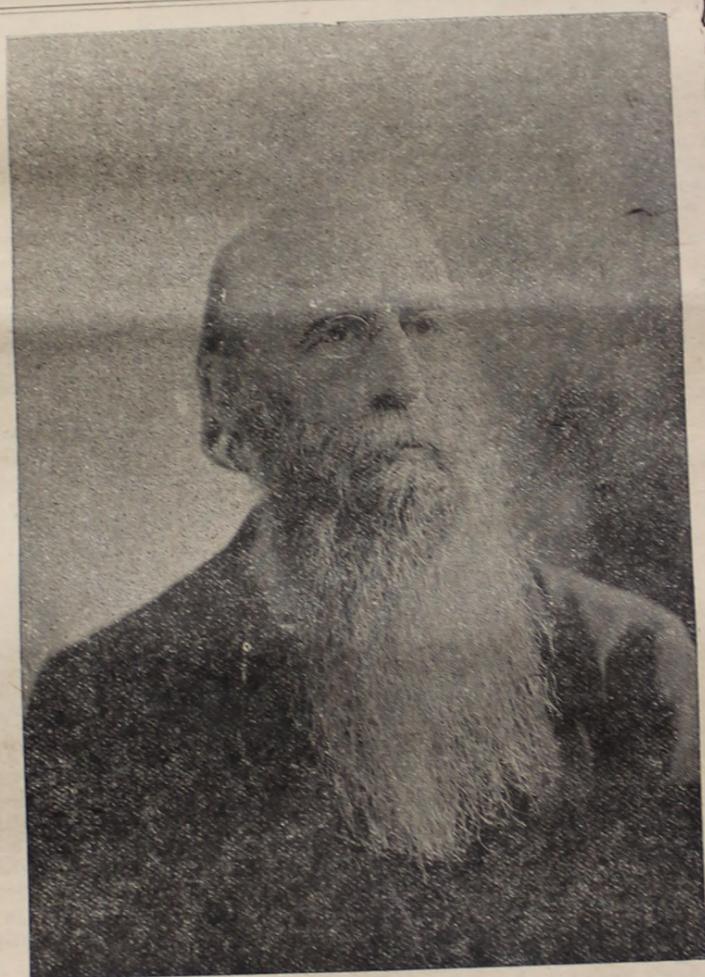


Light of Truth

VOL. XX.

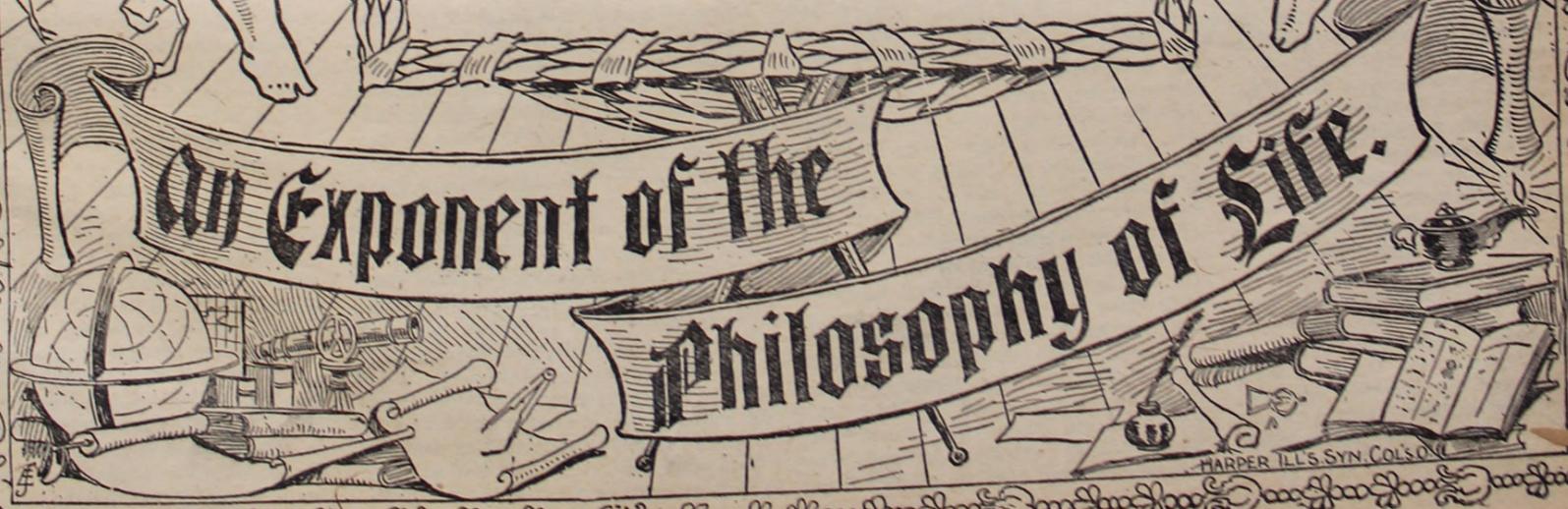
APRIL 17, 1897.

NO. 16.



JUDGE A. H. DAILEY

An Exponent of the
Philosophy of Life.



HARPER ILLS. SYN. COLSON

Philosophy and Facts

Judge Abraham H. Dailey.

REMINISCENCES OF AN IMPORTANT WITNESS.

INTERESTING PHENOMENA.

Editor of the Light of Truth: In answer to your request I beg in this communication to inform you how I became a Spiritualist. I do so with some reluctance, as I have no desire to obtrude my experiences before your readers.

Let me promise by saying that for several generations my ancestors, in so far as they adhered to any faith, were Protestants. My father and his family usually attended the Congregational church in Sheffield, Berkshire county, Mass., where I was born. He was not a member, having always had difficulty in accepting the creed of that church. I was fond of reading the Bible, and like most children in New England, was taught to revere it and to regard it as the word of God, and as containing just revelation enough to enable a man to get into the kingdom of heaven by walking uprightly and gathering his garments closely around him. My father believed but little in ghost stories, but was much interested in the accounts of the Rochester knockings. I could never understand why similar spiritual manifestations should not occur now as those which were manifested in ancient times. I sought explanations from religious teachers, and was told that in ancient times God granted a special dispensation for the benefit of fallen man; that those days had passed and would not return again, and that we must walk in the light of the knowledge gained from the Scriptures, and that all avenues for further light were closed; that it was presumption in any man to seek to pry into the mysteries of God. How many afflicted souls have gone mad in despair, that the heart's desire could only be sustained by hope, built upon faith, rejected by reason! Children are misguided, falsely educated. They are instructed that greater knowledge than those the Scriptures reveal as to the destiny of the soul or of the spiritual world is unattainable. The dearest objects of the heart's affection go from us, but where they know not. Some are told they sleep in the grave until the resurrection, but they know their bodies turn to corruption, and if the soul can not die, why should it sleep in the repulsive grave? It is a crime to forbid research into every realm which environs us. There is no place too sacred to be entered by those in search of knowledge pertaining to the destiny of the soul. More trackless than the ocean is the way traversed by the soul in its passage from the realms of earth to those of spirit. In vain do we listen, that we may catch the sound of the receding footsteps of our friends as they steal away in the shadows of evening, when the curtain falls in the hour of their departure.

But I forget I am to write how I became a Spiritualist. Well, in my early life I was fond of hearing stories of the weird, and nothing pleased me better in the long evenings, when we were gathered around the great wood fires, so common in the New England farmhouses, than to get some one to tell ghost stories. The effect invariably was, that I went wondering and shivering to bed, and to sleep with my head hidden under the clothes. I came to Brooklyn in October, 1858, and commenced the practice of law. In the winter of 1862 I lost a lovely little girl only a year old, whose death left a sad place in my heart. In 1877 I

lost my first wife, and in 1880 my mother passed to the spirit world. She was a very consistent member of the Congregational church in New York, where she removed on the death of my father. Before I came to Brooklyn I had read Thomas Paine's "Age of Reason," and when at school and quite young I became something of a materialist. My mother one day heard me advancing my views and was greatly shocked, and with tears begged of me to abandon all such theories, and in as far as I could I endeavored to please her. I attended religious meetings and tried to become religious. I did the best I could. I tried to experience that change of heart which others claimed to have enjoyed, but never found myself in that happy condition, which, to me at least, could only come from something more substantial than what I possessed, upon which to found my faith. I was far from being a happy man. I have always been a lover of nature, and no man as a religious teacher ever charmed me as did Henry Ward Beecher. I had read his sermons before I came to Brooklyn, and for fourteen years after I came, I attended his church and became a member. He dealt no gentle blows to many of the obnoxious theories which were repulsive to me, and wove into his discourses so many illustrations from nature, and declared for so great a freedom for man in his researches that I shall always feel profoundly indebted to him for the service he rendered me. I had among my acquaintances a number of ardent Spiritualists. I had combated and condemned their teachings. I did not believe that any good could come from it, and as there was no other book but the Bible which claimed inspiration from God, I argued that if I did the best I could to believe in Christianity, and it turned out to be fallacious, I would have plenty of company no matter which way I went after finishing here.

Before coming to Brooklyn I resided and practiced law for a while in Great Barrington. Here an incident occurred which greatly impressed me. I had a daughter, then an infant, aged only five months. I had offices in common with another lawyer, who was a sincere Spiritualist. We exchanged views on many occasions. In that village there was a Mrs. Clark, now residing in Springfield, Mass., who was a clairvoyant and was practicing medicine. I did not believe in clairvoyance. To please Mr. Bissell, my professional friend, I one day took a lock of the hair of my little child to Mrs. Clark to see if she could diagnose her condition of health. She at once seemed to enter my home and comprehend surroundings there better than I could. She called my attention to the habit the child had of throwing her head back from the light, and pointed out on the mantel a bottle of Godfrey's Cordial, which she said was bad for the child, and spoke of a rash on its back, of which neither the mother nor myself had any knowledge, and directed me to have a soft light in the room and to gently rub its limbs, and she would be all right. We found the rash as she stated, and followed her directions with the best results. Later on, however, in the winter, while on a visit to my father's, this little child was taken very ill, and we called on our family physician, a skillful and conscientious man. The child grew worse, and on a cold winter's night she was so ill that the doctor decided to remain until morning. Quite late in the evening he informed me that he doubted the child's recovery, and with his consent I drove nine miles in the bitter cold to Great Barrington and aroused this good woman from her sleep. Her husband answered me from the chamber window that his wife could not go;

but I heard her voice declaring that she would go, and go she did. She diagnosed at once the disease and ceased its dangerous character, and pointed out its tendency to the brain. Much, needless as she did not have, in an advanced condition, she pointed the direction where lived an herb gatherer who would supply what she had not. We at once knew to whom she referred. It was Thomas Cooley, a colored man, the father of Mrs. Jackson, a well-known medium residing at Lake Pleasant, Mass. The child recovered, and I am glad of the opportunity to pay this public tribute to the noble woman who was instrumental in saving her life.

These were wonderful revelations, staggering to the idea that they could have emanated from the prince of darkness. I asked myself, does this woman belong to that class of persons condemned to death by Jewish law as having familiar spirits? Why should a just God condemn human deeds, or the instrument of familiar spirits who take pleasure in ministering to the wants and alleviating the suffering of little children? It was unchristianlike. Indeed, had not the coming of Jesus inaugurated a more wonderful dispensation than his followers had realized? Had not the early Christians and all their followers blocked the way of the real Christ by persecutions and judgments under the barbarous laws of the early Jews? Was not Judaism the enslavement and the New Dispensation the emancipation of the human race?

My second wife I had known for years, and also her family, before our marriage. She was born in France, near the Ithine, and was familiar with many of the legends which are so common in that country. She related some very astonishing experiences of her own when a child, and one day when I called upon her she recounted something which had occurred in the preceding night. Having retired, she said she was awakened by a consciousness of her father's presence. He had died some time previous. He spoke to her, calling her by name, and saying she must not be frightened as he wished her to realize that he could come to her, and that she might have proof of his presence after he was gone, he would leave the impress of his hand upon her arm. That he then took hold of her arm above the elbow and pressed it gently with his hand and disappeared. She immediately arose from her bed, examined her arm, and found the imprint of his fingers plainly to be seen. It was about 2 o'clock in the afternoon of the following day when I called, and the finger marks were still there. Preceding the death of any of her immediate relatives she had always heard a sound in her room as of the violent rushing of the wind. One day Mr. Charles R. Miller of Brooklyn, who was then publishing the Psychometric Circular, handed me a copy, which I handed to her, but advised her not to read it, as it was a spiritualistic publication. She did, however, and to this incident I owe my conversion to Spiritualism. It contained accounts of seances in the immediate neighborhood for physical manifestations. She attended one and her mediumistic powers were at once manifested. I became enough interested to undertake to explain any manifestations as tricks and deceptions. My first experience was at the home of Mrs. Decker, afterward the wife of Dr. J. Rhodes Buchanan of New York. The medium was Mrs. Crindle. I was a stranger to all excepting my wife, and neither of us were acquainted with any one present. Within the cabinet the voice, apparently of a child, called us both by name, and to my wife said, "Rosa, you have candy in your bosom." This was true. She had put some in the bosom of her dress on the way over.

This, and the manifestation of appearing forms I could not explain. This lady came to Brooklyn and we attended in the same evening a light and a dark circle given by her. The room was square and the cabinet, a black oxbone affair on a light wood frame, was against the wall, the sitters forming a large semi-circle. Several forms came out, and among them one which strongly resembled my first wife. It uttered as she did in life. She had been paralyzed on one side, affecting her steps. It lacked an arm, which was unlike her, as she had both arms. A voice from within the cabinet said, "This spirit gives her name as 'Anna Dailey.'" I refused to recognize it, saying that was not the name of my deceased wife. The form then turned its head and whispered feebly to the medium in the cabinet, who at once corrected the mistake, saying, "She says you called her Emma Dailey." This was correct. The form at once disappeared, much to my disappointment, as I desired to have approached it. I was strangely puzzled, but something more astonishing awaited me. A dark circle was formed. The medium was seated in the center of the room with a little stand by her side, her hands were filled with flour; a horn, a tambourine, a guitar, a bell and some other musical instruments were placed on the table or by her side. She was completely encircled by the sitters, the chairs coming closely together and hands and wrists were clasped by each with the adjoining siter. The circle was very large and quite a space was between our feet and the medium. The instant the lights were extinguished each instrument was seized and played upon. There seemed to be the tread of many feet between ours and the medium. There was singing through the horn. There was the voice of a child also. The medium was talking. There was the giddy laugh of the spirit known as "Star Eye," and the spirit light she often threw out was visible. The music was all in time and the step was to the music. The next moment the whole was transferred to the top of the room, and around they went, whoever, or whatever, they were, making a weird scene almost baffling description. In the midst of it all the instruments dropped to the floor and all was still. It was claimed by the medium that mischievous spirits had broken the harmony of the circle. Some claimed that they could see the forms of those in conflict. I could not. I know, however, that there was a rushing as of a strong wind above us, around the room, and soon harmony was restored and the concert again commenced, when directly in front of me, and close to my knees, came the voice of a little child, saying, "Papa, Gracie, Gracie." This was the name of the little child I had lost eighteen years before. I am sure that no one in the room but my present wife, who sat by my side, knew I had lost a child. All in the room heard the voice, but it reached no heart as it did my own. My wife was then becoming very clairvoyant; she exclaimed, "Come back, come back, you angel, and put your hand into your father's!" All was now still in the room. Immediately the warm, plump hand and arm of a little child was placed in mine. It was just such an arm as had been her's in this life. I passed my hand up to her shoulder and found she wore a short-sleeved dress, such as Gracie had worn in life. Immediately her hand was withdrawn and a hand was placed on my head, and the words, "Papa, Gracie," repeated. Mrs. Dailey broke out in exclamations of astonishment, while a voice sang through the horn some touching verses, and the seance closed. People gathered around us asking what it all meant. I was in no condition to explain and hastened to the street. Never did the world seem

so strange to me as then. It seemed to have changed and my relations to it seemed altered. I asked Mrs. Dailey what she had seen. She said that her attention was first attracted by a little plump child sitting on a cloudy pillow in front of me with her little hands moving up and down as if expecting to be taken into my arms. Then the voice came and the whole vanished. She knew I had not seen it and she called for her to come back and put her hands in mine. At once she reappeared and put one hand into mine and one into Mrs. Dailey's. Then the seemingly little child transformed to a young lady with her hair flowing down her back, who placed her hand upon my head and repeated her name, as stated. That back of her she saw the form of my mother and others. Now a remarkable feature of this manifestation was the pillow and the actions of the child. It was a complete reproduction of the scene of my home preceding her death. Her mother was wont to place her on a pillow on the floor and when I entered the room she would raise and move her little arms in delight, expecting to be taken up. No one but myself in the room, unless they were spirits, knew of this feature of her life, and to find it here reproduced and her real presence made known was proof to my own senses not to be rejected.

From that time on my life in many ways has been changed. Doubts as to the future were dispelled. One of the mysteries which had always troubled me was solved. The man who doubts his senses is not sure of his own existence. I have found such people. I am not one of them. I knew that death meant only change, and that my loved ones lived after its work was done. I asked myself, what does this mean? Why do they come back to me? Have they something to tell me? Shall I seek to know their experiences beyond the grave? Shall I listen to their teachings? True, I had the teachings of "Moses and the prophets," and there were the Gospels and the doctrines and creeds of the churches; but, I argued, if these, my loved ones, on whose words I could rely, tell me how I should live, what I should do to more completely fill up my life's work, will I not feel more confidence that I am doing my duty to follow them than to adhere to Moses, whom I never knew, and to prophets whom I do not care to know, and to doctrines and creeds which reason rejects? Here was my mother, who had been true to her church, an angel child, grown to angel womanhood in the spiritual world, by my side, revealing to me from their own experiences what of all I desired most to know. I decided what I would do, and that as I learned I would give to all who cared to know the result of my observations and experiences. I anticipated and received severe criticism from the press and ridicule from bigoted fools. The fool may be wise, and a wise man a fool, but he is not wise in becoming one. Sincerity is entitled to respect, but sincerity is not wisdom. The man who thought he knew it all burst his brain in endeavoring to grasp the first essential truth. "Strolling Player," one of the controls of Mr. J. J. Morse, once said, "A bountiful Providence turns out an abundance of fools, and powerful God turns out a few wise men." Let us help God that wisdom may be increased and thereby help ourselves. Let all have the courage of their convictions, for a hidden candle gives no light. The present is ours; its opportunities are now; they will not recur. The allotment of our days cannot be extended by purchase. The earlier a man invests in a stock of good deeds here the greater will be his fortune hereafter. Late investments are better than none. He who turns under his wild oats now will not blister his

hands in harvesting them hereafter. Never think you can conceal a mean act. You know it, "and there's the rub." Settle accounts with yourself, and you are indebted to no one. You are your own reflector, and the glass cannot be broken. You do not require the X-rays to light the recesses of your own soul. Death will disrobe you, and will be known as you know yourself. The poverty of this world is the wealth of the other. The wealth of this world is the misfortune of its possessor. He who robs humanity expecting forgiveness by dividing with God, must make full return with interest compounded. Every day you are filling the pages of the book of life; keep it balanced and whatever stands in the way, and in spite of her presence the police charged the crowd. In an instant she found herself in the very center of a dangerous fracas and, seeing several men struck down and evidently badly hurt, close to her, was in momentary expectation of a similar fate, since escape seemed quite impossible. Just then she felt a sort of semi-unconsciousness seize upon her, and as the

guards the object of the love from all danger. In the instances cited the "invisible helpers" have mainly directed their efforts in behalf of children, but this is explained by the overpowering love of parents for their young. For instance, one of the examples cited deals with a lady who once found herself in great physical peril. It is described in this way: "She happened to be in a certain town where an illegal demonstration of some sort was taking place, and, with the best possible intentions, though with more courage than discretion, she placed herself between a riotous crowd and a body of police whose orders were to disperse the mob. Duty must be done, whatever stands in the way, and in spite of her presence the police charged the crowd. In an instant she found herself in the very center of a dangerous fracas and, seeing several men struck down and evidently badly hurt, close to her, was in momentary expectation of a similar fate, since escape seemed quite impossible. Just then she felt a sort of semi-unconsciousness seize upon her, and as the

the air, it is also evident that a veil of some sort (probably of etheric matter) must have been thrown around her while in transit."

Here is another example of the efficacy of the "Invisible Helper," but in this case the helper was alleged to be visible. This is the way the accident is described:

"Two of the little children of a small farmer were left to amuse themselves while their parents and the entire household were engaged in the work of harvesting. The little ones started for a walk in the woods, wandered far from home, and then managed to lose their way. When the weary parents returned at dusk it was discovered that the children were missing, and, after inquiring at some of the neighbors' houses, the father sent servants and laborers in various directions to seek for them.

"Their efforts were, however, unsuccessful and their shouts unanswered, and they had reassembled at the farm in a despondent frame of mind, when they all saw a curious light some distance away moving slowly across some fields toward the road. It was described as a large globular mass of rich golden glow, quite unlike ordinary lamplight, and as it drew nearer it was seen that the two missing children were walking steadily along in the midst of it. The father and some others immediately set off running toward it; the appearance persisted until they were close to it, but just as they grasped the children it vanished, leaving them in the darkness.

"The children's story was that after night came on they had wandered about crying in the woods for some time, and had at last lain down under a tree to sleep. They had been roused, they said, by a beautiful lady with a lamp, who took them by the hand and led them home. When they questioned her she smiled at them, but never spoke a word. To this strange tale they both steadily adhered, nor was it possible in any way to shake their faith in what they had seen."

A third case cited deals with a child saved from a burning dwelling, and it is told this way: "The mother of the child was a friend of the landlady of the house, and had left the little creature in her charge for the night, because she was herself obliged to go down to Colchester on business. It was not until every one else had been rescued, and the whole house wrapped in flame, that the landlady remembered the trust that had been confided to her. It seemed hopeless then to attempt to get at the garret where the child had been put to bed, but one of the firemen resolved to make the effort, and, after receiving minute directions as to the exact situation of the room, plunged in among the smoke and flame.

"He found the child and brought it forth entirely unharmed; but when he rejoined his comrades he had a very singular story to tell. He declared that when he reached the room he found it in flames and most of the floor already fallen; but the fire had curved around the room toward the window in an unnatural and unaccountable manner, the like of which in all his experience he had never seen before, so that the corner in which the child lay was wholly untouched, although the very rafters of the fragment of floor on which the little crib stood were half burnt away. The child was naturally very much terrified, but the fireman distinctly and repeatedly declared that as at great risk he made his way toward it he saw a form like an angel—here his exact words are given—'a something all gloriously white and silvery, bending over the bed and smoothing down the counterpane.'"

Crusaders, do not forget your duty. Tell your societies to send for The Quarterly for distribution.



THE GUARDIAN ANGEL AT WORK.

failures, as every effort for the right is a step in that direction. These thoughts have come to me in closing my letter, and I send them accordingly. They are proverbs of Abraham, not of Solomon. Yours fraternally,

A. H. DAILEY.

Brooklyn, N. Y.

ASTRAL GUARDIANS.

CONTRLS ACCORDING TO THEOSOPHICAL CONCEPTION.

The newest Theosophical agitation relates to guardian angels, and the worthy folks who devote their brains to interesting the public mind in the doings of the mahatmas, devas, adepts and other occult things have gone to much pains to produce evidence in corroboration of their singular theory.

They do not use the words guardian angels, however, in describing these pleasant things, but refer to them as "invisible helpers," and their existence is attributed to an intense outpouring of love by a second person; this love creating a force which watches and

thought flashed into her mind that she must somehow have been wounded without knowing it, she experienced a sensation of being lifted into the air, and at the same moment, as it seemed, she found herself standing quite uninjured and entirely alone in a small by street parallel with the one in which the disturbance had taken place.

She still heard the noise of the struggle, and while she stood wondering what on earth had happened to her, two or three who had escaped from the crowd came running around the corner of the street, and on seeing her expressed great astonishment and pleasure, saying that when the brave lady so suddenly disappeared from the midst of the fight they had felt certain that she had been struck down.

The case remains a very extraordinary one both with regard to the great amount of power exercised and the unusually public nature of its manifestation. It is not difficult to imagine the modus operandi; she must have been lifted bodily over the intervening block of houses, and simply set down in the next street; but since her physical body was not visible floating in

CORRESPONDENCE

LOUISVILLE, KY.—Dr. Thomas McAboy writes that Rev. G. G. W. Van Horn ministers to the First Spiritual church of that city for the month of April.

LOS ANGELES, CAL.—Henry McWhorter writes that young John Henley, son of Mrs. Henley, trumpet medium, is developing finely and promising good results in the near future.

LYNN, MASS.—Arthur Hodges First Spiritualist society of Lynn celebrated the 49th anniversary of Modern Spiritualism Sunday at 33 Summer street, with appropriate exercises, and large and appreciative audiences.

ST. LOUIS, MO.—Our city celebrated the 49th anniversary of Modern Spiritualism by two large all-day meetings, one at 3091 Olive street and one in Jefferson Club hall. The exercises consisted of reviews on the history and progress of our cause and predictions of its future prosperity.

PROVIDENCE, R. I.—Mrs. Ida A. Whitlock was the orator of the occasion in this center anent the celebration of the 49th anniversary of our cause. She reviewed the history of Modern Spiritualism from its birth to the present day. She was engaged by the Providence S. A. of Columbia hall.

GALVESTON, TEX.—The city on golf celebrated the anniversary with due eclat. John W. Ring delivering the anniversary address. Texas, too, is soon to have a state convention, showing that the state also is alive to the needs of the hour. The dates fixed for the latter are May 1st, 2d and 3d. The meeting place is San Antonio.

BALTIMORE, MD.—The Third Spiritualist church, C. W. Stanglen, president, observed the 49th anniversary in grand style. Addresses were delivered by Edwin W. Wright and Charles W. Stanglen. Invocations were made by Mrs. Marie Crail and Dr. John D. Roberts, and tests were given by Mrs. L. Hooper, Mrs. Maggie Waite and Mrs. Marie Crail.

ST. JOSEPH, MO.—George H. Brooks closed a very successful engagement here last month, closing with a celebration of the 49th anniversary in grand style and to the satisfaction of everybody. Dr. and Mrs. Magoon's services were also highly appreciated. Mr. Brooks returned to Wheaton, Ill., where he may be engaged for lectures, funerals or organization of lyceums, societies or camps.—Corr.

WASHINGTON, D. C.—The 49th was celebrated here in grand style at Masonic Temple, with F. B. Woodbury as orator of the day. His subject was the "Religion of Spiritualism." Short addresses were made by Mrs. A. C. Jacques, Mr. F. A. Wiggin, Mr. Geo. A. Bacon; poems were read by Dr. Mary Walker and Mr. J. L. McCreary, and Mrs. Brown and Prof. Maxim performed on the piano and organ respectively.

WAVERLY, N. Y.—The 49th anniversary of Spiritualism was celebrated here by an all-day meeting in Stone's hall, March 28th. E. W. Sprague gave us two of his soul-inspiring lectures, preceded by a conference in the morning. Monday eve all collected at Sister Russell's, where a general good time was had, and with a Godspeed to our brother in his work we parted, hoping for the good of our beloved cause.—Mrs. L. S. Russell.

CLEVELAND, O.—The forty-ninth was celebrated here at Army and Navy hall, Thomas A. Black, presiding officer, opening the day with an address to the Lyceum in the morning, followed by other exercises. In the afternoon Dr. F. Shermerhorn spoke, and in the evening Hon. O. P. Kellogg delivered the anniversary address. The West Side Society held similar sessions at

Waller's hall, Mrs. H. K. Lake being the orator of the day at that point.—T. L.

LILY DALE, N. Y.—The anniversary was celebrated at Canadaga camp on the 28th of March, beginning, however, with a concert on anniversary eve by Professor Bowen and the Fredonia quartette. On Sunday Library hall was filled to take part in the celebration. Hon. A. B. Gaston presided; Mrs. Clara Watson delivered the morning address and Dr. Hicks the afternoon address. A thought exchange in the evening concluded the exercises, and everybody left happy.—Brev.

BOSTON, MASS.—Boston perhaps had the largest celebration in the country, for here are congregated every spring thousands to attend the different meetings, seances, etc., as a change from the home fare, and thus every Boston society makes effort to offer something out of the ordinary. The 49th anniversary at the hub, therefore, was a feast for those who managed to get round to any degree and will take home with them a remembrance not easily forgotten.

WILSHIRE, O.—Mr. J. F. Pacey writes that since his last report the Wilshire Herald has come out with a vile attack on Medium C. McKendry, with the usual result—no justification. Hon. Levi Mock, however, indorses the medium, which is sufficient, so far as Spiritualists are concerned. For believers in The Herald we care nothing, nor does any right-minded Spiritualist. Spiritualists should not compromise their dignity by noticing such papers, and only patronize those that support the cause.

EL PASO, TEX.—A Spiritual association was organized in this city recently under the name of the D. D. Wells Spiritual association of El Paso, Tex., with forty charter members. To Mrs. Wells-Bedell of Denver is due the successful organization of this movement. The society's officers are as follows: President, W. H. Winn; first vice president, Mrs. Leigh Clark; second vice president, James A. Brook; secretary, Mrs. N. D. Lane; treasurer, Mrs. G. W. Gobler; trustees, John B. Fitch, D. O. Holman and Dr. W. T. Baird.

DENVER, COLO.—The 49th anniversary of Modern Spiritualism was celebrated on the 28th ult. in Unity church. The exercises were of a varied and interesting character, and the attendance large. The platform was tastefully decorated with small American flags and banners, while large tropical plants lent an additional charm to the scene. The program included almost everything from an organ prelude to a spiritual test. The exercises were conducted by W. H. Marshall and anniversary address delivered by Geo. W. Walrond.

NEWARK, N. J.—The First Church of Spiritual Progression celebrated the 49th anniversary of Modern Spiritualism at the residence of Mrs. H. C. Dom, 72½ Columbia street. The afternoon exercises opened with singing followed by remarks by the conductor, Mr. Dom, after which Dr. Walter Hayward of Brooklyn spoke on "Divine Methods of Spiritual Growth." Mrs. Dr. Martin of Newark spoke on the "Advent of Modern Spiritualism." Music rendered on organ and flute by Mr. and Mrs. Pope. The evening session was similar to the morning's.—Corr.

BOLIVAR, N. Y.—Sunday, the 4th, we celebrated the forty-ninth anniversary with an appropriate address by your correspondent, excellent music, Miss Agnes Evans presiding at the organ, and Mrs. Hyde favoring us with two solos, accompanied by the auto-harp, which were greatly enjoyed. We shall continue our meetings every Sunday at 3 o'clock p. m. in Opera House hall until the 1st of June, when I return to Lily Dale. I would like to correspond with societies whose officers

may feel impressed to desire my services another year or any portion of the year.—Mrs. Myra F. Payne.

GENEVA, O.—The forty-ninth anniversary of modern Spiritualism was duly observed in Geneva, O., March 29. C. W. Taylor, state organizer, spoke in the forenoon on the benefits of thorough organization, after which the society voted unanimously to unite with the State association. The Hon. L. V. Moulton delivered the anniversary address in the evening to a crowded house, and was followed by Mrs. Dr. N. C. Mosier, who gave numerous platform tests, all of which were recognized, and to the satisfaction of the most skeptical. All in all, our anniversary was a grand success.—Mrs. Hattie Ward, Secretary.

GENEVA, O.—The First Spiritualist Society of Geneva celebrated the 49th anniversary of modern Spiritualism, Monday, March 29, '97. The Hon. L. V. Moulton delivered the anniversary address, and Mrs. Dr. Mosier of Cleveland gave some very fine tests, all of which were fully recognized by those present. The house was crowded. The following officers were elected for the coming year: President, Mr. L. C. Hutchinson; Vice President, Mrs. L. E. Pancost; Secretary, Mrs. W. H. Ward; Treasurer, Mr. S. D. Christian; Trustees, Mr. M. Wilber, Mr. B. Webb, Mr. J. Blair, Mr. A. J. Chaffee, Mr. Charles Button.—Blanche Pancost.

PHILADELPHIA, PA.—The First association celebrated the annual festival of M. S. on April 4 at Warner's Music hall. The Helping Hand did the decorating in fine style. The leading lights in the celebration were W. J. Colville, A. E. Tisdale and Mrs. M. E. Williams. Both morning and evening sessions were crowded, the hall holding 800. Mrs. M. E. Cadwallader, the vice president, delivered the evening address and made a great impression. Conference preceded each service, and sweet music was rendered by Mrs. E. L. Haslam, assisted by C. L. Smith, Francis Fay, Miss S. Jackson, Mrs. Benner, Prof. Caume and Miss Katie Brown.—Corr.

PHILADELPHIA, PA.—Secretary C. H. Faust of 1232 N. 8th St., writes that for such a young society as the Spiritual Fraternity Association, it is marvelous what it has done for the cause in this city—notably in the celebration of the 49th anniversary March 28th. The decorations in their hall alone were worthy of reproducing in photographic form. The musical program was exquisite; the addresses were interesting; the tests were satisfactory and the conditions were harmonious. Among the dispensers of light and comfort on this occasion were Prof. Fowler, Mr. Shillingsburg, Dr. C. S. Bates, Prof. Seymour, Mrs. Snyder, Mrs. Watson and Mrs. S. C. Faust.

ALLEGHENY, PA.—J. Frank Baxter delivered the anniversary address before a large and appreciative audience at the hall of the Spiritual society of Allegheny Sunday afternoon, March 28th. It was clear, logical and forceful. The rostrum was tastefully and profusely decorated with plants and flowers. In the evening, before the regular services began, Mrs. M. J. Crilly performed the beautiful ceremony of floral christening. Roy Milton Rackham, the young son of Mr. and Mrs. John Rackham, being the fortunate infant. The ceremonies were simple, impressive and gracefully performed, to the delight of an immense congregation. Mrs. Crilly then devoted an hour to tests and psychometric readings.—Spiritus.

SAN FRANCISCO, CAL.—The California State Spiritualists celebrated the forty-ninth at Scottish hall on the 1st of April. There were three sessions, with President Thomas G. Newman in the chair. Professor Loveland deliv-

ered the opening address, followed by others of note in our ranks. At the three sessions were an array of talent and popular personages seldom seen in a day. Among the others that took part in the exercises were Mrs. R. S. Little, Charles Dawlarn, Lois Waldbrooker, John Brown, Sr., Mrs. D. N. Place, Charles Anderson, Mrs. F. A. Logan, Edward K. Earle, Mrs. May-Stears, Dr. Hyde, Mrs. K. Huesman, May Drynan, Harriet Wrenn, Sadie Cooke, Jennie Robinson, Jennie Tulley, Prof. and Mrs. Young, and Mrs. Goffin, Aitken, Meyer and Smith.—E. F. G.

ROCHESTER, N. Y.—The sessions of the 49th anniversary of Modern Spiritualism were held at Fitzhugh hall under the auspices of the First Spiritual church of this city. Three meetings were held during the first day and some of the most noted advocates of our faith were present to forum the doctrines which had their birth in this vicinity nearly a half century ago. The conferences lasted for three days, with three sessions each day. These meetings were held largely for the purpose of promoting the semi-centennial jubilee, which is to be held in Rochester in 1898. More than usual interest was manifested in these proceedings and large audiences prevailed. The principals in this event were G. W. Kates, Lyman C. Howg, Mrs. S. A. Armstrong and Mrs. Kates, assisted by Rev. Samuel Weil, Prof. Wm. Lockwood, Prof. Deal, Mrs. A. Atcheson, James T. Morrison, C. E. Lockwood, Frank Walker, R. D. Jones, Mrs. Mary Parkhurst, Mrs. S. A. Burtis and others. On the 31st there was a general wandering over to Hydeville to celebrate the event at the birthplace itself. Many interesting addresses were delivered, and many were the people that heard them. It was an event that will have a future effect.

LIMA, O.—The 49th anniversary of Modern Spiritualism was observed by the Religio-Philosophical society of Lima at the Donze hall on Sunday, the 28th ult., in a beautiful and impressive way. Each one was requested to bring flowers in commemoration of some loved one on the spirit side and the result was a floral display of cut flowers, bouquets, potted plants and palms which exceeded any display ever had in the city. Too much credit can hardly be given the Ladies Aid society for their work in designing the decorations. The hall was crowded at both the afternoon and evening services, which were conducted by Dr. Ada Sheehan of Cincinnati, who has been serving the society for the past four months. The afternoon discourse was taken from questions sent up by the audience, the evening discourse on the question "What Good Has Spiritualism Ever Done?" Dr. Sheehan is a conscious trance medium, whose inspiration is fine and whose lectures deal with the practical side of life. The fact that without any platform tests the audiences increased Sunday philosophy of Spiritualism. At the close of her evening address Mrs. Sheppard, on the part of the society, presented Dr. Sheehan with a large floral piece consisting of a star and crescent, emblematic of her work in after Sunday until at the last the hall was literally packed, is sufficient evidence of her power as a teacher of the crusade. A lyceum has been organized and is now progressing very favorably.—Corr.

Dr. Mabon, superintendent of the St. Lawrence State hospital, at Ogdensburg, N. Y., recently testified in a law suit that he practiced hypnotism upon patients when he was a physician in the Utica hospital, and practices it now in the Ogdensburg hospital. He claims that it makes patients docile, and is much in favor of it in the treatment of the insane.

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CLAIRVOYANCE.

WHAT THE AURA OF A HOUSE REVEALED TO A MEDIUM.

Last March I moved into the house I now occupy, 35 W. Montclair st., Detroit, Mich.

About two o'clock in the morning for some time I was awakened by a ringing of the door bell, but upon examination found no one. I finally concluded that someone was doing the mean act and I would pay no further attention to it. But this made it worse for the bell continued ringing; and what is so mysterious no one else in the house heard the bell though nearer to it than I was. So I concluded to investigate, thinking perhaps it was an effect of clairaudience.

At the next ringing of the bell I sprang out of bed, looked at the bell and behold its clapper was motionless, though still sounding.

If I could hear I thought I could see, and exercised my clairvoyance accordingly. It was then nearly three o'clock. So I returned to bed and made myself receptive to the spiritual. Shortly after the bell rang again; then I saw a middle-aged, rather muscular woman rush by me to answer the bell. Upon her opening the door two men entered carrying a third—a heavy set, dark man, of about 25 or 30 years. A cab stood at the door from whence the man had been lifted. He was brought in and placed upon a lounge, when the woman cried out: "My God, Andre, are you dead? Can't you speak to your mother?" She then chafed his hands that hung limp at his side, and washed the blood from his face, when I noticed a long deep cut over his left eye. In a few minutes the man died.

Since that night the noise has ceased, as if made for a test. Upon inquiry, I have so far learned that about 30 years ago a widow and her son occupied the house; that both answer my description, and that the son was brought home late one night to die, having met with an accident that caused it.

M. PARCELL.

THOUGHTS.

Thoughts, born of facts or truths, are indissoluble. They live on forever, and make up the psychic atmosphere. Brain effusions or imaginings are not live entities; thus do not mingle with natural truths. A lie, for example, may travel fast, but it needs constant repetition to keep it going, otherwise it will fade into nothingness. A truth is eternal, even though it is subject to temporary slumber. But circumstances is the sunshine which awakens such a sleeper, though he has been hidden in the remotest corner of our psychic atmosphere for thousands of centuries. Old truths that have lain dormant for ages are frequently thus aroused—revived—and people at first regard them as fads. But when they suggest something suited to the times or become better understood than they were when created, they give birth to a new religion or a new science. Many truths are thus buried by one generation to be revived by another. But theories, misrepresentations, libels, etc., die as soon as forgotten. Having no fact or fundamental principle to rest upon they melt into nothingness, or burst like soap bubbles, doing the most harm to the originators in the end. Thoughts are reactionary as well as influential, and return to bless or punish their makers. Malice, it may be said, eats into the flesh, for it poisons the blood of those to whom directed if not positive to it, and blood affects the flesh.

Many people shun Spiritualism for the same reason that persons who wear paste diamonds shun a lapidary.

INSPIRATION.

Little of the technical nature of inspiration is known. By some it is supposed to be a special endowment, a favor bestowed by God upon certain individuals.

This is in no sense true. Deity is superior to favoritism. Whatever a mind possesses it has acquired for itself by personal effort. Knowledge can not be entailed nor intellect inherited.

In psychic fields, which are purely ethical, knowledge is always in direct ratio to the energy expended.

But what is inspiration? What does it signify literally? How can it be acquired? And what are the essentials to its possession?

Literally interpreted, the word signifies an in-breathing; a mental respiratory process. This must be fully understood before the true meaning of inspiration can be appreciated.

As a matter of fact, it is the mental breath, and plays the same part in mental organisms that ordinary breath performs in the physical construction. We inspire the new, the pure; we expire the old, the devitalized, in the mental, just as we do in the physical mechanism.

placed, by the very fact of its being, in mental correspondence with the infinite mind; secondarily, that mental scope is commensurate with individual intelligence.

Few among the ordinary men and women of social life, however, would be willing to consider themselves subjects of inspiration, and in the conventionalized signification of the word they are not; but the natural philosophy of reason abolishes all such conservative distinctions, and accords to words the same liberty it accords to mind, since words constitute the speech of thought.

Inspiration ascends a certain scale of growth. It rises or develops, by natural intellectual gradations adapted to the progress of the ego, just as the curriculums in a collegiate course ascend from lower to higher principles and themes.

As human minds expand they enter into a more comprehensive accord or inter-communion with the infinite mind. In other words, they inhale, intellectually, larger volumes of that etheric fluid which is the diffused essence of all-knowledge; being, as it is, the out-breathing of Deity.

The education of a mind is the gauge

to surmount; but perseverance conquers them all, and once the heights are reached, a universe of magnificent laws opens before you which more than compensates for the labor and suffering involved.

PAUL AVENEL.

TO ALL WHOM IT MAY CONCERN.

F. L. Hughes of Wheatland, Hillsdale Co., Mich., was convicted of assault and battery in the circuit court of that county on complaint of one of a party who aided a seance in Hughes' house.

Hughes appealed to the Michigan State Spiritual association for aid in taking the case to the supreme court, and a partial fund was raised at the midwinter convention. From the transcript of the case it appears to the satisfaction of board and its counsel that the trial was unfair; that the verdict was got by admitting evidence against the medium, who was not on trial; by playing on the prejudice of the jury against Spiritualism; the admission of totally irrelevant evidence and improper argument of counsel; that no assault was made by Hughes or proven against him, and that the raid on the seance and subsequent prosecution was the result of a conspiracy to persecute Mr. Hughes on account of his belief in Spiritualism. If allowed to succeed it establishes a precedent dangerous to the liberty of all Spiritualists. We need and must have more funds to assist Mr. Hughes, who is a poor man and unable to bear the entire expense of this litigation, in which we should all be interested. We therefore issue this appeal pursuant to the following resolution adopted by the board at Lansing, Mich., March 24, '97:

Resolved, That in the opinion of the board the Hughes case should be appealed to the supreme court, and that the president and secretary be instructed to make further effort to raise funds for that purpose.

Resolved, That when sufficient funds are raised the same are hereby appropriated for the purpose of taking such appeal.

L. V. MOULTON, Pres. M. S. S. A.

MAY F. AYRES, Sec. M. S. S. A.

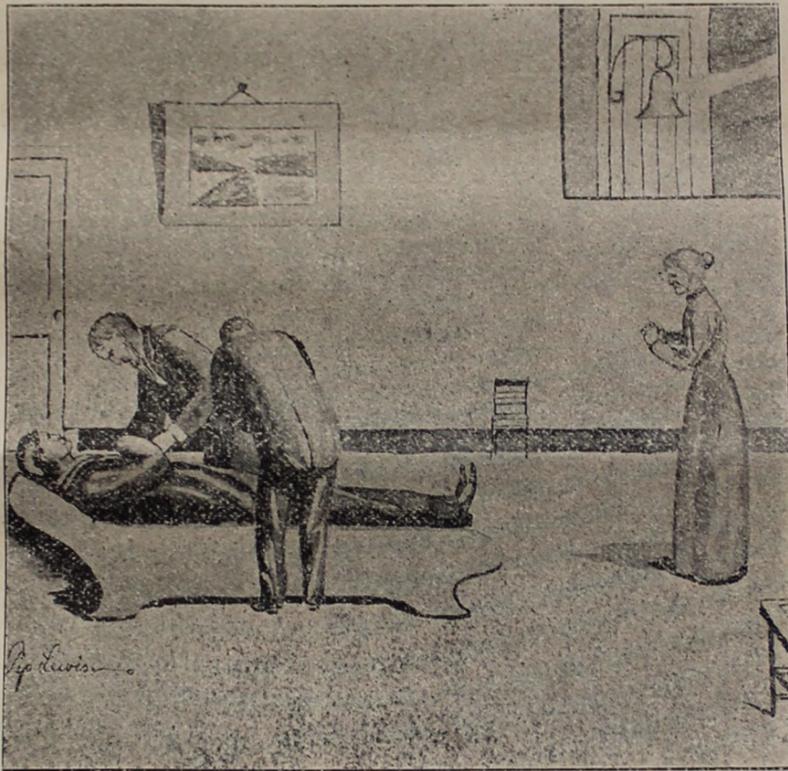
Friends, if anything is done by you to help Mr. Hughes it must be done at once, as the court gives him till April 14th only to decide whether he will appeal this case, and his decision depends upon the financial aid he receives from the friends of Spiritualism. All funds are to be sent to

MAY F. AYRES.

129 River St., Lansing, Mich.

We reap as we sow. Societies that flood their town with the Occult Science Quarterly now will reap the harvest in the fall.

Captain H. H. Brown has been giving hypnotic exhibitions in El Reno, O. T.



WHAT A CLAIRVOYANT SAW.

This is the basic principle underlying the term, and unless it is clearly recognized an accurate conception of intellectual attainments is impossible.

We breathe where we live, that is, we breathe the atmosphere in which our bodies exist; this is natural inhalation; but a natural limit is established because the physical form can assimilate only a given proportion of oxygenated air.

By analogy, then, we breathe mentally where we live mentally; that is, we inhale the atmosphere in which our thoughts live. This being true, the mind occupies its own atmospheric environment, specifically distinct from the atmosphere that supplies our lungs.

This is the etheric mental reservoir; it is ubiquitous; it is limitless in the scope of its intellectual elements, and eternally inexhaustible. It is the infinite mind from which finite mind is nutritively supplied.

Thus, by a circumlocution which could not be avoided, the first question is answered. It is shown that inspiration belongs to the essential functional action of every mind, and is not a divine gift.

What does inspiration signify, literally? Primarily, that each mind is

of its inspiration always. It is absolutely a question of perceptive and assimilative power. There is no exception to this law.

Trance speakers are in no sense inspired speakers, because consciousness is an essential adjunct of inspiration. They are automatic agents of decarnate intelligence, and perform a mechanical office only. If entrancement is partial, inspiration is relatively mechanical.

To be a subject for any superior grade of inspiration, the individual must possess a cultivated mind. To be talented, he must possess great intellectual ability in a specific direction.

Genius is the loftiest form of inspiration we recognize, and illustrates the supreme capabilities of human thought; but there are higher manifestations which belong to metaphysical philosophy, and are not definitely defined even there.

The means to acquire inspiration are therefore, aspiration and self-culture, and the essentials to its possession are studious research and resolute ambition in whatever sphere of life you are placed.

There are no flowery paths to knowledge; the way is arduous, the ascent steep and the obstacles difficult

Blood Pure?

Is it? Then take Ayer's Sarsaparilla and keep it so. Isn't it? Then take Ayer's Sarsaparilla and make it so. One fact is positively established and that is that Ayer's Sarsaparilla will purify the blood more perfectly, more economically and more speedily than any other remedy in the market. There are fifty years of cures behind this statement; a record no other remedy can show. You waste time and money when you take anything to purify the blood except

Ayer's Sarsaparilla.

THE OGGULT.

"PSYCHICS."

NATURE'S MYSTERIES REVEALED THROUGH SELF-STUDY.

There is probably no word more frequently on the lips of those interested in occult study, soul development, higher culture, etc., than the word I have chosen for the caption of this article. The word "psychic," to a vast number of the reading populace of the present age, is akin or significant to a something secret, mysterious as appertaining to matters totally at variance with the common phraseology of every-day speech; yet a fond hope cherished in the hearts of those who will read this article is enough to warrant no misconstruction of the term, as it shall be employed in the course of a brief delineation of acquired knowledge by methods hitherto but vaguely dreamed of in the annals of education.

A decided innovation has taken place in the preference of some of our younger generation for the maintenance of some society, bonded together by common fraternal bonds, for the study of their souls; and this certainly seems a step in the right direction. In place of the literary club, the debating society, etc., is it not refreshing to see young people striving to know themselves? To awaken the latent disposition which inheres in every one, in short, to endeavor by sincere and earnest aspiration to get at least one glimpse of their own higher self?

It may be that these are perhaps the exact thoughts that warranted the organization of the "Psychic Club," recognized only by the significant appellation of the "Sigma Alphas." Several of its members having had what might be termed wonderfully correct and accurate manifestations, conducted under the most strict test conditions in thought transference, it occurred to them, while enjoying the celestial atmosphere of a season's outing at beautiful Lilly Dale, N. Y., to formulate a club for the purpose of meeting weekly and getting better acquainted in matters Spiritualistic. The meetings proved so decidedly novel in their character that it was the unanimous wish at the close of the season to effect and maintain a perfected organization for the purpose of conducting weekly sittings, each an hour in length, at our several homes, sitting for the different members alternately. The individual benefits accruing from such endeavor are beyond description, inasmuch as the writer is concerned. Fancy, if you will, seven young, enthusiastic, earnest advocates of the Spiritual philosophy, devotedly pursuing the common routine of their daily avocations, sending out their highest and best thoughts for the reception of their brothers and sisters. Is it possible to awaken any nobler impulse in the human soul? "Yes," I hear a voice so fine that nothing comes between it and silence answers, "extend your numbers throughout the states, until every young Spiritualist or student of psychic science becomes a member of a psychic club."

It was Emerson who said "thoughts are things," and yet how many know from actual realization of the truth of this terse sentence. A noted lecturer has demonstrated to the satisfaction of his audiences that sound travels on waves. He calls it the "Vibratory Theory of Sound," and yet he demonstrated, as concisely as human speech and apparatus can, that living, breathing thoughts are transmitted distances on waves. In this ethereal realm we feed our imagination. From the limitless domain of space we imbibe or

absorb, as it were, all that our development can receive.

Thus by patient labor, earnest endeavor and sincere aspiration, do we hope to reach the perennial spring of inspiration which never runs dry, and drink from its fount of wisdom until our thirst for our own individual knowledge—embracing the utility of every gift we have, is discerned in the essential goodness with which we are all endowed.

Our sittings are sometimes no more than reveries, but they are unlimited. Who has not broadened his mental horizon by reverie? These reveries develop into our character something of the visionary or transcendentalist. Hallucinations, it is true, sometimes appear, but how often are the menacing tendencies of hallucination misjudged!

There are times when the unknown reveals itself in a mysterious way to the spirit of man. A sudden rent in the veil of darkness will make manifest things hitherto unseen, and then close again upon the mysteries within.



THE PSYCHIC CLUB.

Such visions have occasionally the power to effect a transfiguration in those whom they visit. They convert a poor camel driver into a Mahomet; a peasant girl tending her goats into a Joan of Arc. Solitude always creates a certain amount of sublime exaltation. It is like the smoke from a burning bush. A mysterious lucidity of mind results which converts the student into a seer, and the poet into a prophet; herein we have a key to the intoxication of Castilian laurels.

Reverie, which is thought in its nebulous state, borders closely upon the land of sleep, by which it is bounded as by a natural frontier. The discovery of a new world, in the form of an atmosphere filled with transparent creatures, would be the beginning of a knowledge of the vast unknown. But beyond opens up the illimitable domain of the possible, teeming with yet other creatures, and characterized by other phenomena. All this would be nothing supernatural, but merely a continuation of the infinite variety of creation. The material nature of man is wearied out at night, sinks into lassitude, lies down and finds repose. The eyes of the flesh are closed, but in that drooping head, less inactive than is

supposed, other eyes are opened. The unknown reveals itself. The shadowy existences of the invisible world become more akin to man; whether it be that there is a real communication established, or whether things far off in the unfathomable abyss are mysteriously brought nearer, it seems as if the impalpable creatures inhabiting space come then to contemplate our natures, curious to comprehend the denizens of earth. Some phantom creation ascends or descends to walk beside us in the dim twilight; some existence altogether different from our own, composed partly of human consciousness, partly of something else, quits his fellow and returns again, after presenting himself to our inward sight; and the sleeper, not wholly slumbering, nor yet entirely conscious, beholds around him strange manifestations of life—pale figures, terrible or smiling, dismal phantoms, unknown faces sometimes, undefined shapes, reflections of moonlight, etc. All these things which come and go in the atmosphere of sleep, and to which men give the name of dreams, are only

able fund of information received from the various members of the "Sigma Alpha" circle, which we hope at some future time will prove very interesting to those as yet unawakened to the possibility of projecting the astral body. To the individual who is so extremely fortunate in possessing the lamp of the Spiritualists hereafter, let him not wander and lose himself in its glimmer; but rather wake up to the necessity of illuminating the paths of those who have not, as yet, seen its holy light. To those who know their spiritual existence is but the reflection of what they live here, perhaps embellished with celestial light, let them not think of death as a pleasant moment, a toll, a passage from little to nothing. All should strive, by their works, to be at least worthy of those that loved them here. It was Cercidas of Megalopolis who was meditating upon the feasibility of an impromptu death when some one interrupted him with the query, "Should you like to die?" "Why not?" he replied, "for after death I shall see those great men, Pythagoras among the philosophers, Hecataeus among the historians, Homer among the poets and Olympus among the musicians." Therefore let us strive to be worthy of those who have gone before. We are yet young; traveling on the eastern side of life's hill, let us put forth every latent possibility to unfold every spiritual gift with which we are endowed, so that when we reach the summit and descend down the western slope, tired, wearied with the burdens of existence in this body, we will be refreshed with the incense and perfume of love that arises from a conscientious recognition of duty done and obligation discharged. J. J. UTECH.

SOUL RAYS.

By John Hazelrigg.

Three rays of the sunlight through my casement came streaming,
A violet, a red, and the palest of blue,
Shadow-blended as the tintings of a rainbow whose seeming
Enfolded me about in the warmth of its hue.

The violet kissed me as a child whose caresses
Wouldst smoothe away fondly the cares from my brow,
Infusing so gently the sweetest of blessings
In the glow of those kisses as they fall on me now.

The red breathed a tenderness whose patient restraining
Didst speak of strange rhythms that longed to be heard,—
Sad metres of the muses whose sorrow-complaining
Sank in sighs to the depths of the soul they had stirred.

It cadenced the refrains of songs whose at-tuning
Up-creaked to a grandeur beyond the world's ken,
The echo of melodies whose restless communing
Would fain seek an outlet to breathe them again.

And the blue whispered softly the message,
"I love you!"
As it circled my form with the ardor of its hue;
"I'm constant as the vigil of the stars far above you,
Who shine in their glory the limpid night through!"

Three rays of the sunlight are sending their splendor
Into the heart of the yellow as groweth the day—
In the glow of the Truth whose love-light so tender
Hath reached to my soul and shown it the way.

Phillip Miller, a Long Island farmer, occupying property formerly belonging to a deceased miser, says that he had a dream a short time ago in which the shade of the miser appeared to him and told him there was gold buried on the farm. Since then Miller has been digging for it.

We are in possession of a consider-

HYPNOTISM.

REPORT OF WORK DONE AT THE
DAILY CLINIC OF THE CHI-
CAGO SCHOOL OF
PSYCHOLOGY.

By Herbert A. Parkyn, M. D.

The feature of the work at the clinic during the past month has been the treatment of a number of cases of chronic constipation. For obvious reasons it is impossible to go minutely into the detail of the suggestions given for the relief of this complaint, but without one exception the results have been successful. In no case so far treated have I had to record a failure.

When it is remembered that some of the patients had suffered from constipation for periods of time extending from four to thirty years, and that all had been relying upon artificial means, such as pills, or the morning enema, for relief, for the last one, two, five, seven and twelve years, it seems astonishing that a few simple treatments by suggestion daily, with a few hints as to the relaxation of the sphincter muscle; an explanation of the mechanism of defecation, and the uses and abuses of the different functions; and, lastly, the order in most cases to increase the quantity of fluids taken into the body in the course of the day, should have been able speedily not only to relieve, but to cure, this distressing complaint. I have not yet seen a case in which an operation was either necessary or advisable to effect a cure.

J. B., a well-developed man, aged 39, of good habits, had complained for several years of a feeling of weakness in the legs, accompanied by a sensation of tingling, very marked at times. If he walked any distance his knees showed a tendency to give way under him, and he was beset by the fear that he would not be able to reach his destination before he collapsed. I found, however, on questioning him, that he had never yet sunk by the way, but had always completed his walk, with great fatigue to himself. Besides this weakness in his knees the patient had a slight stomach trouble, with constipation. He had visited leading specialists in nervous diseases in this city and others, and different diagnosis of his complaint had been made. His treatments had done him no good, and it had even been suggested to him by more than one physician that a disease of the eye was responsible for his trouble. When he came to me for treatment he was wearing a pair of "magnetic" shin-pads—at his own suggestion, let it be added in justice to physicians. He had no faith at first in the line of treatment I decided to adopt, but he was willing enough to hear reason and to give me his co-operation. Throughout his treatment this patient showed only the symptoms of somnolence. This was a case of imaginary disease. After removing the shin-pads I proved him by logical argument that his condition did not arise from defective eyesight, and requested him to undergo a physical examination at a gymnasium. He was there pronounced to be considerably above the average in development, even in his legs. By continued daily treatment, with encouraging suggestion directed to his case, and self-induced relaxation of the muscles of the body daily for ten minutes, a quarter of an hour, or a half hour, he has been restored to almost perfect health in five weeks. He occasionally feels a slight, a very slight, sensation in the legs, but he has attended large dances and finds no difficulty in walking any distance, although it is a full month since his last treatment. I consider him quite cured.

Miss L., aged 26, had been a chronic

invalid for 12 years and had suffered from dysmenorrhoea every month and from a persistent backache which never left her except when some excitement absorbed her attention. After the excitement had passed the pain returned. During the last few years the pain had slightly diminished in intensity, but was constantly present. During her first treatments a fair degree of somnolence, with rigidity of the muscles, was obtained by suggestion, and on leaving her for a few moments in this condition, in silence, she invariably dropped into a natural sleep. The backache left her entirely after the second treatment, and at the end of a month I was able to dismiss her case, as she passed through her menstrual period without any discomfort. Once or twice, when alone, she said that the old condition seemed to threaten to return, but she had developed her auto-suggestion so well that she had no difficulty in shaking off the feeling. Treatment was given daily for a month in this case, and six weeks have elapsed without the return of the symptoms. The patient was taught how and why her pain left her, and her auto-suggestion is quite sufficient to prevent its return.

The case of W. J. L., previously reported, has improved very rapidly. The repetitions have ceased and the only thing now to be overcome is a nervousness which threatens a recurrence of the repetitions. The various whims of this patient, dating from his first attack, would fill a volume. He is able now to read several hours a day without any trouble, but he says there is one book that he will not open, because he knows that if he did so the trouble would return. He had another curious idea that he could only read safely when sitting in a certain position, but this he overcame by auto-suggestion. He is being treated twice daily, and the suggestions given him are directed against the symptoms, or a return of them, and are chiefly in the line of argument and persuasion.

Mr. F. L., aged 38, complained of catarrh of the stomach, constipation and insomnia. The condition had lasted several years and the patient was inclined to be melancholic, irritable and hypochondriacal. Suggestions were directed against his diet and general health. The patient went into a fairly deep condition of hypnosis at his treatments, and he has learned to put himself to sleep. The theory of the objective and suggestive minds has been explained to him and he understands the nature of the condition called "irritability" and how to combat it. It should be stated that his complaint had been merely diagnosed as "catarrh of the stomach." After three weeks' treatment all discomfort had disappeared, his bodily health is excellent, and his mental condition normal. He sleeps every night and is enthusiastic over his recovery.

The case of Mrs. G. B., a victim of insomnia, is reported chiefly to emphasize the value of "equilibrium suggestions" in certain obstinate cases where it is difficult to secure the full attention of the patient by the usual methods. Her sleeplessness had become so marked lately that she feared insanity would follow. I explained to her the physiological reason for sleep, how it came about involuntarily, and how it was produced artificially. The patient expected that before this treatment would benefit her she ought to go sound asleep in the chair. I pointed out to her that I had not time at the clinic, when others were waiting to be treated, to put every patient to sleep, but said that she should carry out the detail of her treatment at home. As the first few days seemed barren of result and she was becoming discouraged, I put her on her feet and continued equilibrium suggestions until she felt tired and drowsy; then when she could

Enameline

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scarcely stand she was told to lie down and rest. She was ordered to relax all her muscles, and rest. I left her then for forty-five minutes, and at the end of that time she was roused and the suggestion given her that she would now begin to sleep better at night and that she would experience the feeling, on getting up in the morning, that she had had a good night's rest, whether she had lain awake for some hours or not. The patient said that she had nearly slept, but not quite, but that there was no doubt about her feeling much rested. This simple experiment acted like the thin edge of the wedge. The patient had come to regard lying down as of no value to her unless sleep were present, but by disabusing the mind of this idea and continuing the constant suggestion that her hours of sleep at night would be gradually increased, a great improvement was manifest at the beginning of the second week. She was treated three times a week for three weeks, and is now sleeping all night like other people. The case has been dismissed for two months.

Mrs. E. H. complained of a curious condition of disordered function. She is a woman of nervous temperament, about 37 years of age. She has had much mental worry in the course of her life. Latterly a feeling of apprehension, as of some calamity hanging over her, had become very marked, and the physiological result of a sudden fright, the receipt of a telegram, or even a change in the facial expression of a friend, was a sudden pain in the stomach, followed by an attack of diarrhoea. She had found no lasting relief in drugs, and even during the height of the action of an astringent medicine a sudden shock would immediately produce the old conditions. The patient went into a condition of somnolence with fixation of the muscles, and would readily drop to sleep if left for a few moments. I demonstrated to her the relation of the objective to the subjective mind, the control of the one over the other, and the control of the mind over the functions of the body. With direct suggestions to her case regarding the removal of worry, coupled with her own assistance by auto-suggestion, her distressing symptoms disappeared in the course of two weeks, and it is now nearly three months since her case was dismissed. She has had no return of the trouble.

A case of dysmenorrhoea in a young woman, aged 18, which lasted for several years, was cured in two weeks, and a pain over the right ovary which had lasted for three months was removed. The case has been dismissed six weeks.

J. H. G., aged 53, had a stroke of paralysis seven years before he came for treatment, which rendered speech very difficult and affected his whole left side. Two years after the stroke he could speak well and use his left arm for nearly all purposes, but could not, or would not, lay aside his crutches, believing that he could not walk without them. Sensation in the leg was perfect, and the limb was well nourished, the only variation from the normal being an exaggeration of the knee-jerk. While he was sitting I could get him to put the limb into any position with out difficulty. He went

almost immediately into a condition of passive somnambulism and while in that state I induced him to walk round the room, supported by my hands. Then I gave him the post-hypnotic suggestion that he could do it in his waking state and aroused him. After going round the room with me he made the same journey unassisted. At the end of half an hour I had the pleasure of seeing him walk away, leaving his crutches behind him. A few more treatments so strengthened him in his new condition that but for a slight drag of the left foot he walks as well as ever. I call especial attention to this cure as one of those so-called paralysis which have made the reputation and fortune of divine healers and shrines innumerable. Try hypnotic suggestion, doctor, upon your next case of chronic post-hemiplegic paralysis.

WHAT IS ASTROLOGY?

The whole solar system is magnetically related. The planets affect each other and have more or less effect on man's destiny, as he is especially related to them, and his day and hour of birth often settles this point unless the material in his composition has a stronger affinity for the planet on which he dwells than any other. The material of which a universe, a sun or a planet is composed, for example, was once a part of another material world. After the decay of such a world the spiritual counterpart remains just where it was born—that is, following the beaten course of its former self. Now, the material disintegrates when its mission is ended; but is attracted to space where other matter is needed in the formation of new worlds, suns or universes. Though disintegrated, every particle of matter retains a remembrance, as it were, of its past or last use—that is, it is impregnated with a subtle substance which will have more or less effect on the new world of which it becomes a part. History will re-enact itself according to the percentage of such matter that is infused into the fundamental principle of the planet to be. Mortals who are controlled by spirits gifted for penetrating causes may see through their controls a picture of future events as they are bound to evolve themselves from the material of which their world is composed. But this does not imply that the cause of life lies in this effete matter. Spirit or the universal soul essence of nature unites with this new material for new formations. Without it there would be no life, no intelligence, no consciousness in material beings. In fact, there would be no individualized souls. But the matter needed for soul individualization makes half the man. His blood, nerves, tissue, brain and muscles are composed of it, and controls his destiny until he becomes sufficiently spiritualized to overcome their influence on him—that is, until he becomes strong enough in spirit to assert his individuality as a living soul. When he reaches that point in life he is ready to progress beyond earth's material influence—its law of gravitation.—Psychic World.

—Ask your newsdealer for the Occult Science Quarterly.

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THE MASTER CHORD OF SPIRITUALISM.

High over and deep within the radiant thought of the day on the hypothesis of a future life, sounds the still, small voice of the spirit; the persistent and insistent affirmation which is fast breaking down the barriers set up against the all-powerful mastery of human and divine love. The message of Spiritualism is the immanence of love and charity. Spirit communion may be embodied in these words: I live. I am he whom you call dead, but I love to come to you. I never waver in the hope that some day there shall appear a rift in the clouds that under us; some day the chrysalis in which you live shall begin to open, its bonds grow weaker, and as the light penetrates thy understanding, in that same degree I am brought nearer unto thee. O child of earth. Think not that my place is far away from those ties which love hath made holy. This could not be while attraction holds the spheres in adjustment. Think you that an infinite power adjusts atom to atom and molecule to molecule and withholds the law which attracts heart to heart and soul to soul? Know then that the law which shapes the needle's course along the trackless depths of ether toward the eternal pole star is that which binds the world of light to the world of shadow, the spirit world to the master world, and I unto thee.

This is the secret of it, dear reader; spirits come to us because they are attracted. You perceive the harmony in which the particles of matter obey the law of attraction. Would you forbid and deny to the love and warmth of the human soul that which is everywhere present in inorganic matter? Still the old query arises and from all sides we hear it: "If spirits return why don't my friends come to me?" And to this reply: "They do come to you as freely as the sunlight glorifies the landscape, as freely as a mother's love is bestowed, even when it is repaid with ingratitude. You do not see them or sense their presence!" Is that more marvelous than the fact that the waters of caverns where the light of day never penetrates should be the world of fish that have no eyes? Along the summit, glinting the forests and crags of the mountain, the sun paints his ineffable splendor just the same. You may have been for years in closest acquaintance and fellowship with persons here in your daily life and still be unknown to them, and they strangers to you in every essential quality of true affection. Is it a greater marvel that the vibrations of soul life should blind you to the perception and attendance of your spirit friends than that you should be blind to those subtle emanations which might, were they understood, bring you soul to soul en rapport with your earthly friend?

This then is the law.

Attraction and affinity, which are simply modifications of the law of vi-

bration, form the web and warp of true affection and communion both in the spirit world and in the material world, or between them.

TELEGRAPHY WITHOUT WIRES AND THOUGHT TRANSPERENCE.

Recent developments in electrical science indicate that the problem of telegraphy without wires has been practically solved. A young Italian inventor, Guglielmo Marconi, has been carrying on experiments of this nature with the sanction and aid of the British postal department and with the cooperation of Mr. W. H. Preece, chief of the electrical department of the system. Mr. Marconi has demonstrated the theory of telegraphy without wires by use of the Hertzian waves and by a series of impulses set up in his apparatus affected a receiver placed on the further side of a mile of earth and rock. The ordinary Morse signals were used. He discovered in this a new form of energy not found in the Hertzian waves. What Marconi had brought out was a wave energy that could penetrate anything and was non-refractable. No description of the apparatus has yet been made, but the Scientific American commenting on the marvelous discovery says:

"It is believed that this system of telegraphy and signaling has capabilities within it that will astonish the world. Certainly the limit of knowledge in this direction has not been reached. The question is, What may we expect? Will this form of energy assist in accomplishing the much discussed transference of thought or telepathy? Will it enable a person at one point on the globe to communicate with another on the opposite? Can this energy be utilized in communicating with other worlds?"

Certainly it is not the cautious mind that even hints at the impossibility of all this. We are, without doubt, on the eve of greater discoveries than have heretofore blessed mankind. And as invention reduces the crudities of civilization to a minimum so the spiritual qualities become aroused and suggestions closely allied with the perfections of physical science are brought out. In the proportion that the struggle for existence becomes easier the spiritual amenities spring up and seek expression and expansion and these lead to wisdom and love without which there can be no stable society.

MRS. LEASE IN A NEW ROLE.

Mrs. Mary E. Lease, the well known Kansas stateswoman, has appeared in a new role, but of a spiritual order this time.

On her recent return to her native state from the east it was given out that she had become a Theosophist. Upon being asked whether this was true she replied, emphatically:

"I am, to be more correct, an Emersonian, for Emerson was, to my mind, the ideal Theosophist. Since I have been in New York for over a year I have joined the Arion Theosophical club and have attended their meetings regularly. The material age in which we are living is fast giving way to the spiritual age."

"But can you be a Theosophist and a Christian?" was asked.

"Yes, indeed. Christ himself was a Theosophist. When he told the woman of Samaria at the well that the time would come when the world would worship God neither on the mountain nor in the temple at Jerusalem, but in the spirit, He voiced the great principles of Theosophy. The reason that a great many people of today think that Theosophy and Christianity conflict is that most civilized people confound Christianity and churchanity. There is a vast difference. The Christianity of Christ has been buried under a mass of theology."

A LESSON IN CONTRASTS.

The world has been taught that as a tree falls so it lies, and that beyond the curtain of death there is no change.

Spiritualism gives us the familiar voices of the departed, who say that they live and grow and expand in the processes of unending development.

The world has been taught that babes dying without sanctification are lost forever.

Spiritualism brings them back to us in the arms of angels whose love is as dear as our own, and they tell us that these buds are unfolding in a light that never pales and never dies.

The world has been taught that the impotent and sinful are thrust into a den of woe from which there is no escape.

Spiritualism shows us a progressive development upon which death has no effect; that as we sow we shall also reap; that wrongdoing is its own punishment; that a being finite can not sin against a being infinite; that through much tribulation each soul passes into the positive requirements of its eternal purposes; that goodness is the positive side of soul culture, evil the negative side, which must sooner or later become merged into and subordinated to the higher good.

The world has been taught that God is a big man with infinite attributes—an unthinkable proposition.

Spiritualism tells us to look for God in the molecular affinities of all plasmatic or crystalline structures and in the graces of our own beings. The fire that gilds the twilight air, the lily's dewy splendor, the majestic thunder, the high-voiced canopy and the wheeling suns of the immeasurable universe, the answering love of a babe as it lifts its life to meet its mother's rapture, the falling cadence of sweet counsel that wrings tears from repentant hearts—all these are for us to study, and he alone comes into the realization of being and consciousness who sees them all.

"As parts of one stupendous whole,
Whose body nature is, and God the soul."

BUYER AND SELLER.

One dollar for an encyclopedia! Thus reads an advertisement to catch the unwary, while the real price is over thirty times that amount, but which is not revealed unless the reader runs through a mass of fine print, which few do. Of course, the majority are caught like a fly in the net—paying their dollar only to find that they have made a deposit on thirty times as much to follow. The motto of every reader should be, "Never read advertisements that offer something for nothing, or next to it."

The world seems to have got to that stage where honest competition has become a dead issue, and deception rules the day, except in those larger cities where the buyer has become as shrewd as the seller, and the latter, by force of circumstances, is compelled to return to square dealing. But outside of this the buyer is supposed to be an object to be victimized, and the seller thus makes a specialty of inventing schemes for that purpose. And worst of all, it is suggestive to the extent of making imitators out of those whose inclinations are not in that direction, and the cause of deception is thereby strengthened.

But like bad laws, such habits must be carried out to their fullness to be seen in all their deformity, and to the intuitive eye—the eye of the soul—they have reached that height now. Outside show is the rule—a bait to catch the victim—and hypnotism does the rest. The only safeguard for the sensitive under such conditions is to study psychometry, and note the effect that announcements of sale-offers have on him, and govern himself accordingly.

CHARITY.

Charity suffereth long and is kind; envieth not; seeketh not her own; thinketh no evil. Charity never faileth.—I Cor., xiii, v. 4-8.

In connection with "charity" we invariably think of "beautiful" as a qualifying adjunct. But it is only natural, for charity is a beautiful gift of the soul—the innermost and divine motive power of this trine entity. Thus when we think of charity we naturally come en rapport with the soul, and feel a welling up that makes us happy, reverential and prayerful. The first because charity is kind and points to its effect on those who possess it; the second because it is unselfish, and we intuitively worship that; the third because it thinketh no evil and we feel safe in the hands of such, giving thanks accordingly.

The writer also says charity never faileth. This is scientific. Analysis of human nature proves it. Did you ever know a charitable man to be at a loss to find a reason for things—to be lacking in penetration? No, for charity never faileth. At one time or another it reveals the true status of things to the possessor. Charity is divine; it makes the owner ubiquitous, so to say, for it brings the soul to the surface, and thus the wisdom of the charitable man.

Furthermore, it makes life more agreeable. Many little things that otherwise are passed by as unworthy, assume a significance, because charity sees more than any other qualification of the human soul—is larger in its measurement of underlying causes, and thus its knowledge of things. In a word, charity is a revealer, and the greatest among men is he who loves his fellow man, for only in loving man can he love God, and in the latter lies the revelation—like attracting like.

THE CHICAGO SCHOOL OF PSYCHOLOGY.

After a visit by one of the editors of this paper to the Chicago School of Psychology, conducted by Dr. Herbert A. Parkyn, we unhesitatingly commend the high standard of the work done there. The doctor is one of the foremost exponents of suggestive therapeutics in the world, and the work being performed by him daily is marvelous. We call attention to the report of one of his clinics on another page of this paper, and for the benefit of our readers will occasionally print reports of his free clinics. His present address is 255 Bowen avenue, Chicago. On May 1 the doctor moves into handsome new quarters at 3320 Ellis avenue, where every possible comfort and convenience will be provided for patients. There will be a general reading-room, smoking-room, billiard-room, etc.

HUMILITY.

Success does not become everybody. Few are affected to a sense of humility or gratitude by it. Few look with fear or apprehension upon good fortune. The large majority rejoice or swell in their pride, which is baneful to the soul according to the pressure of this impulse. Many seem to find it difficult to realize that an humble attitude is to the soul what fertile ground is to seed. The man who can conjure up his spiritual emotions in prosperity will never fail or be in danger of losing his spiritual inheritance; for humility and gratitude indicate a superiority of soul over animal impulse or force; and one who has this can not be held earthbound. To be free from material gravitation is the aim of soul life, whether attained in the mortal or after transition.

Gladstone, only 57, has just learned to ride the wheel. This should be an incentive to all the young men of three-score-and-ten to do likewise.

THE CRUSADE.

The crusade is still marching on, and the good work is progressing. Societies and individuals are ordering the Quarterly for propaganda, and with marked effect in some localities. It has proved the best method of awakening interest in occult matters, and that means converts in the end. No man ever awakens to the fact that Spiritualism is true but that he wants to know something about it, and one little incident or test that appeals to his reason often turns the tide of his life toward the gates ajar. Opportunity is now offered to bring Spiritualism to the notice of strangers in a dignified and rational manner, and this opportunity should not be missed. Send for the Quarterly—a sixteen-page illustrated paper on Spiritualism, Theosophy, Hypnotism, Telepathy, etc., at 5 cents a copy or \$3 per hundred. Following are the crusaders announced since last issue:

W G Spencer, Myra E McGeen, Mrs Gilbert Arnold, Anna M Fox, Mrs Thomas Tripp, C H Scamman, A Mettler, E H Olden, Isadore Plaquet, Mrs M A Stone, J C Little, Joe Wellstein, John Rich, Abbey Doubleday, Julia E Wilkinson, Mrs E Shaw, Mrs Mary Gird, O C Nunbson, A V Haynes, J W Cowen, G T Coyne, Snow Cloud, Peter Kerchner, Alvin M Kien, Velela Geupel, Mrs F B Barker, D O Lamb, Elizabeth H Mae, C P Sprague, Mrs John Pratt, M F Osborn, V G E Ferris, Henry McWhirter, Geo S Holden, M J Dean, Mrs N E Cleveland, D W Hughes, John Robertson, Mrs Martha S Rice, Carrie Henrich, E Watson, Mrs F T Wheeler, John A Cole, Mrs F A Moore, Miss Ella McKinney, Jessie Samis, R H Brown, Mrs M A Oviatt, Chas A Corn, L A S Armitage, Mrs S L Russell, J C Turpin, Rawson Smith, Belle Kempter, Mrs J W Abrams, Joseph Barker, Mrs Maryett Bickle, E R Chappell.

LIKE ATTRACTING LIKE.

John W. Ring, in an anniversary address recently delivered at Galveston, Tex., uttered these truthful and cheering thoughts:

"A mighty law of attraction operates through all manifestations of life in the mental plane with as much vigor and strength as in more gross material planes.

"If we walk the way of life with a feeling of vanity and unbecoming pride, constantly casting frowns and selfish thoughts to our fellow-men, then we attract a spiritual force that will reveal the thorns to others and in selfishness seek to throw unsurmountable obstacles in their way. But if from the bright morning of life we wear a smile and entertain kindly thoughts for our associates, we, in accordance with natural law, attract kind, gentle, loving influences that conceal the thorns of contention, obliterate the gloom of doubt and fear, and reveal the broad expanse of space as a domain of research filled to overflowing with brightness."

VEGETARIANISM.

Countess Wachmeister of London said before the New York Vegetarian Society: "The yeast which is used in making bread is exactly the same as the matter which develops in the human body from disease. Do not use bread made with yeast, or even with baking powder, for baking powder is made of mineral matter and no vegetarian ever takes mineral matter into his system, not even in the shape of common salt."

Vegetarianism is making many converts in England and restaurants devoted to this class of edibles are doing a successful business in London. But it is hard to overcome the carnivorous habits of centuries.

HINDU WOMEN.

Mrs. Besant writes interestingly on the Hindu woman:

"An idea prevails in the west that Hindus are polygamists. Nothing can be further from the truth. Among all my Indian friends and acquaintances I do not know one, nor know of any one connected with them, who has more than one wife. I am told that here and there a prince may be found who is dissolute, and therefore is a polygamist; and that in rare cases a second wife is taken by a commoner, with the consent of the first, where, after years of married life, no child has been born to the home.

"Another thing that has to be considered in this relation is that the Hindu custom is 'the joint family system.' A man, when he marries, does not leave the family house and make a new home for himself and his wife; such a course, from the Hindu standpoint, destroys family life. He brings his wife home to his parents and grandparents (if living), to his as yet unmarried sisters, his brothers and their wives and families, his uncles and granduncles, with theirs. All live under the one roof, with their private rooms and common rooms, the heads of the household being the grandparents, if both are living, or the oldest son (among the next generation) and his wife after the grandfather has passed away. In such a case the widowed grandmother remains a power in the house, and nothing important is done without her consent. Very beautiful is such a family life, all the children growing up together as one huge family, and the women held in the tenderest affection and respect; the elder women are the virtual rulers of the household life.

The ideal of marriage among Hindus is of the loftiest character; the union is regarded as that of two souls, suited to mate with each other, for the attainment of a spiritual end; the physical union being a subordinate consideration and existing for the maintenance of the family. Hence marriage in extreme youth has been favored, and the boy and girl are taught to love each other and think of none other in this relation for years ere they come together as man and wife.

"Hindu women of two generations back were well educated for their work in life; they were trained from childhood in a knowledge of the noble Indian literature, and knew by heart whole books of ethical teachings in story, parable or lofty verse. They were taught domestic management as a science, medicine, the value of food-stuffs, herbs, etc. But chief of all was the training by precept and example in a spiritual view of human life, the subordination of the physical to the spiritual, the perfect discharge of duty. And we find in Hindu homes a rare type of most gracious womanhood, divinely patient, gentle and unselfish, reined and sweet, with a delicate purity of thought and intuition, breathing out so pure an influence that the whole atmosphere grows fragrant with breaths of a more heavenly air than ours.

"The younger Hindu women, unhappily, have not received this education of their elders, owing to the unconsciously experienced influence of western ways, and are too often somewhat trivial and childish, though fair and sweet and lovable. Attempts are being made to introduce an education based on English models, and many schools are being opened with this end in view. But an education suited for a wholly different civilization—in which an ever-increasing number of women are thrown on their own exertions for a livelihood, and, competing with man in professions and trades, require an education like that of their male competitors—is entirely unsuited for girls

whose destiny is the home and not the market place.

"I had the pleasure last December in Mysore of placing before the Maharani-Regent (the queen regent) and her ministers a carefully thought out view of the female education, which I believe to be needed for the Hindu girls, and at the request of the prime minister I afterward prepared a paper, which he is having translated into the southern vernaculars and widely circulated.

"Certain it is that the matter is of the deepest importance for the future, for if western influences triumph we shall only get bad replicas of an alien type, while the unique type of Hindu womanhood will be lost to the world save in literature. Such loss may the gods avert."



AARON WILLIS.

Mr. Willis is Cincinnati's historical materializing medium—the man who rose from a shoemaker to his present eminence. Few mediums have been subject to such criticism and opposition in one locality and remained unmoved as Mr. Willis. But despite it all he continued his seances and made converts right along. He has some of the most prominent people of the state as auditors, and feels that the man who knows he has the truth has a right to present it, and he does it.

Truth waits upon all aspiration. Her calm vigil keeps silent guard over the fettered soul and when the soul is ready for her, voices the old, old charge: "Man, knoweth thyself. Obey the higher law." It is here that the animal man learns of the spiritual man. It is here that destiny emerges from the shadows of materialistic speculation.

If a tithe of the pains which for nearly half a century have been taken to disprove Spiritualism had been employed to substantiate its claims, the civilized world would today be in full and complete consciousness of the future life and its bearing on the affairs of this life.

The history of every reform is the history of every persecution. That which has received the ridicule and vilification of the world has ever held within it the seed and harvest of progress.

"The hour is coming when men's holy church
Shall melt away in ever widening walls,
And be for all mankind; and in its place
A mightier church shall come, whose covenant word
Shall be the deeds of love. Not credo then;
Auo shall be the password through its gates;
Man shall not ask his brother any more:
Believeth thou? but, Loveth thou?"

—Those sending us their photograph for publication should select a good one, as the reproduction in print depends on this. Engravings or other half-tones can not be utilized.

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AN APRIL TEST.

Editor of Light of Truth:—While visiting a sister in Bay City I was persuaded to call on Mrs. Augusta Ferris, a medium here. I brought a pair of slates and nailed them together. But despite this I received a lengthy message from my husband in spirit life with his name signed in full. It was all done in day time and window shades open. A little spirit giving the name of Rose Bud said they broke the circle a little too soon, for she wanted to paint a rosebud on the slate. This interested my sister so much that she bought a pair of slates and we came to Mrs. Ferris again on the first day of April to get the rosebud painted. After the seance the slates were opened which had not been taken out of the paper in which they had been wrapped and to our surprise we found instead of the painting the words in large letters, "April fool," and signed Rose Bud, showing that spirits are as natural as mortals.

MRS. FULLER.

Northville, Mich.

The Psychic World;

OR,

Experiences After Death of the Human Body.

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

CHAPTER XVII

CONCLUSION.

As we had nothing more of special interest to attract us to the Lattimer's we concluded to remain at Fairy Belle's home for the present—at least until the recovery of her medium.

The first week was rather uneventful, as our patient was very ill and suffering much pain at intervals. We did all we could to relieve her, each taking his turn at the magnetizing process.

Fairy Belle impressed her what to call for, and as the remedies offered began to take effect the pain subsided, and our medium was once more so far restored as to be out of bed. During the second week of our sojourn there she became her former self again. In the summing up the experience proved of benefit to her physically and mentally—the pain having purified the body of all the bile which, in the course of time finds its way into the blood and tissue, and the experience opening the way to a new phase of mediumship, namely, that of healing.

The third week we engaged in preparing conditions for a new series of phenomena to be produced the coming season.

The fourth week we passed to and fro from Fairy Belle's to Latimer's not wishing to leave this portion of the earth's sphere until after the double wedding, which was near at hand, and in accord with George's prophecy.

This interesting event took place during the fifth week of our stay in these parts, and we were all on hand to give them our good wishes and sympathies. After the ceremony and spiritual part of the occasion we left again, returning first to Fairy Belle's to pay our last respects to her home. But on the same night George and I started on our journey for my home.

We could have reached it instantaneously, but I was desirous of passing over the road I came and do a little reflecting by the way. Besides that, we were in no hurry and could take our own time.

We prolonged our trip to a three days journey, spending most of our time in forest and heights that afforded beautiful scenery.

But we reached home at last, and, which to my surprise, had undergone a change for the better during my absence.

Expressing my surprise at this I was informed that a delegation of working spirits had been there, saying they had been sent for that purpose as a remuneration for what I was doing as a missionary abroad. It showed that higher powers are always on the alert to note one's doings and ready to punish or reward as the case needed. And yet I had gained as an individual in power and knowledge and was a sphere higher than I had been, and so was doubly paid for my sacrifice.

George remained with me nearly a month before taking his departure



again and I was happy detailing my narrative of events.

One day Uriel called in his usual star-like appearance, and we had a pleasant communion with him. Among other things I asked him when I would be able to follow him. He said I should continue to aid mediums or mortals as I had been taught, and that with every experience I would find myself nearer the goal.

Just before George left me we had a visit from Fairy Belle. In her wake were Dennis, the actress and the old professor. They had come to exchange thoughts and give George a send-off.

The professor informed us that all was serene at the Latimer's, Robert having remained at home, while Lou went to live with her new-found parents and husband.

Two days after this event I was alone again with my own family—my parents and my daughter. Of course I never lost interest in those mentioned in this narrative. I frequently called on them when out for a tour; and they called on me. But our circle of acquaintances did not end there. Others were added through circumstances in the course of time, and we mutually learned from each other and aided each other to rise.

Robert rose to eminence in a short time after his marriage and never regretted his mediumship. In fact, he attributed all his good fortune to the spirits.

Lou's husband was soon brought into line, and became quite a medium himself before long.

Father and Mother Latimer became happy grandparents in the course of time and were always content.

George and I made annual trips to distant places and always had something of interest to relate on our return. Nor did we fail to give a helping hand to mortals when it was in our power. For in this manner we added to our own development and influence to rise above the earth's sphere, approaching nearer and nearer to the sunlight of truth, and consequently in greater harmony with the psychic world.

(The End.)

Societies should send for The Occult Science Quarterly as a missionary document to induce investigation.

Higher Criticism.

RELIGIOUS PERSECUTIONS.

No religion has come down in ages without its share of persecution. Probably none have suffered more than Christians, and none have done more to perpetuate the spirit of intolerance from which all persecutions grow. Christians persecuting Christians, present the most shocking spectacle of cruelty in the annals of the past. But the same spirit, acted in the same way among the pagans.

The martyrdom of Socrates, though less tragic, was not less significant and impressive than that of Jesus. Socrates was a Pagan, Jesus, a Jew, and it was religion that instigated both.

That is, it was the religious instinct, dominated by superstition and conceit.

Our creed is the only one approved of God is the common conceit of Sectarianism. We often hear the ignorant defending the claims of "inerrancy" for the Bible, on the ground of its antiquity. "It has stood the attacks of infidels for so many centuries, it must be divine." "What the great and good of all ages have believed must be true," is a common but very weak defense.

The same claim is made with much greater force by the disciples of the Vedas, the Zendavesta, Bhagrat Geeta, Gothos, and Brahmo-Somaj' of the Hindoo. The Divinities of Olympus held unquestioned sway over the minds of the learned as well as the ignorant for many centuries; and when Greek Philosophy disturbed the abode of Gods, and banished them from the rulings of nature, a conflict arose. "At first the public, and particularly its religious portion, denounced the rising doubts as Atheism. They despoiled some of their gods, exiled others; some they put to death. They asserted that what had been believed by pious men in the old times, and had stood the test of ages, must necessarily be true."—Conflict of science and religion by John W. Draper, page 2 and 3.

Modern Science is of Pagan origin. It is also the greatest civilizer of the nations. But after a period of the most remarkable achievements, and a system of investigation and intellectual development never approached in any religious dynasty, the trinitarian disputes led to such acts of violence, and priestly plottings as to completely destroy the work of the greatest scholars, and cover with a total eclipse, the great intellectual center of the world. The Arian doctrine that "A father must be older than his son," is responsible for a large share of this revolutionary proceeding.

Under the reign of Emperor Theodosius, those who presumed to celebrate Easter on the same day as the Jews were condemned to death. The spirit of persecution was fairly inaugurated as the center of power, and what could science, culture, scholarship, against the rulings of a despot, or the frenzied mobs of Christian bigots who neither knew nor cared for intellectual knowledge. Tertullian in his masterly summing up of the Christian claims, had made an assertion, which was the basis of much mischief, as it was carried into effect, and ruled the reasonings of Christians for many generations, and is not obsolete even to the present day. He declared that the Holy Scriptures are a treasury from which all the true wisdom in the world has been drawn; that every philosopher and every poet is indebted to them; "are the standard and measure of all truth, and whatever is inconsistent with them must necessarily be false." Yet in all his exegesis of the Christian faith he makes no reference to the doctrines of original sin, total depravity, predestination, grace or atonement. The "Plan of Salvation" is not

in it. That was invented later. But the assumption that whatever is inconsistent with the Holy Scripture must necessarily be false, was a stumbling block, that has cost many thousands of human lives, years of agony and bloody horrors, and has held the advance of science in a Theological vise, that has made a constant battle for every step gained in the knowledge of the world, and even now it holds its iron grip upon all who venture outside of the timeworn ways, and accepted standards of theology. The murder of Hypatia by a Christian mob in Alexandria, led by St. Cyril, marks the crisis which terminated the study of science and plunged the world into intellectual darkness and slavery from which it did not recover in more than a thousand years. And now we are told that the Bible and the Christian church, are the sources and principal promoters of science and civilization. Whenever, and wherever, the church has had the power, either Catholic or Protestant, it has subjugated science to its dogmatic assumptions, and prohibited free inquiry outside of its authority. This has been abundantly illustrated in the treatment of modern Spiritualism. Anathema, supported by Bible texts, has been thundered against it from the pulpit all over the civilized (?) world; and the end is not yet. Is it any wonder that our speakers and writers react, and attack the strongholds of Christianity with severity? But has it any strongholds? It must have or it could not have so much influence and hold captive the intellect and moral intuitions of the world.

Is persecution one of its charms by which the people are captivated? Do they instinctively delight in such vicious uses of power. I suspect they do; and I observe the same tendency in our own ranks. The speaker who most bitterly attacks, and savagely castigates the church, and all Christian sects, and exaggerates their follies and vices, to the exclusion of their virtues, is the one most in favor with the unchristian masses. The Christian that is broad, tolerant, fraternal towards heretics, and kindly in treatment of the erring everywhere, is usually suspected by his church, criticised and threatened with ostracism, and liable to be unpopular with his own in proportion as he is popular with the world at large. So, too, the Spiritualist who attends all churches as time and circumstances favor treats all with kindly consideration, accepts what seemeth good in all, abuses no one, but freely criticises error wherever it is discovered—even among Spiritualists is likely to be counted "Old fogy," "time serving," "tame," and of doubtful spiritual orthodoxy.

But these weak sources of strength are by no means the principal ones. In the Christian faith is a large element of hope and love, in spite of the undertones of Divine wrath, and the devotional exercises also, when not purely formal and mechanical, touch the affectional nature, and inspire emotions that bear close relations to the Spiritual, and often generate an atmosphere that invites the co-operation and silent communion of the pure in heart who watch our destiny from the world unseen. The bleak, and barren deserts of life, wherein flourish only the selfish instincts, and poison plants of heredity, yield to the enriching warmth, and moral sweetness diffused from the Summerland; and the fragrance of human love nourishes the secret germs of virtue whenever it breathes into their vital centers; and these beautiful and tender revelations from within and above are the sweetest attractions, and most enduring influences that give vitality and effectiveness to all Spiritual and Religious efforts, and make "our calling and election sure."

LYMAN C. HOWE.

THE LIGHT OF TRUTH.

WATER FINDING.

A PRACTICAL USE OF PSYCHOMETRY.

There is a man in England—a west countryman—who shows you how he knows the secrets nature has hidden beneath the earth's surface. He has no idea what it is that enables him to do what he does. Nevertheless, he can tell every time he tries whether water can be found or not, just where it can be found, and the extent of the flow, even to the number of gallons that can be counted on every minute. This young man's name is Leicester Gataker. People know him as the water finder.

The first thing that an experient with Mr. Gataker demonstrates is that he is no charlatan. Were he that he would claim that he could locate gold and silver and other things that the earth contains which are valuable to men. He lays claim to nothing of the sort, however. He says that he can find water, and he always proves his assertion.

His first action when beginning his search is to cut a small forked branch. Tradition has favored hazel wood for such experiments, but this water finder thinks little of the woody adjunct any way. As a matter of fact, he says the wooden fork is but a dramatic detail of the situation, and that he utilizes it because it sometimes makes it easier by preventing people from asking him too many questions. The fork once in his hands, the finder stands absolutely still for a moment, and then sets out at an exceedingly rapid pace in whatever direction the mysterious "something" may impel him to take.

Soon he stops, and the fork whirls around on his finger after the fashion in which the Irishman whirls his blackthorn.

It was interesting to observe that when the twig which Mr. Gataker was using broke off short, apparently worn out by the violent usage to which it had been subjected, he entirely dispensed with the use of any twig at all. Closer observation showed a vibration in the middle finger, which appeared to be drawn downward after the fashion in which the apex of the twig had previously pointed to the ground. At no time was the slightest hesitancy visible on the part of the finder. He worked with the greatest rapidity, his actions were decisive in the extreme, and there was none of that air of mystery about him with which some persons who claim to be possessed of strange powers are fond of cloaking their movements.

There can be no question whatever about Mr. Gataker's ability to locate water underneath the earth's surface. In fact so firm a hold has he obtained upon the people in the west country, who know him, that his time is taken up ahead just as a theatrical company's engagements are booked.

Mr. Gataker first discovered the power which is his a little over three years ago, but has been following up the use of the strange gift since early in 1905. He has received applications for his services from north and east Africa, western Australia, Jamaica and the United States. He declines, however, to leave England in spite of the very advantageous financial offers he has had because he says he is making all the money he wishes to, and thinks there is no place like home. He has under his control of lakes and water fountains located in some of the most barren and unpopulated parts of the world.

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STRIKING A SPRING.

can analyze definitely what it is that inspires him. A curious fact in connection with this matter is that while would-be water finders for many years have used the twig and declared that it is the twig that acts and not the person, provided it be of hazelwood. Mr. Gataker demonstrates every day that really the twig has nothing to do with it.

It is plainly apparent to any one, after watching this man work, that his efforts are controlled by a mysterious power, and that the wood he sometimes carries in his hand has no more to do with the locating of the water than Canterbury cathedral. What is it that gives him the power? Is it psychic influence? Is it his "other self"? Is he the reincarnation of some famous magician? Or has Providence simply given him a power rarely bestowed upon man? These are the questions that people in England are asking today.

THE THREE-BRAIN THEORY CONTINUED.

We have set this forth in a former article, yet did not bring proof positive, so those not posted in physiology could comprehend. But we will endeavor to so place it that all may comprehend, even though he has never seen a work upon the physiology of man.

First—By stating that when we sleep the whole cranial brain is locked up in sleep, hence not capable of doing one act. And every physician knows that in slumber is the time all our forces are augmented and all the actions of the organs are most active.

'Tis then that our brain gets its supply of magnetism for another day's labor. This alone proves that the "abdominal brain" has entire control of the system during sleep.

Who would be so bold as to assert that the cerebrum by thought gave power to the heart, lungs, liver, kidneys, or any of the internal visery?

There can not be an action without a source. If it is not the abdominal brain what is it?

Second—In hypnotism the sensory brain is locked up in complete oblivion, so you may amputate a limb and the subject will realize no pain. Yet all the phenomena of life are smoothly exerting their several functions and the subject says he awakens refreshed and vigorous. Again I will supply you with positive evidence that the cranial brain does not control all the organs.

We were at the birth of a child, weighing 10 pounds; its heart beat well, it breathed and cried lustily, as well as used the limbs and arms as much as usual, yet the whole cranial

cavity was but a sack of cerum; even the medulla in the cervical spine was lacking. Not one vestige of brain, yet it had all the usual functions of life and was fat and plump. Now, my learned physiologist, whence came all this action? Can you find any plausible theory to account for action of heart, lungs, and also for the action of body and the act of using vocal organs in lustily crying?

Is it not time we call a halt in physiology and find the true source of all the phenomena of life?

But we have much more evidence to produce, but desire only to start new thought in the right direction so we may arrive at truth.

Mankind knows but little here below, and much of that is erroneous.

We have not yet stated how far-reaching this abdominal brain extends. It not only controls all the organs of the body, but also fear, anger, love, and largely does it act on the sensory and motor brain, as any one who has exerted hypnotism over different subjects can verify.

Nor is this all; it is the brain influenced to produce speech and motion when in the hypnotic condition. Also when under the influence of spirits.

A trance condition is produced by the strong positive influencing the cerebral brain, and it does not matter whether a spirit in or out of the flesh operates upon a negative and they become entranced—the action is the same and there is no difference in the control. Hypnotism and trance condition are all one, only the hypnotism is produced by a spirit in the flesh and the trance condition is produced in the same manner by the disembodied spirit. Spirits act upon the sensitive brain to get control so they can speak (and often act out a scene of death to convince the skeptic of their presence) and the modus operandi of speech and motion is through the abdominal brain, carried to the parts used through the ganglionic nerves. Same as when the person is under hypnotic influence.

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Mantua, O.

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Mrs. Wells is a speaker and psychometrist, now laboring principally in the far western states.

The World of Psychics and Liberal Thought.

Anna Eva Fay is mystifying the erudite sticklers against the verity of psychical phenomena in St. Louis, Mo. The Mirror of that city, speaking of her marvelous performance, says: "To assume the supernatural influence is to bid good-bye to explanation. But, on the other hand, to deny the supernatural is to assert the material, and it does not become any one to make a positive assertion without being prepared to shoulder the burden of proof and show how the remarkable manifestations can be produced by material means. This leaves us exactly where we began. Not being prepared to assert and prove that it is all the result of material agencies, and not caring to express the opinion that it is caused by supernatural power, we are forced to take the position merely that the method is inscrutable from the standpoint of the ordinary spectator, leaving each to form what opinion he may. How tricky could be so developed is the stumbling-block to the ordinary mind, and if that is the explanation it must be admitted that humbug can be carried to a high degree of perfection."

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Efforts are being made by the Spiritualists to purchase the property at Hydesville, N. Y., where the original rappings were heard, and preserve it for the use of the oncoming era.

Excitement is running at a high pitch at Caseville, Mich., over the presence of moving lights seen nightly in Saginaw Bay. The phenomenon was first seen by S. F. Owen of Saginaw. With two other men they described what appeared to be signals of distress, and procuring a lantern, swung it as a signal. They assert that they received answering signals. Nothing has been found in the shape of wreckage, and nobody is missing, but the lights are seen nightly and the beach is thronged with people who advance all sorts of speculations regarding the mystery. Some assert that the lights are produced by the spirits of those who were lost off the steamer Coonto, which went on the Big Charity island off Caseville some years ago.

Joseph D. Stiles passed away to his eternal home in Weymouth, Mass., on Tuesday, the 30th day of March. Mr. Stiles was one of the most remarkable test mediums ever known. For many years he had given tests in nearly every state in the Union. He was 69 years old.

The following trustees and officers have been elected by the Lake Helen, Fla., Campmeeting association: Dr. H. H. Brigham of Fitchburg, Mass., Mrs. Emma J. Huff of Lake Helen, Frank E. Bond of DeLand, S. Hodgkin of DeLand, H. M. Clark of Jaffrey, N. H., L. M. Bond of Willoughby, O., J. D. Palmer of Hillsboro, Mich.

The trustees have chosen Dr. Brigham, president; J. D. Palmer, secretary; Mrs. Emma J. Huff, corresponding secretary; Frank E. Bond, treasurer.

Committee on speakers, E. W. Bond and J. D. Palmer; on transportation, Frank E. Bond, H. M. Clark and Mrs. Huff; on grounds and privileges, Frank E. Bond, H. M. Clark and Scott Hodgkin.

Mrs. Anna Besant says that the animal type of men and women require many reincarnations before their carnal longings are at last spiritualized, and they then enter a world of souls which, according to Theosophy, corresponds with the Christian heaven. Good souls, on the contrary, ordinarily pass through only seven reincarnations in order to attain peace.

Mr. Robert S. Christie is the name of a gentleman who has been doing some meritorious work as a medium in Brockton, Mass.

ONE OF TWO WAYS

The bladder was created for one purpose, namely, a receptacle for the urine, and as such is not liable to any form of disease except by one of two ways. The first way is from imperfect action of the kidneys. The second way is from careless local treatment of other diseases.

CHIEF CAUSE.

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Hypnotizing by telephone appears to be the latest fad. Douglas M. Reese was hypnotized by Prof. S. A. Lee at Chillicothe, O., and buried for forty-eight hours. At the end of that time he was awakened in the presence of thousands of people. Lee then came to Columbus and successfully hypnotized Samuel Story of Chillicothe by telephone.

Efforts are being made by the Spiritualists to purchase the property at Hydesville, N. Y., where the original rappings were heard, and preserve it for the use of the oncoming era.

Excitement is running at a high pitch at Caseville, Mich., over the presence of moving lights seen nightly in Saginaw bay. The phenomenon was first seen by S. F. Owen of Saginaw. With two other men they described what appeared to be signals of distress, and procuring a lantern, swung it as a signal. They assert that they received answering signals. Nothing has been found in the shape of wreckage, and nobody is missing, but the lights are seen nightly and the beach is thronged with people who advance all sorts of speculations regarding the mystery. Some assert that the lights are produced by the spirits of those who were lost off the steamer Ceonto, which went on the Big Charity island off Caseville some years ago.

Joseph D. Stiles passed away to his eternal home in Weymouth, Mass., on Tuesday, the 30th day of March. Mr. Stiles was one of the most remarkable test mediums ever known. For many years he had given tests in nearly every state in the Union. He was 69 years old.

The following trustees and officers have been elected by the Lake Helen, Fla., Campmeeting association: Dr. H. H. Brigham of Fitchburg, Mass., Mrs. Emma J. Huff of Lake Helen, Frank E. Bond of DeLand, S. Hodgkin of DeLand, H. M. Clark of Jaffrey, N. H., L. M. Bond of Willoughby, O., J. D. Palmer of Hillsboro, Mich.

The trustees have chosen Dr. Brigham, president; J. D. Palmer, secretary; Mrs. Emma J. Huff, corresponding secretary; Frank E. Bond, treasurer.

Committee on speakers, E. W. Bond and J. D. Palmer; on transportation, Frank E. Bond, H. M. Clark and Mrs. Huff; on grounds and privileges, Frank E. Bond, H. M. Clark and Scott Hodgkin.

Mrs. Anna Besant says that the animal type of men and women require many reincarnations before their carnal longings are at last spiritualized, and they then enter a world of souls which, according to Theosophy, corresponds with the Christian heaven. Good souls, on the contrary, ordinarily pass through only seven reincarnations in order to attain peace.

Mr. Robert S. Christie is the name of a gentleman who has been doing some meritorious work as a medium in Brockton, Mass.

ONE OF TWO WAYS

The bladder was created for one purpose, namely, a receptacle for the urine, and as such is not liable to any form of disease except by one of two ways. The first way is from imperfect action of the kidneys. The second way is from careless local treatment of other diseases.

CHIEF CAUSE.

Unhealthy urine from unhealthy kidneys is the chief cause of bladder troubles and suffering so painful to many that life is made miserable. The womb like the bladder was created for one purpose, and if left alone is not liable to become diseased, except in rare cases. When in position the womb is situated back of and very close to the bladder, and for that reason any distress, disease or inconvenience manifested in the kidneys, back, bladder of urinary passage is often by mistake attributed to female weakness or womb trouble of some sort. The error is easily made and may be as easily avoided by paying a little attention to the condition of the urine (see pamphlet). The mild and the extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy is soon realized. It stands the highest for its wonderful cures. If you need a medicine you should have the best. At druggist fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention Light of Truth and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this papers guarantee the genuineness of this offer.

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7

EASY LESSONS IN ASTROLOGY.

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PRICE, 25 cents.

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PSYCHICS.

One of the big railroad corporations of Chicago not long ago had an opening for a man in the main office, and as the officers did not care to advertise they instituted inquiries among the employes as to the whereabouts of some desirable man to fill the position. After the lapse of about a week some of the employes brought in applications from men for the place, and in two or three instances they introduced applicants in person to the chief clerk.

One of the men who was introduced impressed the chief clerk very favorably, and after a long talk with him he asked him to write a letter the next day stating his business experience, his ideas as to what course should be pursued in reference to the position sought, his references, etc. The letter arrived in a couple of days and contained a very satisfactory account of the man's business dealings and a clear and intelligent presentation of what he believed were the duties attaching to the place. He also gave several references, and among them was the name of a well known citizen of Chicago who had died some months previous. Opposite his name was marked the word "deceased."

They sent for the applicant and questioned him as to the reason of his giving a dead man as reference. He said he understood that one of the high officials was a Spiritualist; that he himself was a Spiritualist, and that spiritualistic communication through a medium would bring a voucher as to his fitness from his friend, the dead man. The high official was notified, accepted the proposition, a medium was secured, the spirit interviewed, his indorsement of the applicant duly considered, the applicant got the job and he is now holding it.

Lord Chesterfield. — "If we know a man's religion we still inquire as to his morals; but if we know his morals the question as to his religion seldom arises."

The Theosophical crusaders arrived in New York Sunday, April 4th, safe, sound and well, after encircling the globe in the interests of human brotherhood and peace. They were given a grand reception at Madison Square Garden.

It is reported that Dr. John Watson (Ian Maclaren) is to be tried for heresy.

John Slater, the famous test medium, has been giving public seances in Laramie, Wyoming.

"It is a demonstrated fact that if two contrary suggestions are given a subject, the strongest will always prevail. Auto—or self—suggestion is a factor in hypnotism not reckoned on by those who make the accusation that crime can be committed by means of hypnotism. Auto-suggestion is defined as 'the habits or thoughts of an individual, the settled principles and convictions of his whole life.'"—Robert Sheerin, M. D.

Spiritualism has been exposed again. This time the task fell to the lot of Rev. Dr. H. J. Becker of Dayton, O., who went to Akron one evening last week and pulverized the whole movement.

Mrs. Isa Kayner, the celebrated fire test medium, has been awakening interest in Spiritualism in Fort Madison, Ia.

A medical practice bill has been passed by the Michigan senate, and a similar act passed by the Tennessee senate and house.

In a reply to Dr. Summerbell's strictures on Buddhism, Theosophy and Christianity, Mrs. Besant says: "The idea that Buddhism denies what is called in the west 'individual immortality,' is a mistake, so far as the Buddhist scriptures are concerned. The Buddha over and over again spoke clearly and definitely on post-mortem states—as in his conversation with Vasetha. So, again, in his first teachings at Benares, he distinguishes between 'the Self' (immortal consciousness) and its vehicles, and of the man who identifies himself with it. The Buddha further is, so far as I know, the only teacher who exoterically defines Nirvana in positive instead of the usual negative terms. The Sinhalese Buddhists do practically deny the persistence of the individual, whereas the teaching of their scriptures is that what is down here called 'individuality'—the limited consciousness—disappears, but only to set free the liberated Self that retains its memory, and thus the essence of individuality."

John Robinson, a negro, was jailed at Nashville, Tenn., for stealing. When searched a letter was found on his person from his mother, who lives at Columbia. The mother said she had recently had a dream in which her son had gotten into serious trouble, and warned him to be careful.

The Chicago school of Osteopathy, for the teaching of the science of Osteopathy, has been incorporated.

The California legislature has rejected a resolution to submit a woman suffrage constitutional amendment.

Mr. J. F. Baxter began his two months' ministration for the First Spiritualist church of this city on the 4th inst.

TO THE SPIRITUALISTS OF MICHIGAN.

I have been requested to act in your state as missionary and have consented but I should like to hear from all the places that would like to hold meetings or organize. Would also like to hear from societies that are already organized, and those that are chartered, the object being to create as much of an interest in our cause and organize as many societies as possible and further the state society, also to collect our scattered forces. I desire to hear as soon as possible from all localities so that I can arrange a route and have some system. I will publish my route when made, but do not see how I can come into the state without knowing where to commence.

I expect the hall to be furnished as well as entertainment, and to be as liberal in your donations as possible. Should like to hold several meetings, say four or five. I will try and organize the friends into a society, and if possible a lyceum. Let me also say to societies where I am already engaged I shall fill my engagements and hold myself ready to accept others as they come. If the Spiritualists of Michigan wish the state work, I trust they will now respond. Address me at Wheaton, Ill. G. H. BROOKS.

M. S. S. A.

The Michigan State Spiritual association has engaged G. H. Brooks of Wheaton, Ill., as its state missionary, to commence his labors at once. All societies, chartered or otherwise, can secure him whenever his services are needed by writing to the above address or the state secretary. Whenever he is called he is expected to be furnished hall and entertainment. Will also organize lyceums. Also, whenever grove meetings are desired his services can be secured.

MAY F. AYRES, State Sec.

"IF AT FIRST YOU DON'T SUCCEED," TRY

SAPOLIO

The ideal citizen is the man who believes that all men are brothers, and that the nation is merely an extension of his family, to be loved, respected, and cared for accordingly. Such a man attends personally to all civic duties with which he deems himself charged. Those which are within his own control he would no more trust to his inferiors than he would leave the education of his children to kitchen servants. The public demands upon his time, thought and money come upon him suddenly, and often they find him ill-prepared; but he nerves himself to the inevitable, knowing that in the village, state and nation any mistake or neglect upon his part must impose a penalty, sooner or later, upon those whom he loves.—John Haberton.

New Cure for Kidney and Bladder Diseases, Rheumatism, etc. —Free to our Readers.

Our readers will be glad to know that the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub has proved an assured cure for all diseases caused by Uric acid in the blood, or by disordered action of the Kidneys or urinary organs. It is a wonderful discovery, with a



THE KAVA-KAVA SHRUB record of 1200 hospital cures in 30 days and acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria. We have the strongest testimony of many ministers of the gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.

In the New York Weekly World of Sept. 10 h. the testimony of Rev. W. B. Moore, D. D. of Washington, D. C., was given, describing his years of suffering from Kidney disease and Rheumatism, and his rapid cure by Alkavis. Rev. Thomas Smith, the Methodist minister at Cobden Ill. passed nearly one hundred gravel stones after two weeks' use of Alkavis. Rev. John H. Watson of Sunset, Texas, a minister of the gospel of thirty years' service, was struck down at his post of duty by kidney disease. After hovering between life and death for two months, and all his doctors having failed, he took Alkavis, and was completely restored to health and strength and is fulfilling his duties as minister of the gospel. Mr. R. C. Wood, a prominent attorney of Lowell, Ind., was cured of Rheumatism, Kidney and Bladder disease of ten years' standing, by Alkavis. Mr. Wood describes himself as being in constant misery, often compelled to rise ten times during the night on account of weakness of the bladder. He was treated by all his home physicians without the least benefit and finally completely cured in a few weeks by Alkavis. The testimony is undoubted and really wonderful. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis and was promptly cured of kidney disease and restored to health. Many other ladies also testify to the wonderful curative powers of Alkavis in the various disorders peculiar to womanhood.

So far the Church Kidney Cure Company, No. 423 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of the LIGHT OF TRUTH who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. It is sent to you entirely free, to prove its wonderful curative powers.

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Outfit \$1.35
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A fine hollow ground razor in case, a double horse hide shaving strap, 25c. shaving brush, cake Wm.'s shaving soap all in a box sent prepaid on receipt of \$1.35. 2345 Putnam St., Toledo Ohio.



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Will send a free diagnosis and terms for treatment to all who will send their name and address in THEIR OWN HANDWRITING with postage stamp for reply. No "leading symptom or lock of hair" required.

"We hear good reports of him from all quarters, and it gives us much pleasure to add our indorsement to the many accorded this gifted medium and educated gentleman. His extensive travels have eminently fitted him to use with advantage the medical education he has acquired and the mediumistic abilities with which Nature has so liberally endowed him. We wish him every success."—Light of Truth.

The Pacific Coast Spiritualist of December 30, 1893, says of Dr. Forster:

"Since his coming here he has made himself highly respected and beloved for his benevolent work, his humanitarian ideas and practices, and his straightforward course of integrity and honor." Address

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A Critical Review OF Rev. Dr. Kipp's Five Sunday Night Sermons against Spiritualism. By Dr. J. M. PEEBLES. Price 25 cents. For sale at this office.

THE BEAUTY OF DEATH By PROF. J. S. LOVELAND.

This book is a thesis in which the beautiful hope of Spiritualism is compared with the despair of the grave. "Death is the epilogue of time—the prologue of eternity." Extract from the close. Price 10 cts. For sale at this office.

Light of Truth.

COLUMBUS, OHIO.

APRIL 11, 1917.

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PERSONALS.

—C.—Notices in this column are 20 cents per line.

—Mr. J. Frank Baxter honored our sanctum with a visit last week.

—Columbus mediums will please send us a number of their business cards for the direction of inquiring strangers in the city.

—Hatfield Pettibone wishes to say that his name is being unauthoritatively used by a traveling fakir as an advertising scheme. The friends will bear this in mind.

—A. R. Costa, 1308 Carondelet street, New Orleans, La., desires the names and addresses of all physical and materializing mediums. Who will accommodate him?

—Psychopomps.—Our first lot of this article has run out, thus the delay in filling new orders. Patrons will please have a little patience. A new lot is now being made.

—Vitalpathic superior practice. All physicians need it to succeed. Books, copyright, charters, patents, baths, batteries, vital inhalers, consumption cure, poison extractor, cancer cure, highest healing and home lessons. Address Professor John Bunyan Campbell, M. D. V. D., president American Health College, Cincinnati, O.

—The First Spiritual church of Columbus will have a two months' spiritual feast in the ministrations of Mr. J. Frank Baxter, who has been engaged to serve during that period. This gentleman will lecture and give tests every Sunday morning and evening and on Wednesday evenings. Besides being an interesting speaker and giving phenomenal tests, Mr. Baxter furnishes his own music, being a fine singer and an expert performer on the organ. These three gifts are interblended in excellent harmony, and he evolves from one into the other during his seances that one hardly notices a break in the exercises. Those who have never spent an evening with Mr. Baxter will have an opportunity now, and none will regret it.

—A new feature in our philosophy is the Psychometric Dictionary which has just been printed by The Light of Truth Publishing Company, and will be ready next week for delivery. The price is only 25 cents, and the work gives more practical information on Psychometry than any book ever published. It defines all the influences felt by sensitives, thus opening a higher world to their view, putting them on guard against imposition, teaching character reading without a mortal guide, tells how to distinguish between spirit controls, how to prophesy, and leads to self-knowledge. It is printed in dictionary form, so that an influence perceived can be looked up and its definition found at once. Its closing pages are devoted to the philosophy of psychometry and its effect as a higher science on the world. It is the first of its kind and took ten years to construct.

MEDIUMS AND LECTURERS.

Captain J. Batoon of 90 Commercial street, Lynn, Mass., will accept engagements to lecture.

Willard J. Hull is open for lecture engagements. Address 89 West Goodale street, Columbus, O.

Professor Carl Sextus, hypnotist teacher, may be addressed at 184 Lexington ave., New York city.

Mrs. E. J. Demorest, inspirational speaker and platform test medium. Address 2014 Wylie avenue, Pittsburg, Pa. *17

Mrs. A. E. Kibby, who is at present in Clinton, Ills., may be addressed for engagements at 2907 Woodburn avenue, Station D, Cincinnati, O.

Smith Warner, lecturer and test medium, is serving the First Spiritual church of Allegheny, Pa., during April. Those wishing his services for the evenings during the week in the vicinity can address him at 215 Robinson street, Allegheny, Pa.

OBITUARY.

Arthur J. Moch of Hartford City, Ind., 11 years of age, crossed the threshold of earth-life March 21. A large attendance met at the home and listened with great eagerness to the address by Mrs. A. H. Luther of Muncie.—Mrs. M. Mark.

Passed to spirit life at his residence in Flint, Mich., on the 14th of March, 1897, Brother John Gay, aged 52. He was an earnest and conscientious Spiritualist and an honored member of Governor Crapo Post, G. A. R. The funeral was conducted by Hon. L. V. Moulton of Grand Rapids. The G. A. R. hall was filled and Brother Moulton gave the people many practical thoughts.

Mrs. Mary J. Norman of 112 South Peoria street, Chicago, passed to higher life March 29, '97, at the age of 74 years and three days. She was born in Richmond, Indiana, and for many years had been a Spiritualist. Appropriate services were conducted at the residence on the following Wednesday by Mrs. M. Summers, and Rev. M. E. Hulbert. The remains were taken to Aurora, Ill., for burial.—Secretary William Schumacher.

James Donovan of Buffalo, N. Y., passed to spirit life Sunday morning, March 28. He was an earnest and conscientious worker in the cause of Spiritualism. He held the position of treasurer of "the First Spiritualist Church of Buffalo" from the time it was organized in 1890. Mrs. A. E. Sheets of Grand Lodge, Mich., speaker for the month of March, officiated. His remains were laid to rest in Forest Lawn cemetery.—L. C. Beesing, secretary.

SOLISMS.

He who sympathizes with a rogue in a difference is of the same cloth.

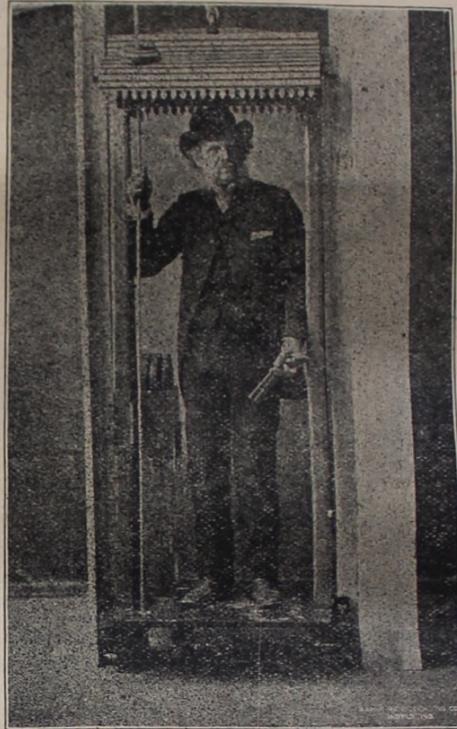
No, gas companies do not cheat. It is only the meter which needs fixing. Some of these little rogues have the faculty of measuring three feet of gas while only one foot passes through the machinery to the consumer.

If thou wouldst preserve thy balance avoid department stores that pay their clerks a percentage on sales, unless thy hypnotic influence is superior to that of said clerks.—Sol, Jr.

Do not forget the Occult Science Quarterly as a crusading agent. Judiciously distributed in your town, they will bring you a harvest of good audiences.

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This includes the entire outfit for a lift not exceeding 40 feet, ready to set up, with full directions and blue print by which any good carpenter can erect it in three days. The only additional expense is cutting the holes in floors

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In ordering give the lift, that is, the distance elevator is to travel.

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