his hearing is perfectly restored and the noises are gone. There is not a day that such cures as this are not made, and they can be cured at home as well as at his office. He sends these prescriptions to anyone. They can be filled at any first-class drug store. Write him inclosing stamp for particulars. Address Dr. W. O. Coffee, Joliet, Ill.

### DR. J. S. LOUCKS.

Is the oldest and most successful Spiritual Healer now in practice. His cures are marvelous; his examinations correctly made and FREE to all who will send him name, age, sex, lock of hair and 6 cts. in stamps. He asks for no leading symptoms. Clairvoyants don't need many. Address J. S. LOUCKS, M. D., Shirley Center, Mass.

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## A BEAUTIFUL LOVE GONE.

The Death of Life and Love are the Necessity for a Higher Growth and Beauty.

(By Sylvanus Lyon.)

"Death is rhythmic alternation of life, a part of the ceaseless ebb and flow of the Universe from the atom on to God."

Ah, what sadness and sorrow there is in the death of anything we love—for Death (as good and beautiful as we may picture it) with our spiritual ideals—write it as we may—Death, any death must be sorrowful to the one who truly loves.

The flowers—all nature die yearly, each springtime coming in beauty, growing with loving luxuriance, perfecting and blooming with blossoms and fruitage, all dying in the fall at the touch of old winter's fierceness.

The seasons are all beautiful and grand; spring, summer, autumn and winter, all greet us like lovers, each with their peculiar tokens and special beauties; all to live their accustomed periods, then to fade away and die for a coming season of higher beauty and use. God creates each life and plant, atom or world for just the time; just the growth and the exact good, and all these wonderful changes, make one continual transformation scene of grandeur, beauty, perfected growth with universal Death.

And thus years, periods, centuries have come and gone, great and glorious, with their peculiar events—nations, joy and life, misery and sorrow, like a shifting panorama acting on life's stage a little while, to fade away for new actors and scenes. It is life's mystery; we must only live to die; one race and generation after each other following on in silent procession, living, acting, full of power and mighty with promises and hopes, all meeting successes and failures. And these make the written history of the world, the pages of the past, and each silently passing on—merging the old into the coming—next, to soon again pass away forever, leaving only memories of thoughts, feelings, loves, lives, relics and often ruins.

And this is Life's necessity. Man and all created things, inevitable fate—for change—Death ever has and will be the mighty conquerer, the grand accomplisher, the Perfector, Beautifier and Regenerator.

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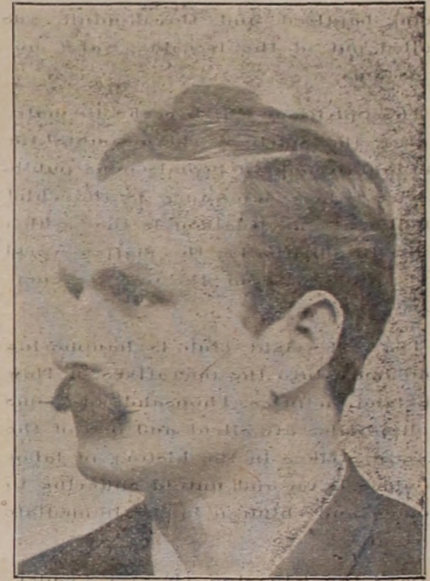
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As well as being inspired with thoughts beyond our normal capacity, we are also moved to do kindly acts, which go to our credit before the world. But as one teaches us truth the other teaches us benevolence—practice making perfect.

Submitting to assumed authority elevates the victim above his master in spirit—often followed by a rise in social or business circles, as spirits can give the underlying causes an impetus that materializes them in the same ratio that they are empowered to perform physical phenomena.

A mental medium needs conditions as well as a physical medium. Suggestions handicap the mind of the former as do material disturbances the mind of the latter. Suggestions on foreign subjects are like suggestions for new experiments. But to interfere with that under consideration is to destroy its usefulness.

SCIENCE OF THE SOUL—Loren A. Sherman. \$1.25. Library volume.

Regulate

# Psychometry.

## VERIFICATIONS AND REMARKS.

Among the verifications received are the following:

Mrs. Maggie Walte writes: "I was much pleased with reading of photo. My friends say it was very correct. This will prove an interesting department added to your already bright paper."

Several others give equally satisfactory verifications, one saying that we told him more than he knew himself, but one thinks a "good deal of it, was wrong."

Let it be as it may, psychometry reads beyond the knowledge of the psychometrized, and time will prove a good deal or all of it right.

A psychometer can not make a mistake if he knows his own thought from spirit thought or inspiration. The rapport with a subject is sensed as something foreign to himself for the time being. He imagines himself that person, and as if speaking to himself. If he jots down the thoughts inspired by the sensations perceived, he has the history of the subject—in the present, of course.

Sensation is the foundation for thought. On this thought is based. Every sensation resolves itself into a thought finally. Painful sensations give forth painful thoughts. If a psychometer senses anger as a leading characteristic in a subject, he is very apt to have angry thoughts from the moment of the rapport. By this alone he can tell his man. Many are unconscious of the sensation—so rapid is the transformation into thought—and they know in the moment what ails their man, though many lose it in the same moment again. They are not observant, simply, and need a few practical lessons in psychometry. Practice, however, makes perfect. It is our aim to make psychometrists of all our readers, if possible, for it will help to make a better world, and by reading our lessons consistently all will learn something in the course of time. **EROS.**

### MRS. LUCINDA GEORGE.

Mrs. George makes us wonder. She is a strange character—most likely a puzzle to herself. No doubt she has had many a mental tussle with herself, and in doubt whether she should laugh or cry over certain occurrences in her life's experience. She loves deeply and consistently, and could hate as well if an inner voice or power did not prevent her. She is more inclined to seriousness than merriment, though not without a humor, which, however, is of the dry sort. She can make one laugh by a scold, and he who gets it is often more inclined to love her for it than to be angry. This is due to a power within by which she rules. It is love, and none perhaps understands this better than her mother, whether in the mortal or in spirit. She is a jewel in the rough.

### MRS. ELLA WOODWARD.

From our standpoint of viewing human character this lady is gifted with a high moral aspiration that has ever been her guide in the affairs of this world. She also seems to be touched with a precision in her life's duties

which manifests as neatness in her every-day affairs. It is the reflex of the rounding out of her soul. She is ever thinking of that which is to come. She wants to know. Her heart longs for a revelation that seems to be unfolding within. She seems to be watching every emotion that may possibly unravel it. But it is not altogether wanting. It only needs adjusting of the parts received to understand it; and that will be the goal she has been reaching out for. The whole may be regarded as an index to her character—consistent, faithful, honest and high-minded. The momentary sense of despair that has occasionally touched her is not unnatural for one so earnest; but a lifting of the soul to the higher world dispels this, and will always do so if she trusts to the power that has carried her safe up to this period. She need not fear the future.

### MRS. A. GRAMMANN.

This good soul comes to us with a desire to be read, partly as a test, and partly out of curiosity for her own delight. She wants to know something about herself—something we can not tell. She knows her own character about as well as we can delineate it, and that is, first, the desire to please; then to please more, if she can, and if people will permit themselves to be pleased. She is kind-hearted, but can warm up in a debate if her corns are trod upon. And even then she will try to smile down an opponent, and make peace on any terms. She does not carry any evil. She is even ready to shed a tear for one who thinks she has been injured by her. She doesn't want you to think ill of her. Anything to prevent that. Nor is she to be imposed upon by pretense. She is too intuitive for that. You can't humbug her by sweet words. Oh, no. Be honest with her if you want a good friend, and you need never fear any loss by trusting her. She is fundamentally good, and has a great big heart—always open to those who come in peace and love.

### S. CARDIN.

This gentleman impresses one with the idea that he never tells all he knows, though he may be a good talker. He is always on the watch for something—perhaps an effect of habit, due to deceptions experienced in the past. But for all that he is not a dangerous man to deal with, and would not deceive you for all you are worth. He has a fine mind for analysis were it cultivated to its full extent. But it is undergoing transformation as fast as a foreign influence can control it, and by comparing the past with the present he could probably note the difference very markedly. He is of a jovial disposition, and not given to dejection, though many others would have succumbed to the disappointments that he has met with. His health has depended much on his humor, and by his persistence has built himself a strong constitution, physically, though not free from all ailing were he to neglect himself. But as an entirety he can be envied by many. As a caution, however, it would be well for him to avoid criticism. It is

the vulnerable point in his make-up that would affect his constitution. He is not yet positive to the shafts of ill-feeling or malice, and would probably fall under its contagion. He can prevent it by keeping his own counsel on occasions.

### MINNIE VAN BUSKIRK.

Ah, what a sympathetic wave greets our consciousness as we pick up this photo! It is almost pathetic, and from which we know our subject to be a tender-hearted and beautiful soul—a motherly soul—one who loves children, or whom children would be attracted to without fear or repulsion. It is always a good recommendation to anyone who can gain the children's love, and this lady has it. Love beats high in her breast, and she often wonders how people can be ugly or mean in disposition. But she has no censure for them. She only wonders—is awed at their behavior. And many wonder at her—aye, envy her equitable temper—her quiet dignity. She holds her own counsel in many things—has her own opinions, but never forces them against those of others, unless they become offensively near or demand a surrender of her own. She may be aroused to anger on such occasions, but it is not of a dangerous type—only she holds her position firmly and stands conqueror. None can browbeat her when she knows she is right. But who would oppose her other than one who doesn't know himself? Any person with reason or love active would be touched by something when in her presence that carried him above controversy and the subject would take a harmonious turn, whether he will or not. She inspires to goodness and thus her power for harmony. She would make a good society leader or president, and success be her fortune.

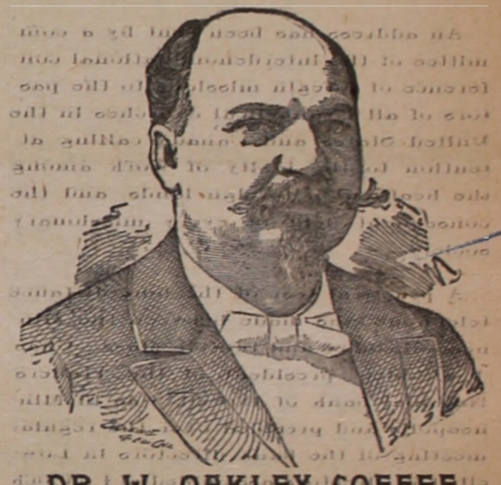
### VICTOR L. WHITE.

This young man writes: "I have been much interested in your readings of photos. I think it is a wonderful gift; aye, grand," which shows how much he values it, and which naturally attracts our sympathy in his behalf. But still we find it difficult to fathom him. He has a good eye, and from which we sense the strongest influence. A bard sings, "In the eye there lies the heart." It is true that the eye expresses the most hate or love, as the case may be, and especially so when the rest of the features are passive. Mr. White's features are exceedingly passive, but with a benignity that indicates a passive soul—passive with spirituality and an inherited self-control that is a blessing to possess. He will not be tried by the disturbing elements of humanity. They will not affect him, and thus he is a step in advance of many who have this difficult hill to climb. A slight timidity, however, manifests, as we proceed, but it is not that of fear. It is rather due to modesty, or the dislike to encroach upon others' rights. He would rather sacrifice a point than harbor the idea that some one should think him forward or endeavoring to rival him. It is a cultured sensitiveness or delicacy that holds him back—an extreme consideration for his fellow-men and coadjutors. But this will prove a force rather than a drawback in his career, for it is a gift that brings its own reward, and he will succeed readily where others need strong efforts. In a word, he will be respected for the respect he shows others, and his talents valued as he values those of others.

### MOSES HULL.

This is a man whom we judge to know less of his greatness than of the weaker or negative side of his self-

hood. He has such an intense interior or intuitive guidance that he partly loses consciousness of his exterior self and its surrounding. Whether it is mediumship or his higher self that is guiding, must be determined by himself as experience unravels it. Perhaps it is a combination of both. Psychometry can only penetrate comparative to the force of the psychometer, and the relation this has to the forces of the one psychometrized. But even an impediment tells a story which may be for great good or the reverse. An absolute rebuff bespeaks of the former. We thus see that this subject is capable of great good in the world, and withal, an inspirer to sensitive natures. He should become a teacher of mediumship, or mediums should seek his company. He infuses positivity where this is lacking; allays negative impulses; and suggests possibilities to the inner man that are aids to self-knowledge—presumably a reflection of himself. At least, this is the consciousness that suggests itself to us as we come en rapport with him. We do not doubt its verity, even if he is not aware of it. Our first impulse was that he is unconscious of his inherent powers. This corroborates it. But like all mediums, he must have an intuitive sense of it, only that in his rush for perfection it has been relegated to second consideration. However, in reading this man, we have enjoyed inspirations never before sensed, and know by that that he is a power in the realms of human mentality, and should be appreciated accordingly.



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PICTURES SENT OVER WIRES.

Recently pictures were sent over wires, not merely as an experiment, but as part of the regular work of supplying matter for a daily paper. The pictures were sent from the courthouse in Camden, N. J., where a trial was going on, to the office of the New York Herald, the first paper to use this wonderful invention of Ernest A. Hummel. The pictures, three in number, were sent over an ordinary telegraph wire; they were received in the office of The Herald in an excellent condition to be retouched by the artist, and they appeared in the paper the next day. To send one of the pictures 20 minutes were required. The time occupied in sending a large picture of a court scene, which was made on four plates, each impression in which had to be transmitted separately, was one hour and 40 minutes.

The New York Herald will continue to use this process, which will be improved and cheapened, doubtless, and perhaps soon be in general use wherever pictures are wanted before they can be received by mail or express.

There is no definite limit to the possibilities of knowledge or achievement. What would have been regarded as a miracle beyond all doubt a few years ago is now of every-day occurrence. And the inventions appear in quick succession.

There are hopeful and ingenious minds that believe man's power of discovery and invention and his control of natural forces will yet enable him to overcome even death. It is very doubtful whether this is desirable, even if it were possible. They who think otherwise should consider what the indefinite prolongation of the life of man on this plane would involve.

But within the bounds of natural law, it would not be safe to say what man will not accomplish. "In the bright lexicon" of science there is no such word as fail.

The practical annihilation of space by the telegraph and the telephone, and the transmission of pictures over a wire, would have seemed a hundred years ago far more improbable and impossible than does future communication with the inhabitants of Mars to the people of today.

B. F. UNDERWOOD.

SAW HIS FRIEND IN SPIRIT AND DIED SHORTLY AFTERWARD.

Pennsylvania Grit, a secular paper, prints the following account of apparitional materialization:

Mercer, Jan. 14.—[Special.]

There are many things new and strange written and related nowadays concerning the occult and mysterious, which are so well authenticated that people almost doubt their senses, and whether they are being ushered into a new era. From Sharon, this county, there comes a story so well authenticated that it is beyond doubt. A short time ago William C. McClain died in that place after a long illness from heart disease, aged 67 years. The nature of his illness was such as to prevent him from lying down, and he sat in an arm chair most of the time. A few days prior to his death while talking to four of his friends, he manifested much surprise, and asked the attendants who the woman was who had just come into the room and taken her position on the lounge, directly in front of him. He was informed that there was none, but he would not be persuaded until the apparition faded away, and he was greatly astonished that the others had not seen it. While they were discussing the apparition, another form appeared, and floating or walking across the room, seemingly lay down on the lounge in question and

took on, as he recognized it, the exact features and outline of the late J. J. Wilson of that place, who had died several weeks before. He made this known to those in the room, and was positive that he was not mistaken, or the subject of a hallucination. This, coupled with the fact that he was well acquainted with Mr. Wilson while in the flesh, having met him almost daily for 40 years, made the vision all the more impressive. The apparition lasted for some time, when it disappeared.

It is proper here to state that Mr. McClain had never been a believer in Spiritualism. Up to that day he had not given up hope of his ultimate recovery, but from that time forward he realized that his stay would be but a few days here on earth, a presentiment which was fulfilled speedily and to the letter.

DEATH.

By Julia Steelman Mitchell.

Thou hast no season for thine own, Thou canst not claim one simple breath. I hold thou art profoundly poor, Thou thriftless-handed beggar—Death!

The hour of joy, or mirth, or song, No token gives that thou art known; E'en Grief smiles life through every tear; Pray tell, what hast thou as thine own

Still blooms the rose, and youth lives on, Scorning thy proffered empty hand, And turns to Life—eternal friend— Leaving thee naught at thy command.

The Northwind whispers to the bud "I come," and blossom-smiles reply "Tis well; I seek another sphere"— Then gladly to that clime doth he.

Neither small nor great can journey alone, For Life retains the hand of each, Guiding and forming paths for all— The star, the soul, or bloom of peach.

Thou canst not claim one leaf that falls, Each zephyr lives that e'er has sighed; No star has set, no smile has flown; Naught of the universe has died.

For leaf may live in zephyr's breath; The winds may laugh in rippling rill; The stars dissolve and ether form; And smile an aching heart may fill.

Truth says thou art a fleeting wight, Fast being robbed of form and speech, And bids you enter at her door And learn the lesson she doth teach,

By reading there Life's song of change (Reason's library, topmost shelf)— The sweetest story Nature sings, That says naught dies but—Death's poor self!

The great majority of people think that doing evil only constitutes the criminal, and that thinking evil, itself is nothing; but thinking evil is an important part of the evolution of evil. It is to the spiritual side of life what doing evil is to the physical side. The thinker is the designer of evil; the evil doer is the builder of it; and just as the architect and builder may be two distinct persons working for the same plan, so the evil that one thinks may be outwrought by another who goes to the penitentiary or gallows for it.—L. A. M.

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ATTITUDE OF THE BIBLE TOWARD  
SPIRITUALISM.

NO IX.

The next mediums to be introduced are

MRS. MANOAH AND HER SON  
SAMSON.

The story of angelic manifestations to Mrs. Manoah and her husband is found in Judges, chapter 13.

In verse 3 the angel of the Lord appeared to the woman and told her that she should have a son. In verses 4 and 5 he told her to drink no wine nor strong drink nor to allow a razor to come on the child's head, for he should be a Nazirite devoted from his birth to the deliverance of Israel from under the dominion of the Philistines.

In verse 6 this angel is called "a man of God;" this is the only place in the Bible where "man of God" means anything other than a medium. Here it is said that the countenance of this man was like the countenance of an angel of God.

In verse 8, after the woman told her husband of the heavenly visitant, he prays, "O Lord, let the man of God which thou didst send, come again unto us." Verse 9 says, "the angel of God came again, but the husband was not present; the angel permitted her to call him, and he enjoyed the visit." When she spoke to her husband about the matter she said, behold the man of God hath appeared unto me that came the other day. In verse 11 Manoah speaks to the man, and says, "Art thou the man that spakest unto the woman?"

In verse 13 the man is again called an angel of the Lord. "And the angel of the Lord said unto Manoah, of all that I have said, let the woman beware." In verse 15 Manoah asked the angel to allow them to prepare a lunch for him. The angel told him that even though he detained him he would not eat of his dinner. He must offer his offerings to the Lord; and adds, for Manoah knew not that he was an angel of the Lord. There are in the Bible and in Modern Spiritualism cases of spirits appearing so tangibly that they were mistaken for mortals.

In verse 17 Manoah asked the angel his name—he wanted a test, but the angel refused to give it seeing it was secret. I wish spirits would oftener do that instead of giving fictitious names.

In verse 19 certain manifestations occurred which the writer has not described in other language than "the angel did wonderously and Manoah and his wife looked on." In verse 20 the angel ascended apparently in a flame which rose from the altar. Verse 21 says: "But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord."

Verse 22 informs us that these people thought they had seen God. I have seen many mediums who think they see and talk with Jesus every day. As a result of all this Samson was born a medium. After talking of his birth and childhood verse 25 says, "and the spirit of the Lord began to move him at times."

The story of

**SAMSON**

must either be relegated to the stow-away of decaying myths or we must

regard him as a most wonderful medium. When Sampson asked his father and mother to let him marry a wife of the Philistines they knew that he was not responsible; they laid it to the spirits; they knew that would bring him in more close relationship with the Philistines, so they said, "It is of the Lord," or in other words, it is Samson's mediumship. See Judges 14:4. He is said to have killed a lion. Verse 6 of this chapter says: "And the spirit of the Lord came upon him and he rent him (a young lion) as he would have rent a kid."

The killing of this lion under the influence of the "spirit of the Lord" led to the propounding and guessing of a riddle which ended in Samson killing many Philistines. Verse 19 says: "And the spirit of the Lord came upon him and he went down to Ashkelon and slew thirty men of them and took their spoil, and gave change of garments to them that expounded the riddle, and his anger was kindled, and he went to his father's house."

This enraged the Philistines, so they went to take him, and his brethren, in order to exculpate themselves from complicity in Samson's crime, promised to bind him and deliver him to them. This promise Samson allowed them to fulfill, but it seemed as impossible to bind him so that he would stay bound as it was to bind the late Davenport brothers so that they could not get loose. He was bound with new cords and thus brought to the Philistines. Judges 15:14 says: "And when Samson came to Lehi, the Philistines shouted against him; and the spirit of the Lord came mightily upon him and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands." The margin reads, "His bands melted off from his hands." How could the writer better say there was a disintegration of the particles of matter in the new ropes?

Now follows the story of his wonderful fight with the Philistines and of his slaying a thousand of them with the jawbone of an ass.

Samson next gets in with a naughty woman, who was finally the cause of his death. But her every effort fails until she learns from him of the conditions of his wonderful strength, when under the influence of "the spirit of the Lord." When they cut his hair his mediumship was for the time being at an end. Then they take him, gouge his eyes out and otherwise abuse him, but when his hair grows out again his influence returns. Chapter 16:28-30 reads as follows:

"And Samson called unto the Lord and said, O Lord, remember me. I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right and of the other with his left, and Samson said, Let me die with the Philistines." And he bowed him with all his might; and the house fell upon the Lord's and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."

Thus it seems that Samson was a medium for certain physical manifestations, or the whole story is a Munchausen invention. MOSES HULL.

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**QUESTIONS AND ANSWERS**

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

**Questions.**—Why can't evil spirits inflict physical injury upon those they may dislike?—Is it reasonable to believe that prayers for special or specific blessings—such as we usually hear in family worship and in churches—are answered? Or does the Infinite Spirit comply only as law is complied with?—B. F. S.

**Answers.**—Evil spirits, which means spirits who do wrong willfully or knowingly, cannot injure a mortal further than that mortal has the elements in him of doing wrong; i. e., is malicious or mischievous. But a man may have the intention of doing wrong in a certain direction—say temporarily. Under these circumstances he is liable to be imposed upon by evil spirits, who may do him incalculable injury for the time being; for he is virtually opening the doorway for them to operate. Material safety does not insure spiritual safety. Every wrong act is sure to have its bad effect, just as a good act has a good effect. We are punished or blessed in proportion as we do right or wrong. It is simply cause and effect operating. Spirit friends of an injured mortal may not be revengeful, but an injury to any one brings an influence to bear that lets in malicious or mischievous spirits who delight in taking up a case, even if it does not concern them. But if conscientious and filled with good intentions—having no sense of feeling in reserve for a swoop on somebody's peace of mind or standing, or to rob them of their occupation—all will go well with you, and success will be yours. Prayers are a part and parcel of one's intentions. They are only of avail as they are honest or consistent with one's intentions. Selfish prayers attract selfish influences that do more harm than good. The reverse brings light, comfort and power (strength to carry out one's designs or desires). In such influences is implied the Infinite Spirit or law, which is synonymous when it pertains to psychic effects. Law is intelligence per se, but in connection with matter it assumes other forms, such as force, gravity, growth, development and progress.

**Questions.**—Kindly inform me if the vibrations of colors—red, yellow, blue, orange, green, indigo and blue—are in the scale of higher vibrations in order as they occur in the rainbow. If blue is the symbol of spiritual development, are its vibrations not higher than red? Or, if red indicates heat, how can its vibrations be fewer in number, in the same period of time, for any or all?—Annie Langton, Toronto.

**Answer.**—The color science as it relates to the spiritual domain is yet beyond the grasp of ordinary humanity—those who think with their brain entirely. Intuitive reasoning is to the brain what clairvoyance is to the eye, clairaudience to the ear, sensitiveness to the nerves or feeling, so called—a spiritual method of thinking. Those who reason that way seldom ask questions, and to those who ask such questions as the above it is difficult to explain, as human language does not cover the ground. But an idea can sometimes be taught by analogy. To regard color as vibration is already a step towards a knowledge of the science. You will see in this that it is not color at all, but a mode of motion

which assumes color to the seer, only that it is universal, as the sense of sight is universal in its vibratory exercise (color-blindness, so called, excepted—that being an interesting anomaly for higher study). It is synonymous vibration—like attracting or creating like—just as sound will respond to sound when of the same pitch. From this you can reason further, and compare self or your functions with nature. What you are nature is, or vice versa, and you can only understand her as you understand yourself. As vibration responds to vibration or creates its like in you, so you are related to the universe, and blue may create a higher response in you or have a greater effect than red. According to this you must judge it by experience and self-study will do the rest.

**Question.**—What is to be done when one is hampered by an untruthful, ignorant spirit? He controls and laughs through me at my efforts to dislodge him.—G. L.

**Answer.**—A spirit often appears untruthful and ignorant when the cause lies in the undeveloped state of the medium. Perhaps you have an aura around you that has not yet been purified of its past materialism—youthful pleasures, conventionalities, business strategies, etc., that make all this possible. Remember, it takes the same force to neutralize a habit as it took to found it. Every thought, act or emotion adds to our life, materially or spiritually—negatively or positively; and if it took a hundred misrepresentations to develop the art of selling a worthless article, it will take the same number of truths to get rid of the force or aura that encompasses it. You may infer the rest from this, and study self accordingly. On self-knowledge depends all success with spiritual things—mediumship especially. The man who has managed to get through life without having had to deceive another will never be deceived by spirits, as he hasn't got the elements in him to give deceiving spirits a foothold; and all can get along honestly if they so will it, for the desire to be honest lends a higher inspiration that makes deception a needless exercise.

**Question.**—Before I was interested in Spiritualism I sat at table rappings about ten times. I got so I could see and hear. I gave up the table-rappings about six weeks ago and went to a Spiritualist for development. Since then I have had no results. Why is this?—Can the living take control or hold an influence over one; and if they can are they always conscious of same? Will you please suggest how many times a week one should sit alone for development and the length of time?—K. McG.

**Answer.**—Your experience will probably teach you to leave well enough alone. In the first instance you were amidst proper conditions to develop your mediumship. Return to that and begin anew. A positive mind can and does control one less positive, and nearly all can find their inferiors somewhere. Some are conscious of this control; others not. Sit as often as you feel an inclination to do so, but resist a disinclination. Sit as long as you are enjoying it. When tired or wearied stop. Try automatic writing during your sittings. This is done by holding a pencil as in ordinary writing, only let the pencil rest lightly on the paper; withdraw the will from your arm and have patience.

**Question.**—Why do insane people turn against their best friends?—S. G. M.

**Answer.**—Because they know more about their best friends than they do of anyone else, and the least recollection of a spat or a difference arouses

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them to a combative state of mind or anger, and thus their opposing attitude. But this is not always the case. For some friends they have only a pleasant recollection, and act accordingly; while for others they retain that which incites to gloom or sadness. It all depends on circumstances and the idiosyncracies of the individual before loss of memory. If prejudice was a dominant emotion it is apt to govern in the insane state, and even turn against those they once loved.

**Question.**—Does the subjugation of the desires of the physical body develop the mental or spiritual forces of man? Is celibacy a fit life to live?—S. C. Carding.

**Answer.**—Not subjugation, but control is the better term. Subjugation is only needed where a passion controls reason or injures the patient. Of course, abstinence in any direction develops the mental or opposite pole of the desire. Every physical sense or animal emotion has its antithetical or spiritual sense and emotion—hate having sympathy, selfishness liberality, lust having soul delight (happiness), etc. In a word, the spiritual gifts are the neutralization of the animal energies in man.

**Question.**—I can hear whistling and music—why not talking?—Mrs. W. H. Sparrow.

**Answer.**—Because your ear is attuned for vibrations of a musical effect, and what you hear may be from mortals as well as spirits. Clairaudience is spiritual hearing, but the difference between spirit and matter is only in the vibration; and the keener your hearing the more penetrative it becomes. Of course, it is not the material sound you hear that comes from distant mortals, but the spiritual vibration thereof, and may thus hear spiritual sounds per se just as well. A test must prove their origin.

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—Mr. J. F. Grove and wife of 277 Nineteenth street, this city, left Columbus on the 19th on a health trip to Florida. They will visit West Palm Beach, St. Augustine, Jacksonville and the Southern Cassadaga camp, and intend being absent about three months.

—The Light of Truth takes pleasure in calling attention to Dr. Mansfield's card on another page. He is recommended by H. D. Barrett, president N. S. A.; E. W. Sprague, Lyman C. Howe and Moses Hull. According to reports and testimonials his efforts in healing the sick are crowned with success.

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