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MRS. A. M. GLADING.

An Exponent of the
Philosophy of Life.

HARPER & BROTHERS, N.Y.

Department of Astrology

EDITED BY Julius Erickson

Persons desiring information on subjects connected with this department will address their communications Editor Astrological Department, Light of Truth Publishing Co., 313 to 315 N. Front St., Columbus, O.

PART III.

From any degree of ♈ to the same degrees of ♉ is 90° or □. From any degree of ♈ to same degree of Leo is 120° or Δ. I have taken Aries as a starting point but the rule is exactly the same for any sign either going forward in the Zodiac or going backward. Planets can never move more than 180° from each other, when they are in opposition, after that the distance decreases.

Qualities and aspect of the signs:

Masculine signs—♈ ♁ ♃ ♅ ♇ ♉
Feminine signs—♊ ♌ ♍ ♎ ♏ ♐

Triplicities:

Fiery ♈ ♁ ♅ } These signs are in
Airy ♁ ♃ ♇ } trine to
Earthy ♊ ♌ ♎ } each other.
Watery ♋ ♍ ♏ ♐ }

Squares:

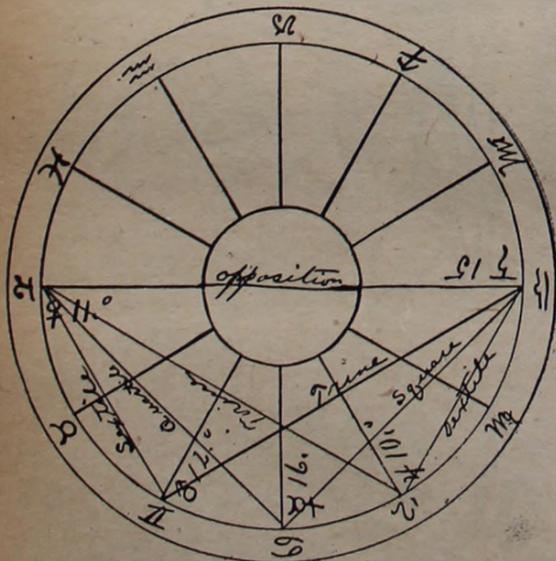
Movable ♈ ♁ ♃ ♅ } These signs are all
Fixed ♊ ♌ ♍ ♎ } in quartile to
Common ♏ ♐ ♒ ♔ } each other.

Fruitful signs ♋ ♍ ♏
Barren " ♁ ♃ ♇
Equinoctial " ♈ ♉
Tropical " ♋ ♍

Any fiery sign is in trine with any other fiery sign. Any earthy, airy, or watery sign is in trine with the signs of their own qualities. Same rule applies to the quartile or square signs.

ASPECTS BETWEEN PLANETS IN SIGNS.

A planet any number of degrees in ♈ is in * with another planet same number of degrees, (always remember the 5° limit of orb), distant either way 2 signs. Is in trine if distant 4 signs. The rule applies if distant six signs. The rule applies to any sign. Example: ♄ is 12° in ♁. ♃ is 10° in Leo. ♀ is 11° in ♈. ♃ is 16° in ♋. ♅ is 15° in ♉. The illustration will make it plain:



♃ and ♀ are in quartile aspect, because ♋ ♁ ♅ belong to the "movable" squares mentioned previously. Next we see ♅ 15° in ♉ and ♀ 11° in ♈ as ♅ and ♀ are in signs opposed to each other they are in opposition aspect for ♅

is not beyond the 5° orb, the balance of the aspects can be seen by referring to diagram. The following are the "houses" of the planet, wherein each planet has especial dignity. A planet is strongest for good or ill according to his nature, in his own house, he is weak in his fall and powerless for good or ill in his detriment.

♈ Is Ruled by Mars.	♉ Is Ruled by Venus.
♁ " Venus.	♊ " Mars.
♃ " Mercury.	♋ " Jupiter.
♅ " Moon.	♌ " Saturn.
♇ " Sun.	♍ " Uranus.
♉ " Mercury.	♎ " Jupiter.

The Sun	is "exalted" in	Aries
The Moon	"	Taurus
Jupiter	"	Cancer
Mercury	"	Virgo
Venus	"	Pisces
Saturn	"	Libra
Mars	"	Capricorn
Uranus	"	Aries

Planets are "detrimented" in the "signs" opposite their own houses and have their "fall" in the sign opposite their "exaltation."

The trines or triplicities are ruled as follows:

Fiery by ☉ and ♃
Earthy " ♁ " ♅
Airy " ♁ " ♇
Watery " " " ♋

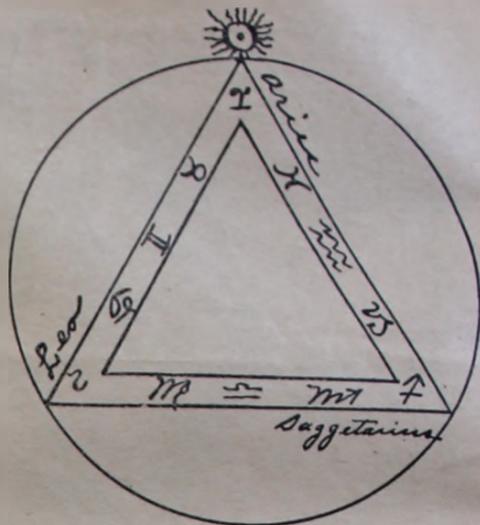
We will now proceed to an examination of the triplicities or trines, four in number, viz., Fiery, Earthy, Airy and Watery. The first in order is the Fiery, of which "Aries," the ram, ruler of the head is the leader.

"Fire as a purer spirit upward driven,
Shone midst the stars and decked the convex
[heaven."
—Ovid.

As fire is the purest element, Aries being the leader of that trinity represents in a spiritual manner the fiery consuming element of life within man's being. When the Sun in his annual stately progress reaches the first degree of Aries after spending three long months in the chilly confines of winter's icy realm, his power (heat, fire) begins to strengthen and his light brightens, for Aries is his "exaltation" and therefore he "illuminates" the sign, hence the spiritual signification of Aries is "intellect" or mental "illumination," and as the Sun returns in the spring to "reilluminate" the earth, bringing new life to its people, and revivifies dormant vegetation by the power of fire he naturally represents this "fire of life" so, too, "aries" represents in a spiritual manner this light, life and power. For as the Sun enters aries and the fiery trine heralds the rebirth of the year with all its varying phenomena, it reawakens sleeping nature to full spiritual manifestation and sheds a beneficent trine to the other fiery signs—Leo and Sagittarius.

This diagram represents the Sun entering the first of the fiery trine and by inserting the balance of the signs in regular order we perceive that the others of the same nature occupy the two lower points of the perfect trine. thus forming the links that bind the seasons together—♈ binds Winter to spring. Leo holds the heart of summer, and Saggitarium binds autumn to winter, beautifully illustrating the lines of the poet:

"Winter in the rear
Of doubtful autumn, ruled the parting year."



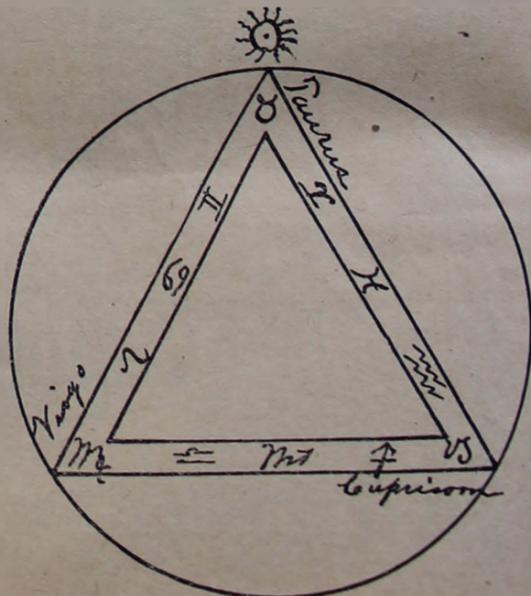
The trine rays of the Sun to the other two signs of the mysterious 12, promises that the increasing light, fire and power of the Sun as personified in the indomitable unconquered power of the Lion (Leo) or summer, will ripen the grain and bring forth verdure to fatten the calves and deer, and when the autumn season comes on, the harvest time gives place to the hunting season so beautifully illustrated by the asterism of the hunter "Saggitarium"—half man, half horse, half human, half bestial—typifying the animal nature in man joined to the divinely spiritual element. Thus: Aries, head, spirit.

Saggitarium, fundament, hips, thighs, animal nature represented by the body of horse joined to head of man, i. e., the spiritual nature of man must control and "direct" the movements and actions of the physical or animal dominion. The solar nature is a strong factor in the Aries signification. The Sun, from his natural power, signifies the royal, ruling element, as Mars denotes the punishing power: As Mars rules Aries the spirit of ambition and progressiveness is transferred to "Aries," for he naturally denotes a "leader," and as the Ram leads the flocks in the spring time to pastures fresh and green fields new, so too, Aries—Mars' nature denotes the "leader" in life, but if Mars be placed in evil aspect to other planets he strongly indicates the punishment meted out if we permit the animal nature to obtain ascendancy over our spiritual element.

The next trine demanding attention is the "Earthy," of which Taurus, "the bull," claims dominion.

"The stubborn glebe, the long drawn furrow
broke
And lagging 'Oxen' bent beneath the yoke."
—Ovid.

As the Sun enters Taurus he shines with friendly trine ray upon Virgo and Capricorn the two companions of Taurus in this triune.



(To be Continued.)

Philosophy and Facts

A HAUNTED LOCOMOTIVE

QUEER ANTICS OF AN ENGINE AND THE POSSIBLE PHILOSOPHY THEREOF.

Brazil, Ind., has a haunted locomotive. The engine belongs to the Vandalla Railroad company. It bears the unlucky number of 13 and is the terror of all railroad men in that part of the country. She was once a fast passenger engine, but her queer behavior soon reduced her to the ranks among the switch-yard engines. When her record became so well known that at headquarters at Terre Haute nobody would touch her, she was sent to Brazil, where she is now doing duty making up trains.

When she first came out of the shops, shining and eager to leap over the iron rails, James Parsons, one of the best and most faithful men on the entire line, was at the throttle. Parsons was a careful engineer and could always be relied upon to do his duty, but all the men on the line looked upon him as a queer genius and rather avoided him. Number 13 acted alright with him, though, and it was not until he left the company, worn out and about dead with consumption that she showed her queer nature. Parsons would go down in the yards every day after he quit work and would talk to number 13 as though she were a thing of life. He kept this up until he died one day. His old engine was out on the road that day and she went through a trestle, wrecking herself and a string of cars and badly crippling her engineer.

The next engineer to pull her throttle was Charley Sampson, a thorough railroad man and counted one of the best engineers in the employ of the company. He was not with number 13 long, however, for he took to drink shortly after he was placed in charge of her and as a result was discharged from the service.

Her next master Bob Rosser, only run her a short time, when some violation of the rules got him a lay off which extended six months, twice a year, and he never was taken back.

Then came old Jim Carnahan, one of the best and most trusted engineers on the division, and he took her in hand. It was not a great while before he gave her up vowing that "the devil was in her," and that he would quit the road rather than run her another day.

Then came poor Ed Robbins, who she killed in less than a week. He was running her down grade at a lively clip trying to make up lost time when she refused to answer her air brake, with the result that she smashed into a string of box cars ahead. She made another visit to the repair shop, and came out looking almost as shiny and oily as when she made her initial appearance.

She was given to Harley Wilson, and he is yet running her, but is hourly seeking an opportunity to get away from her. Scarcely a week passes that some break does not occur in her machinery and she is run in for repairs.

The most curious thing in connection with the "hoodoo" that seems to surround her is the life size picture of her first engineer which has, by some manner unexplainable, been ineffably stamped on the glass in one of her cab windows. The picture is invisible, save in bright sunshine, when it stands out in bold relief, and is plain enough to be easily recognized by those who knew Parsons as being his likeness. No amount of rubbing or scouring seems to have any effect on the picture, unless to brighten it, and as a result it is much noticed wherever number 13 goes.

The engine is a mogul of a light type built by the Burnham, William & Per-

ry Company of Philadelphia. If her reputation for hoodoo sticks to her much longer, she will be sent to the scrap pile long before she is worn out. As it is the superintendent finds it a hard job to get an engineer to have anything to do with her, and then they refuse to take her out of the yards, using her only to haul freight cars into line.

Such is a fact of recent occurrence. But we copy from an old number of the Light of Truth the following article on "Abusing Inanimate Objects," which may explain to some extent the philosophy of the above:

"Every object handled by human agency partakes of an aura or a magnetic influence, which betrays to the psychometrist or sensitive the character of the individual whose aura is most potently manifested or which is predominant in that object, whatever its nature.

"Fresh from the factory an article conveys no particular or special influence, unless the maker's name is of sufficient power to auralize it, which makes him the object psychometrized or 'read.' But after it becomes the servant of one individual it becomes a part of him in that it receives his impression just as a medium receives that of his or her control. A change in the latter creates a disturbance in the aural condition. It is the same in a piece of machinery, often followed by accidents,

unless the new handler neutralizes this disturbance by his will—i. e., by setting his mind firmly on the object and force his own individuality into it as a substitute. But if simply passive the old individuality does not become dislodged and the strange hand only disturbs it as a new driver does a team of horses yet unacquainted with him.

"It looks like superstition to see a locomotive engineer patting his engine, telling her to behave or make good time. But to the student of influences it is quite natural, knowing the good effect, magnetically, this has on the working of the various parts—though the engineer only feels intuitively that it does good.

"Love is the force that rules the universe. It is the same law in man that rules when expressed with potency or faith. We can charge a piece of machinery with stubbornness or with complacency, just as we are possessed, or feel inclined towards it at the time of starting, and its operation will hinge on that. If we kick, it kicks back. It is like the return or reaction of a bad or vicious thought. We can not will without thinking, nor vice versa. The two are soul companions. Thus we can make an enemy or a friend of an inanimate object; we can abuse or strengthen it; we can rob it of its polish or make it look new till worn out—all depending on the manner we treat it in the beginning or infusing it with the initial aura or magnetic influence."

REV. WITHROW ON FAITH HEALING AND MEDIUMS.

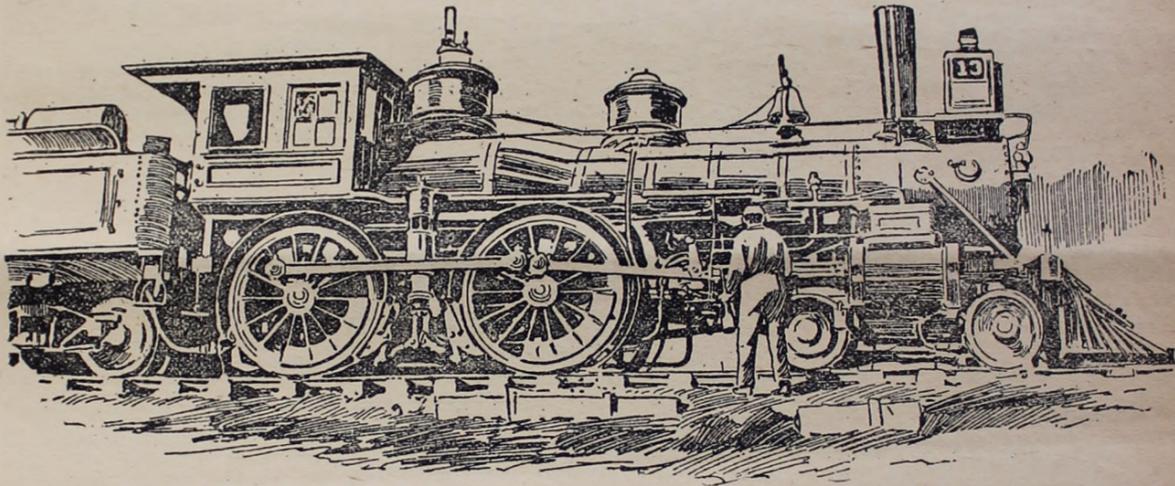
Rev. John L. Withrow of Chicago says that "there are few more despicable frauds going than these miracle-mongers who claim to exercise the same healing grace as that which was given to Christ's apostles." I have no doubt that there is much imposition upon the sick, and downright fraud practiced by professional healers, and in this charge should be included some members of the regular profession, but Dr. Withrow has no right to find fault with the claim of special gifts of healing, healing by faith and prayer, etc. "Gifts of healing" are recognized in the New Testament.

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another the gifts of healing by the same spirit."—I Cor., xii, 7-9.

The power of prayer and faith in the cure of the sick is thus referred to in the epistle of James, verses 13, 14, 15 and 17. "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church; let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have commit-

ment, discredit faith and prayer as a therapeutic agency. But why did not the creator, when he was instructing the people through the inspired penmen what to do in case of sickness tell them to search for the "remedial elements" which he had provided for disease, instead of directing them to rely on the "prayer of faith?" Withrow refers to somebody who lectures for so much a head (Ingersoll perhaps) as an atheist; and an atheist, he says, is an idiot or a hypocrite. A man who receives several thousand dollars a year for praying in public and for preaching is not an idiot, but he may be a theological fossil; his mental condition and conceptions may, in part, be a sort of survival from the past, and in part the product of modern influences which have entered into his education and life. Such men often show intellectual inconsistency and stultification, which, to the superficial observer, indicate hypocrisy, but which are entirely compatible with sincerity. Such persons, as they outgrow their unmodern ideas and spirit, sometimes, in order to appear faithful to old doctrines and traditions, profess to believe what they do not believe, and thus acquire the habit of juggling with words and holding at the same time to contradictory views. Here hypocrisy begins.

I have no doubt that imagination and faith often effect cures of nervous and mental disorders, and are impor-



THE HAUNTED LOCOMOTIVE.

tant factors generally in recovery from disease. All experienced physicians and nurses know this to be a fact. Charlatans make use of the power of suggestion and of what, for want of a better name, is called magnetism, in treating invalids, and then make extravagant claims and exorbitant charges for their services. This should be condemned. But it is safe to say that the claims of the Christian scientists are not as extravagant as those which Withrow and his brother ministers of the orthodox faith sometimes make in the sacred name of religion; and the charges of these ministers in many cases are quite as disproportionate to the value of the services rendered as are the charges of those whose pretensions and doings Withrow characterizes as fraudulent.

If Rev. Withrow really believes that the New Testament is inspired and authoritative, why does he object to the treatment of the sick by Christian scientists and faith-curers who employ the methods enjoined by the inspired writers? When he is sick why does he not send for the elders, have himself anointed with oil and prayed for by the faithful?—for the Lord says to him that "the prayer of faith shall save the sick and the Lord shall raise them up." If he believed this word of the Lord he would show his belief by his practice and stop railing at those who use Bible methods. Rev. Withrow says "that the Creator, who provided foods for physical hunger, also provided antidotes and remedial elements to counteract pain and poisons."

Yes, the Creator knew that men would have fever and ague, and he provided quinine; that they would have measles, and he provided saffron; that they would have rheumatism, and he provided athlophorus; that they would have cuts and bruises, and he provided salves and ointments; that they would be bitten by snakes, and he provided whisky; that they would have snake visions from the use of whisky, and he provided various sedatives, etc., etc.

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B. F. UNDERWOOD,
2653 Evanston Ave., Chicago.

LIGHT WANTED.

Will some one who is acquainted with the Fox sisters give the dates of their deaths and who officiated at each funeral. A minister of Belding claims to have preached the funeral sermon of one of them. We are stirring up this little town and ignorance is working against us very strongly.

MRS. DR. EVERETT,
Belding Mich.

CORRESPONDENCE

NEWS NOTES.

F. Cordan White is at Cassadaga. Canada is to have a campmeeting.

Dr. Rothermel is in Hamburg, Iowa. Illinois will be the next to organize. Mrs. Josephine Ropp is in Lafayette, Ind.

St. Louis has five Spiritualist societies.

Dr. C. H. Figuers has gone to New Orleans.

The New England Spiritualists' camp opens Aug. 1.

The Chesterfield, Ind., campmeeting opens July 22d.

Mrs. L. A. Roberts has returned to Milwaukee, Wis.

Mrs. Bullene and the Brockway family are in Pueblo, Colo.

J. M. White will be at the Northwestern camp by the 17th.

Queen City Park campmeeting opens July 25 and closes Aug. 29.

J. C. F. Grumbine goes to Deadwood, S. D., sometime this month.

Blodgett's Landing, N. H. will see its 18th annual campmeeting this season.

Dr. N. H. Eddy is still in Rochester, N. Y., practicing his profession of healing.

R. G. Ingersoll will speak Aug. 15 at the Lake Pleasant (Mass.) campmeeting.

Leonidas Pethoud is interesting Beatrice (Neb.) audiences with instructive talks.

Memorial day was generally observed by Spiritualist societies all over the country.

Mrs. A. B. Gage of New York, who sings in hypnotic state, is in Mount Clemens, Mich.

The quarterly convention of the Vermont association will be held at Danby, June 18 and 19.

Annie Lord Chamberlain is in North Pomona, Cal. Mrs. Kelty of Lynn, Mass., is also there.

Paul Albert of Chattanooga, Tenn., is still in the saddle fighting for the spirituality of Spiritualism.

The Harmonial society of Sturgis, Mich., celebrates its 40th anniversary on the 12th and 13th insts.

Lafayette, Ind., has a new society with George Fosnot as president and William Robertson as secretary.

Rev. W. W. Hicks delivered a rousing memorial address at Empire hall, Syracuse, N. Y., on the 30th ult.

Fannie H. Spalding, speaker and psychometrist, may be addressed at 353 East Main street, Norwich, Conn.

Mrs. Dr. Wyant of 617 Erie street, Toledo, O., has just returned from a six weeks' engagement at Memphis, Tenn.

Mrs. R. M. Hutchinson of Kansas City, Mo., has recently returned to her home after an extensive lecturing tour.

Bradford, Pa., has had a pleasant visit from Mrs. A. Atcheson of Buffalo, N. Y., a test medium of fine attainment.

Glenwood, Cal., has an earnest and spiritual worker in Mr. C. E. Hubbard who is always looking after the good of the cause.

The British Spiritualist Lyceum Union held its twelfth conference in Milton hall, Bradford, Yorkshire, on the 9th ult.

Long Beach, Cal., had a three-months' feast through the ministrations of Miss L. H. Cummings—now on her way east.

The Children's Lyceum of Washington, D. C., is conducted by Mrs. M. J. Stephens, a lady well qualified for the difficult task.

Lyman C Howe delivered the funeral address over the remains of E. B. Bonsteel, a veteran in the cause, at Lily Dale, on the 1st inst.

At the annual election the First Spiritualist church of San Francisco Mrs. H. A. D. Fleming was elected president and J. B. Louthan, secretary.

Mrs. A. B. Wilder of Otranto, Ia., writes that C. E. Winans held a series of seances at her home which proved satisfactory to all who attended.

At the annual meeting of the First Spiritualist association of Washington, D. C., Mr. F. A. Wood was elected president, and J. V. McIntyre, secretary.

It is proposed to establish a "Mediums Northern Cassadaga" campmeeting on Silver Lake, near Bralnard, Minn., 150 miles northwest of St. Paul.

Alice H. Evans, secretary of the Bolivar (N. Y.) First Spiritualist Society writes glowingly of the work of Mr. and Mrs. E. W. Sprague in that city lately.

Susan Gorton is the genial secretary of the New York State Spiritualist Association, of Friendship, N. Y., recently established by Mr. and Mrs. E. W. Sprague.

The Onset Bay Campmeeting opens July 4 and closes July 30. Enclose stamps for program to Maj. C. F. Howford, Foxboro, Mass., or H. E. Gifford, Onset, Mass.

Mrs. Kate Sloper of San Francisco is authorized by the N. S. A. to organize societies for spiritualistic work and thus be under the protection of the National association.

George H. Brooks has returned to Wheaton, Ill., after an absence of 30 days as missionary. During that time he delivered 29 lectures and organized a society at Marcelona, Mich.

Dr. J. M. (Cyclone) Kirkland is lecturing in Allegheny, Pa. In a recent lecture on "Love" he said the misery of the world was due rather to a lack of love than to a lack of money.

A new materializing medium is Miss Ethel Hodge of San Diego, Cal. She is but 18 years old and has been at Cleveland, Canton and other places testing her powers. She serves the Clinton camp this season.

Julia Steelman-Mitchell delivered seven lectures, followed by test seances, at Trafalgar, Ind., and two at Martinsville, same state, during this month. Returns in short time to organize societies there.

The Arthur Hodge society of Lynn, Mass., held memorial services on the 30th ult., C. Fannie Allyn delivering the memorial address. The Lynn Spiritualist Association had Mrs. Sarah A. Byrnes last month as lecturer.

The First Spiritualist society of Hanson, Mass., opened meetings for the season of 1897 by holding memorial services at the town hall, May 30, at 10:45 and regular service at 1:30. Dr. William A. Hale of Boston spoke.

Among the last transitions in our ranks are Dr. S. G. Blaisdell of San Diego, Cal., Ralph Hoodly of Orleans, Mich., James Cluet of New York, Simon Mears of Manchester, Earl Tupper of Cleveland, O., George M. Williams, aged 71, of Vassar, Mich., Mary C. Clark of Pleasant Corners, O., and Mrs. Lawrence of Herndon, Va.

Don't look to any back number for the price of our Psychopomp, but to the current number. You may have to pay more for it. See the present price—75 cents—which is the only correct one.

Prof. Cleveland's book—The Religion of Modern Spiritualism—is just the thing for our country people to read. Send for one—a 400-page book, bound in red and gold, for only 64 cents.

KANSAS CAMP.

The Elk Grove Association of Spiritualists will hold their annual campmeeting at Island Park Grove, Winfield, Kan., July 10th to 26th, inclusive.

Speakers, Moses and Mattie Hull, of whom no comment is necessary.

All phases of mediumship will be represented by the best mediums to be had.

Finest camp grounds in Kansas—water, shade, auditorium, tents and bedding. For information write to

W. P. SAILING, Pres.
Beaumont, Kan.

ANOTHER NEW CAMP.

The K. V. S. A. will hold their first campmeeting at Garfield Park, Topeka, Kan., commencing Sept. 4th and closing Sept. 20th.

Dr. Adah Sheehan, Will C. Hodge, C. W. Searing and Mrs. S. A. Mabee will be there the entire season.

F. B. Woodbury and Cora L. V. Richmond are expected.

Slate writing, test, trumpet and materializing mediums engaged.

Electric cars run from the center of the city.

A. MARKLEY, Pres.
L. P. KELLY, Sec'y.

CASSADAGA CAMP.

The campmeeting at Lily Dale, N. Y., opens July 16th and closes Aug. 29th.

Among the talent engaged are Rev. W. W. Hicks, Colonel Robert G. Ingersoll, A. H. Dharmaphola of India, Rev. E. L. Rexford of Columbus, O.; Hon. A. B. Richmond, Mrs. Cora Richmond, Hon. L. V. Moulton, Prof. J. Clegg Wright, Lyman C. Howe, Esq., Mrs. J. H. Jackson, Mrs. Carrie Twing, Mrs. A. E. Sheets, and Mrs. Maggie Walte.

Rev. Geo. H. Brooks will officiate as chairman.

A. E. GASTON, Sec.
Meadville, Pa.

CAMPMEETING IN OREGON.

The First Spiritual Religious society of Oregon in Clackamas county will commence their campmeeting July 10th and continue to the 1st day of August, inclusive. Good speakers and good mediums will be in attendance throughout the meeting.

Our camp is reached by the Southern Pacific railroad or by boat on the Willamette river, 18 miles south of Portland, Ore.

Officers: O. W. Quint, president, Barlow, Ore.; F. Fuller, vice president, McMinnville, Ore.; W. E. Jones, secretary, 291 Alder st., Portland, Ore.; Mr. Everest, treasurer, Portland, Ore.; Mrs. L. L. Irwin, corresponding secretary, Barlow, Ore.

O. W. QUINT, Pres.

OHIO STATE CONVENTION.

Among the proceedings of the Ohio State Spiritualists' convention we note the following:

"A moment to be remembered with pleasure was when Mrs. Richmond brought greeting from the forty-eight-hour-old Texas association to the three-hour-old Ohio association. She had just come from the Lone Star State, having been sent there to aid in the organization of a state association, and was slated for a lecture on the second night of the state convention of the Buckeye Spiritualists. The greeting was received with loud applause, and added another link to the unity between the North and the South."

The Spiritualists of Texas can assure their Ohio friends that they are a unit with them for harmony and the advancement of the cause all along the line.—Dawning Light.

OBITUARIES.

Passed over on April 2, at Rockford, Mich., George N. Westfall, aged 64 years. Services were held in the Spiritual church April 4. The services were conducted by Charles A. Adams, M. D., of Grand Rapids, Mich.

Brother James D. Coolidge of Geneva, O., passed to spirit life April 29, 1897, at his residence on West Main street, at the age of 79 years. He leaves a wife and daughter and many friends to meet him in the bright beyond. The Hon. O. P. Kellogg preached his funeral service.—Mrs. Harrie Ward, Sec.

Passed over at Pierson, Mich., Walter H. Petrie, aged 42 years, a life-long Spiritualist and son of Charles E. Petrie, a well-known lumberman. Services were held in the M. E. church, which was kindly offered by the pastor, at 2 p. m., April 21, 1897. A large audience convened to hear the first Spiritual service in that section.

Dudley Ladd, aged 5 years and 2 months, passed to the higher life April 12. Just a few moments before he expired he said, "Papa, if you want to keep me hold me close, for some one is here to take me away." His parents are comforted by the knowledge that there is no death. Services were held by the writer, Mrs. Marion Carpenter.

ANNIE BESANT AND THEOSOPHY.

Mrs. Besant comes from the well-known English family that gave the late Lord Hatherly to the chancellorship of England, and her brother, Sir Henry Wood, was the English commissioner at the Chicago World's Fair. Her mother was an Irish woman of ancient race, and the Celtic heredity may aid in her promptness in answering questions.

Apart from her distinctive character as a Theosophist, Mrs. Besant is best known to the world as an orator. Through the apparently casual experiment of placing herself in the pulpit of an empty church and testing the sensation of speaking therefrom to an imaginary audience, she suddenly found herself possessed of that marvelous power of oratory which has since been the delight and enthusiasm of audiences all over the world. It was at first employed in the interest of secular science, philanthropy and materialism, she having carefully pursued scientific courses and become familiar with the latest discoveries of physicists, but all this capital of learning and eloquence has now for years been consecrated to the service of the philosophy to which her whole life is given.—Frederick Dolman.

Remill last two issues to your Christian friends and neighbors and mark page 14—Moses Hull's department.



The
Bane
of
Beauty.

Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet untried by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

Ayer's Hair Vigor.

NATURAL LAW VS. MIRACLES.

At a recent lecture delivered in Kansas City, Mo., William E. Bonney said: "In the Book of Ecclesiastes we find the following statement: 'The thing that hath been, it is that which shall be done; and there is no new thing under the sun.' The writer of this book understood the laws of cause and effect, and realized that anything which had ever happened before would sometime happen again, if the same conditions were complied with. This writer did not believe, as some modern preachers do, that many of the wonderful events mentioned in the Bible were miracles, a special display of power from some mysterious agency; neither did he believe that these special displays were given for the benefit of the people of that particular age. Now, these orthodox ministers will say in one breath that God is no respecter of persons, and in the next breath that God gave these ancient people special displays of his power.

"Mediumship was prevalent in the time of Moses, if we can place reliance in the history given in the Bible. Angels frequently appeared to mortals under various circumstances. The natural law governing these appearances still exists, and, consequently, angels appear to mortals now as well as then, and, therefore, hypnotic control of one mind over another was also in existence. It is the hypnotic power of evangelists and preachers that keeps people from investigating Spiritualism. Moses knew spirit return was a fact. He had received evidence enough to convince anybody, but he did not want the common people to develop mediumship, so he passed a law against what he called witches and wizards. It has always been the desire of priests to crush out knowledge of spirit return for no other reason than their own selfish desire to keep the people in ignorance, in order that they may make willing tools of them and prey upon their credulity. They tell us we must believe the Bible, and yet believe scarcely any of it themselves.

"The same laws of the time of Moses are in existence today, and are just as necessary to the welfare of humanity as then, but the churches of today have gone back on the teachings of the early Christians, repudiated and condemned the practices of the early followers of the man they now profess to follow, the Medium of Nazareth. Their preachers are devoid of charity toward those who believe in Spiritualism, and, like the great Evangelist Wharton, who has just been in Kansas City, condemn something they don't know anything about.

"The law of Moses against communication with the spiritual world was tprannical, and the accounts we have today in the New Testament of attempts to demonstrate the truth of spirit return are garbled and unreliable."

THE FUTURE LIFE.

At Metropolitan hall, San Francisco, Annie Besant, the theosophist, talked about the future life as follows:

"Death," she said, "is accepted with every sign of mourning and distress. It is in truth only the birthday of the soul into a happier life. The fear and sorrow concerning death arise chiefly from ignorance. The soul does not pass into a state of eternal misery. It is possible for the soul of a living person to leave its body, journey to the invisible world and bring back information for our guidance.

"In the astral world there are various regions suitable to the souls that inhabit them. The gossips are together and so are the brutal criminals. After passing through the astral world the soul finally awakens in heaven to a sense of eternal bliss and happiness."

You might begin a little crusade by remailing the weekly Light of Truth.



DR. WM. A. MANSFIELD,
The Famous Psychic and Physician of Cleveland, Ohio, Receiving a Diagnosis by Independent Slate Writing.

ONE THOUSAND AND ONE NIGHTS.

It will probably never be possible to learn what author, or rather authors and compilers, produced the collection known as the "One Thousand and One Nights." It was an old-time practice when a person wrote a book to inscribe it not with his own name, but with the name of some individual of distinction; so that of the books coming to us from older times we are never quite certain of the author. The title even of this collection, "One Thousand and One," so far from denoting a specific number, only means "a very great many." The plot of the work is very unequivocally Persian; but the tales themselves are from a variety of sources; some Indian, some Arabian, as well as Persian.

Doubtless, they were often recited in different villages over southern Asia by professional story-tellers, and afterward included in the collection. But even in this respect there are variations; tales inserted and tales left out. Yet, as a whole, the collection is comparatively recent. The tales recognize Islam and the Khalifate, as well as the Jews, Christians and Magians. But the groundwork of the story is from a more ancient work. The Chronicles of Tabari declares Queen Esther to have been the mother of Bahman or Artaxerxes Longimanus, which would make King Ahasuerus identical with Xerxes. That the latter had a queen named Am-Ester is recorded by historians; but note her Hebrew parentage. There is certainly a significant parallelism. Ahasuerus divorces his wife for disobedience. Shah Ramon puts his wife to death for infidelity. Ahasuerus marries a wife nightly, and sends her to be cloistered in "the second house of the woman." Shah Ramon takes a wife every night and sends her to the executioner in the morning. Ahasuerus presently marries Esther, the foster-child of Mordecai, afterward his chief minister. Shah Ramon marries Shah Ragad, his vizier's daughter. Ahasuerus being unable to sleep, his reader is summoned to read to him "the records of the Chronicles," which leads indirectly to a reversal of his projected policy.

Shah Ramon in like manner is disturbed by the tales of Shah Ragad till he revokes his sanguinary policy.

It is noteworthy that the tales preserve memorials of Kathala or China, Sereveib or Ceylon, Tartary, Persia, Irak, Arabia and Egypt, but nothing of

Europe. The ogress of the desert was a reproduction of Lith of Rabbinic literature; and the stories of Sindbad are a work by themselves giving scenes pertaining to the Drairda region of Hindustan, Ceylon and the Sunda Islands.—A. Wilder, M. D.

HOLLAND STILL GROWING.

Holland has determined upon a gigantic engineering feat—reclaiming 787 square miles of land now lying under the Zuyder Zee. Eight centuries ago all of Holland contained 600 square miles of land. Gradually, by means of great dikes, land has been reclaimed until the present area is nearly 13,000 miles. This is over twenty times the original area. The new work involves the construction of a dam 27 miles in length. The line will run from a point near Heider, which is north of Amsterdam, to the island of Wieringen. Then from the east end of the island, which is ten miles long, connecting at a point just south of Workum. The dike will measure thirty-five feet at the base, tapering to eight feet at the top.

The first task is the driving of two rows of piles on either side of the proposed dike, forming a passage fifty feet wide. Against this there will be packed bags of sand until two parallel embankments are raised above the sea level. The water will then be pumped out of this area and a dry canal formed from shore to shore. Here on the bed of the sea the dike will be built of solid masonry. Behind the wall will be a bank of earth, bound with willow twigs in a series of basket work. For the drainage of this great basin colossal windmills are to be constructed 200 feet in height with arms 75 feet long. These will raise the water into the network of canals which will cover the reclaimed area. Nor is this the end of the task. The bottom of the sea is land of little fertility. Top soil and fertilizer will be brought from every Dutch colony; and in two or three generations the depression will be brought to the level of the canals. Where once the sea flowed unrestricted, there will be green gardens and farms, dotted with cottages and towns, and canals covered with heavily laden barges.—Literary Digest.

Remall last week's Light of Truth to your neighboring parson and mark page 14.

MEANS OF FEELING.

"As the soul thinks by its mental body, it feels by its astral body. These two are the apparatus by which the soul expresses its mental and emotional powers, and these make up the aura, the luminous cloud which surrounds the physical body and by which the adept is enabled to see and understand the state of advancement or degradation in which the soul of its owner lives.

"Now, it is asked what forms the mental and emotional waves take as they radiate from the body. We know that when sand or powder is spread upon a tightly stretched piece of parchment, like the head of a drum, and this drum-head is beaten, the sand will fly into the air and settle in geometrical figures upon the parchment. A clever New York physician has photographed this powder in the air, and has shown that the powder takes these geometrical figures while still in the air.

"Following the same process, various notes of music have been photographed, and it is shown that different forms are always made by different notes. Madame Blavatzky said that notes have not only form, but color. Just so, various thoughts form various figures, as the result of the vibration of the astral and mental bodies in the astral and mental worlds. According to the nature of the form of thought, whether noble or base, lofty or degraded, so is the kind of matter in which it is expressed. If the thought be vague, the aura is cloud-like and indefinite; if it be clear and incisive, the form will have a clear cut and definite outline. The aura of a highly cultivated man, who has the power of concentrating his mind upon a subject and maintaining this concentration, will form a perfect, well defined figure, while that of the uneducated, uncultivated savage will be indistinct and shapeless.

"The various colors each have their significance, red being indicative of passion, blue of devotion, yellow and green of mentality, purple of dawning intellect, and rose of love, and the various forms and figures show the mental powers of the different persons whose auras they represent."—Annie Besant.

THE OGGULT.

LAKE SUNAPEE SPIRITUALISTS' CAMPMEETING AT BLODGETT'S LANDING, N. H.

"South groves of maple and the tall
plum'd pine
By Sunapee's fair lake I linger long;
Morn rises into noon, and all the time
On sun-barbed hills the fat-croup'd shade
crosses through."
—C. B. Cochrane.

The eighteenth annual Spiritualist campmeeting convenes here in these sylvan groves on the shores of Lake Sunapee, July 25, continuing until Aug. 22.



LAKE SUNAPEE: View of Campground.

The officers for 1897 are: Mrs. Addie M. Stevens, president; W. H. Wilkins, vice president and secretary; Mrs. Ella Martin, treasurer; John Gage, Mrs. Ella Martin and Geo. W. Blodgett, business committee.

They have engaged the following talent as lecturers and mediums: Mrs. Julietta Yeaw, from July 25 to Aug. 2; Mrs. S. C. Cunningham, for same time; Mrs. S. A. Wiley, from Aug. 4 to Aug. 9; Mrs. C. E. S. Twing, from Aug. 4 to Aug. 11; Mrs. Kate R. Stiles, from Aug. 7 to Aug. 14; Dr. Wm. A. Hale, from Aug. 14 to Aug. 22. As elocutionists—Mrs. L. Brockaway and Miss Edna Chamberlain. Vocal music—Mrs. Hattie Hart and Mrs. Stella Huggins. Instrumental music for dancing and concerts—Hardy's Band of Hillsborough, N. H., S. W. Hardy, leader.

Notwithstanding the depression in financial circles the prospects for a successful campmeeting are favorable—encouraging. Though young as a summer resort, Sunapee Lake is already famous, and Blodgett's Landing is the largest resort on its shores and is fast growing in favor and attractions.

Sunapee—Soo-Nipi—is an Algonquin word meaning "the water of the wild fowl." Wild geese and loons had a paradise here, and the latter strange bird is often seen and heard on the waters now.

The lake is about 1,200 feet above the sea and guarded on all sides by high mountains and hills. Its elevated position, clear, soft spring water, beautiful and fragrant woods and the wild ruggedness of the whole region give it an indescribable enchantment. The air is cool, pure, invigorating all the summer days. It is nine miles long and one to two miles wide; the waters of almost marvelous purity, their source being from many springs deep down in its transparent bosom. Its entire shore is encircled with rocks laid with such precision by the admirable forces of nature that an observing mind is at once impressed that it was done by man's hand. Patches of sandy, shining beaches and secluded groves add to the magnificent scenery. On the high, commanding wooded ridge a mile above Blodgett's Landing, on same shore, is the costly residence of

Colonel John Hay, the post-biographer of Lincoln, and our new ambassador to England. One mile below us is the attractive and extensive Soo-Nipi park, and almost palatial buildings of Prof. John D. Quackenbos. Any one with quick perceptions, taking an excursion on any of the four steamers that sail on the lake with their bands of music, on a fair summer day, could not fail to observe that a large number of cultivated and wealthy people consider the shores of Lake Sunapee a most desirable place for summer homes.

History says this lake was known to the white man 250 years ago. I have often wondered and also been pleased that so little legendary trash has been handed down along history's crooked

and often unreliable paths in connection with fair Sunapee. I find a meager array of Indian lore to illustrate with tragic romance the early settlement of the lake.

But it would be pleasing and instructive if the true history of the Algonquin Indians, who had their home here, could have been preserved. There is no doubt, however, in my mind, that the council fires of that vanished race burned on these rock-ribbed shores, casting evanescent shadows far out over the limpid waters; perhaps on the very ground where my evening lamp at this moment lights up my room. I have valid reasons—not a blind faith—(and all faith is blind) that intelligent minds long since inhabitants of another sphere of life, have and are using their influence in keeping this place in the interest of Spiritualism. There are attractive powers here, at least, that have caused many to wonder at the progress of the place over many obstacles and trials; and none know this better than the quiet, unpretentious and intently persevering and honest bachelor proprietor of these grounds—Geo. W. Blodgett.

JAY CHAPELL.

CHEERFUL WORD OR HELPING HAND.

A cheerful word is like the dew
That cools the lips of thirsty flower;
A helping hand, that's strong and true,
The greatest boon in trying hour.

Oh, in this great and noble land,
How many hearts that's bruised or broken,

If some one stretched a helping hand,
If unto them kind words were spoken.

Might blessing e'er the thoughtful friend
Who led them up from sorrow's valley—
To brighter heights from that day tend,
And those who sink around them rally?

'Tis heroism, and brave and grand
To try and help a weaker brother,
And God delights to bless the hand
That grasps in sympathy another.

Be ready, then, all ye who read
These simple lines, this heartfelt ditty,
To help some humbler soul in need
With good right hand or tender pity.

—Mrs. Dr. Bonnett.

Columbus, Ohio.

Get a Psychometric Dictionary—a book that teaches the foundation principles of law. Only 25 cents.

INSPIRED WITH MUSICAL TALENT.

Antloch College Has a Prodigy Who May Yet Astound the Whole World.

The people of Yellow Springs, O., are wild over the advent of a musical prodigy, who reads and plays the most difficult music at sight. With little or no training, with scarcely a knowledge of musical terms, and without prior advantage of anything like a musical environment, he executes the old masterpieces with a grace that is inborn, and with expression and technique perfectly interpreted and rendered.

This prodigy is a youth of twelve years. His name is H. P. Diluth.

The musical department of Antloch college has taken this brilliant youth in charge, with which institution he will likely continue for some time. The director of music here says: "I have heard Paderewski, Liszt, Sherwood and all the masters of our day, but the promise of this child is infinitely superior to any of them." When it is remembered that the boy is but 12 years of age, and yet executes Chopin, Beethoven, Mendelssohn, Rubenstein and other masters of music with an ease and accuracy that is perfect, no one can doubt the broad statement made by the director.

His appearance here excited first ridicule and then sympathy. Standing upon his tiptoes beneath the great college building he was seen weeping because of the music that came through an open window from within. The director, espying him, asked the meaning of the intrusion, and would have summoned the janitor to remove the little fellow had the latter not pleaded so manfully to "not hurt anything—only to hear the music." Under this window stood the pitiable boy for three hours amid the jeers of students and reproving looks of matrons, until the director ordered him to be brought in. The boy certainly was a spectacle. His cheeks were stained with tears, his hair fell upon his shoulders and about his face, while his clothing was torn and faded, denoting the sad want of a mother and a home.

The little fellow ran his thin, nervous fingers over the keys for a moment, his eyes gleaming brightly and the dirty little face glowing with happiness in spite of its dirt. He then began a rendition of "Poet and Peasant" by Brunner, and played with such wonderful power that the director felt himself carried to a world of songs and harmony. The feeling of the homeless boy, the sad tale of the thwarted ambitions, the stern world and the heartlessness of men crushing out his own young life, all were so dexterously brought out from music and memory that the director embraced the ragged, wandering boy ere he had finished with his playing. The "Farewell to the Piano," by Beethoven, was then played from memory. At this the pathos was so deep and touching, and yet so apparently artless as when it came from a homeless child, the professor wept outright. But the half-starved boy continued to play; the thin little fingers flitted over the keys, the slender arms seemed made of steel, the resonant sounds faded into the softest, far-off notes, and the little soul was playing out its life. Selections one after another were rendered, until the boy ceased from sheer exhaustion.

One peculiar characteristic of the little prodigy is his desire for afternoon naps. And when he sleeps he invariably pillows his head upon a small Bible and the music of his favorite authors. He claims to have been born near Cleveland, O., and certain it is that he has at some time visited that city, as his knowledge of it gives evidence,

He usually walks out of an afternoon for exercise. At such times he will watch for an opportunity to go alone, shunning all escorts and company as if his fine nature struggled to hold itself aloft from earth and all pertaining to it. It became a matter of great interest to many here to know just where he went and what he did upon such excursions. Accordingly he was followed and watched. He was found lying at the foot of a large hill, and beside a spring where the birds came to drink and bathe, then flit, singing, away. Here the boy was seen to catch the beauties of wild life and place



LAKE SUNAPEE: Opposite Blodgett's Landing.

"Where do you come from?" asked the professor. Whereupon the little outcast related his brief history, concluding with a sudden flash of his great eyes and a glow of his wonderful face: "And, sir, I love music."

HIS MARVELOUS TALENT.

The director, being a kind-hearted gentleman, thought to gratify the whim of a child by playing for him some simple pieces upon the piano, and then laughingly asked him if he thought he would like to learn it. At this the man was much surprised to receive the assurance of the child's ability to play, and he forthwith gave him permission to sit at an instrument.

them into sweet harmony with each other. In this manner he composes all his pieces.

IMITATING NATURE.

Some of his compositions so accurately imitate the songs of birds and the gentle rippling of water that a picture of nature immediately comes before the one hearing them played. Just what may become of the music he now writes is difficult to determine. Presumably his early efforts will be forgotten in one transcendent light of maturer attainments. Yet, and with no desire to overdraw the miraculous power of the little fellow, his compositions and his power at execution

rival those of most of our life-long musicians, even at so early an age. He is not strong of constitution, which may put an untimely end to all hopes, conjectures and beliefs of his admirers. His little body, however, has received such neglect in the past that it is barely possible the only remedy he requires is the treatment due every being in the name of humanity.

THE SIXTH SENSE.

Premonitions — Psychometry — Pure Food—Psychic Force.

On this subject Virchand Gandhi spoke at Grand Rapids as follows: "The term 'sixth sense' is a mis-



LAKE SUNAPEE: W. H. Cressey's Summer Home.

nomer, as man has five senses which all serve on the physical plane, and act upon the body as unified experience. For instance, if an object is taken into the hand, the several senses related to it bear testimony of it at once. This unifying force brings all together and makes one. Some call this mind, some soul, and some spirit. But this force continues as a unit. From a physical standpoint it is known that the body constantly changes, still one remembers over a space of many years, and the new brain does not forget what was done by the old brain. This psychic force keeps record of all that goes on inside and out side the body.

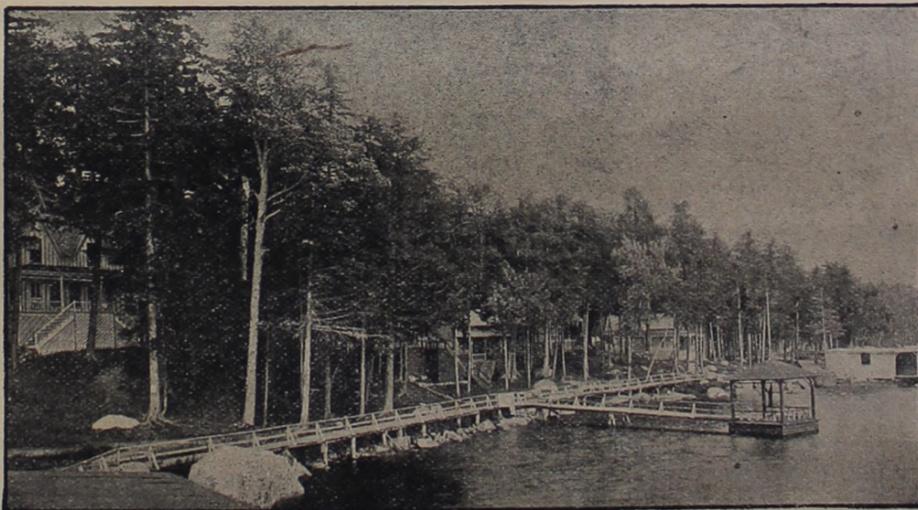
"This sense is not an active worker so far as the world about is concerned, for that is known according to the five senses. And so far as the sixth sense is concerned it is only developed by silencing the five organs; therefore in the true sense the sixth sense is a misnomer. The unifying force does not always act independently, for on the lower plane it is dependent upon conditions, especially so if the mind is not fine, pure and strong. The psychic force permeates the body as thought, magnetism, etc., and without this psychic force the organs will not work. One is blind because the psychic force does not act upon that organ, although there are other moral causes. Then in concentration the psychic force is focused, and the other organs do not respond, therefore when the attention is thus riveted, sounds or sights do not disturb or detract. Vibrations are going on about us all the time, but we do not sense it unless the psychic sense is fine and subtle. Such persons see color, sights and hear sounds not known to the ordinary mind.

"We know what clairvoyance and clairaudience mean, and the sixth sense is related to the psychometric powers, and is a fine sensitiveness and control of the psychic powers. Everything one sees or does in the world has a certain quality of influence. For instance, if you lose your temper while eating you can not digest; if you load the stomach with heavy foods, you can not think keenly. Therefore, pure

food and pure thought are necessary steps before being able to see and hear the finer forces about us. There are three laws necessary to the development of the sixth sense; first, earnest desire; second, strong appreciation, and third, ability to work. It is necessary to quiet the body and concentrate the mind in order to sense the finer vibrations. As it is known that light from a planet or star may reach us after traveling 100 years, and we see the vibrations of light after the star has ceased to be, so causes of death may be working about a person a long time before he dies.

"Death is a changed condition of pre-existing causes, but if the mind is subtle, simple and pure enough to

sense the surrounding causes, he may be able to interpret and command them. Premonitions are also easily accounted for, and not mysterious or the work of spirits. For instance, a friend writes a letter, we receive, if sensitive, the impression of his thought, and expect the letter before it comes. We can gain an actual knowledge of things only by right control of the forces within us. Regular study and scientific practice is necessary to be able to command the forces of life, and be lifted into the spiritual elements, and when gained, the knowledge should be used for the help of mankind."



LAKE SUNAPEE: Blodgett's Landing.

A CASE OF ALTERNATE PERSONALITY.

A young girl who is two different persons in one body has just been exhibited by Dr. Albert Wilson to the members of the Clinical society of London, and this most interesting case of dual states of consciousness is exciting much attention in the medical world.

The girl is fourteen and a half years of age, and there was nothing unusual about her until in 1895 she was attacked by influenza. It was a very bad

attack, accompanied by delusions and hallucinations, and at such times she manifested great strength.

As the mania passed off her mental condition was found to be changed, and among other things she gave fresh names to those around, calling her father "Tom," her mother "Mary Ann," one doctor "Jim," and another "Sam." Physically she improved; the sight got much better, but she remained paralyzed in the legs. After the fifth week the curious condition of dual personality began to show itself. While sitting in bed playing with her dolls she would say, "It is coming," and push all the toys to one side, then there would be a shaking of the legs; then she would turn a somersault and sit up in a new personality, generally calling out "Halloa," as if she had just arrived. In this abnormal condition she called those around by the nicknames she had given them at the time of the mania, which suggested some connection between this abnormal state and the mania which had preceded it. During this abnormal or "B" stage she talked baby talk, clipping words and not recognizing the names of things. This stage lasted from ten to fifty minutes, and when she recovered she was dazed for two or three minutes, when she would begin playing with her dolls at the point where she had left off. Thus, as Dr. Wilson said, "The 'A' or normal stage is continuous, and the 'B' or abnormal stage is also continuous; but 'A' knows nothing of 'B' and 'B' knows nothing of 'A.'"

After two or three months the girl was almost as frequently the girl "B" as she was the girl "A." Up to the present time, when she is in her nor-

mal or "A" state, she knows absolutely nothing of what occurs in the abnormal conditions. She is a good and honest girl as "A," while in her "B" condition she has stolen things. One day out side a shop she took an apple. On seeing a policeman she put it back again. Last January she became quite blind and imbecile, and had to be guided by sound and touch. But a little later on she improved much in health, so that she could walk, and could see things at a distance of about three inches. During the abnormal state there was a certain protrusion

of the eyeballs, which, however, disappeared when she returned to the normal mental state. The Hospital mentions a particularly curious symptom of the case. Although in the normal she was not known to have any knowledge of drawing, she made some rather clever memory sketches while in the "B" state, clearly from remembered fashion plates, and some of these she drew when stone blind, and when a book was placed between her eyes and the paper. So that the influenza, which treated her so wickedly, seems at least to have taught the poor child to draw.

IS IT MIND READING?

In Light of Truth of this date I find a description of a performance by Prof. A. Johnstone at Kenosha, Wis. The closing sentence suggests a gentle criticism.

You say, "To the committee, if not the public, his tracing the route over the map, and then passing so successfully over the streets, knowing as they do that it was simply their minds controlling his, it was a marvelous demonstration."

If it was their minds controlling his, would not their fear control him also, and produce utter confusion? Could they keep in mind the object, or its location, or even the route traveled, while in a state of such intense fear? He seems, however, not to have been turned from his course, nor to have experienced any fear or doubt. It seems to me that a more lucid and logical explanation should be given to your readers.

Is he a psychometrist, a clairvoyant, a medium?

Does he use faculties similar to those used by a dog in following the track of a rat, a rabbit or other animal?

He performed a similar feat in Muncie a year or two ago, and also run an electric street car two miles, making the necessary stops and slowing up for curves.

It certainly is a fine demonstration of a force or power in nature but what power is it?

LEWIS PAYTON, M. D.

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ON THE WAY TO TRUTH.

Truth is many-sided, exceedingly diversified, and should not be subjected to the whims or mental devices of individuals and sects. The perception of truth is always determined by constitutional powers inherent in man. There is no way of discerning phenomena other than through the mind, and all the truth and all the error stored up in the realm of human experience does not transcend one iota the sum total of experience. Hence the perception of truth is coincident with the limits of observation and inclination. The register of truth upon the barometer of human affairs equals the distance between ignorance, which is the only sin, and the higher aspirations of the mind. Progress, like truth, is determined on effort, and effort is characterized by the differentiation of individuals. A community of individuals who think alike never rise above mediocrity. The history of civilization furnishes ample proof of this. There is not a larger amount of moral force in the world today than there was in the time of Ptolemy Philadelphus, but the intellectual forces are higher and more complex. There has been no improvement on the Golden Rule. Men conduct themselves as regards habits, manners and customs much as they did in mediæval times. The wants of the body never can exceed that limit which was found when man learned how to gratify his physical desires. But the wants of the mind are never gratified. Genius never reaches its ideal. The divinity within us, like the laws of planetary motions, never ceases and never rests, never becomes satiated and is never satisfied. It is this constant discontent which produces doubt and fosters growth. It is this ceaseless striving and reaching after the unattained which constitutes the spur of genius. The mind always regards its work poorly done. "The growing soul aches in its upward quest," as the poet puts it, and all the achievements of our labor are laid aside in the hope that something better lies just beyond. Therefore we delve, we soar, we trip and fall and rise again with the smart goading us on to higher, broader achievement.

How abortive, then, are those standards which, in the name of truth, have been set up in the progress of mankind! How shall we characterize the action of presumably learned bodies in shutting out investigation? How shall we deal with the petty intolrances of assumptive greatness? Simply by referring them back to their proper hereditary taint, and letting them alone. The great world of light is here. The illumination of mind is here. There is no sky for the intellectual bats of the world, and they are dying out. The reach of the spirit is away from them. They no longer obscure or block the path of philosophic exploration.

A mighty future is before us, and it is there that we must live. Those who are worming in the past are spiritually dead. The future is the concern of the

aspiring world. The past is of value in the proportion that we profit by its experiences. Elysium is not there; Eden is not there; man's fall and redemption are not there; God is not there. The thought that all hope is in the past has buried conscience. The resurrection of conscience and the awakening of the long-dormant splendors of man's spiritual nature form the labor of the intellectual progress of the world. Truth is mighty and it requires no defense. It will take possession of us when we are ready for it. Truth is always commensurate with the harmonization of the mind. Let each seek for himself the understanding of self. Other things will come around. We may conceive truth and yet not love the truth. The degree to which a conceived truth affects us is manifested in our lives.

MURDEROUS THOUGHTS.

Sensitiveness and intuition are the two primal spiritual gifts on which all mediumship is based, though both are gifts, per se, and may be so perfected as to preclude all others—in fact, make them unnecessary. But even when present both are subject to perversion or to being dulled; the former by misuse (sensual or selfish purposes); the latter by too much individuality (conceit, vanity or worldliness).

Sensitiveness is the sensing of objects, persons or causes not seen or felt by the physical self. Intuition is a soul consciousness of things simply. They come to us unsought and unheralded as interior illuminations.

An example of the first is the sensing of heat and cold in advance of their coming—the one by a feeling of oppression, the other by a chilliness—proving that the spirit body is a living barometer. An example of the second (intuition) is a vague consciousness of coming events, proving that the soul is receptive to causes or human thoughts, especially the latter if the coming event is of human origin. A pleasurable event touches the intuitive-minded with happy effect, while the disagreeable touches him unpleasantly, though not always revealing the nature of the event, and which, however, is the worst part of it, because it occasions doubt, dependency, and often despair. A knowledge of the disagreeable is often a comfort in that it allows of preparation to meet it or combat it. But it is intuition nevertheless, and is the beginning of that which is in store; namely, the gift perfected when this same interior consciousness reveals all in connection with the thought that is bearing upon the subject. Now, to perfect this gift, or cause it to reveal the whole truth on occasions, we must temporarily lay aside our individuality—our prejudices against persons or principles; our conceits; our preconceived notions of things; our self-love generally—and lift our souls above self for a while, and listen to the voice of the spirit, as it were. It is not necessarily a prayerful attitude, though some are benefited by calling on a higher power for light or to aid in the temporary alaying of this, often, unconquerable selfhood. But as sensitiveness can be blunted by carnality or physical intemperance, so intuition can be darkened by prejudice, hatred, conceit, vanity, or any intemperate emotion or impulse—murderous thoughts being the acme of the whole. Such thoughts not only shut out the light of intuition, but vitiate the blood and affect the physical organs accordingly. Men and women who are constantly seeking revenge, therefore, or believe themselves wronged, and thus in search of vindication, are blighting their lives, physically and mentally or spiritually, and are, in a measure, spirits in prison; for they are in rapport with the dark conditions of earth, and see through a glass darkly. Murderous or revengeful thoughts lead

to gloomy surroundings by the law of affinity—materially as well as spiritually—for such thinkers attract their counterparts from both spheres, which only adds to their gloom, and with a low physical barometer, which such thoughts also generate, suicide is not unfrequently the result.

Good feelings, kind thoughts, charity for all, have reverse effects, and not only result in happiness, but health as well. Let cheer be in the heart, therefore, and everything will look bright. Forgiveness is better than a feeling of revenge, even when there is reason for the latter; and one who can forgive rises above his opponent in the course of time; and such is the vengeance of nature. Let love rule, therefore, and heaven is an assured fact—in the body as walking in the light of intuition, and in spirit as being a part of that light itself—one with nature or God.

A NEW TEST METHOD OFFERED.

G. S. Lincoln of San Antonio, Texas, says: "Spiritualism and its more metaphysical mate Theosophy are arrant humbugs and ought to be so thoroughly exposed that no one will give assent to them."

Slate writing he says is never done unless there is chance for fraud; and then suggests that investigators take a long neck bottle; put into it a piece of paper and piece of slate; a lead and slate pencil; then heat the neck of the bottle and twist it into a spiral; note the air bubbles in the bottle and take a plaster paris or wax cast of the neck and turn it over to the medium. He prophesies that no message will be received.

Being such an original mode of testing the phenomenon referred to, it becomes the suggester to try it himself. All he needs is the medium who can vibrate in unison with him, or at least remain positive to his peculiar skepticism. Worse men than he have been convinced of the truth of Spiritualism, and better men have taken it up as a profession after doubting it, scoffing at it, and even preaching against it. Or does Mr. Lincoln consider himself a greater man than Alfred R. Wallace, F. R. S., William Crookes, inventor of the X-ray tube, Prof. Oliver Lodge of the British Academy of Science, C. Flammarion, the French astronomer, Prof. Elliott Coues of the Smithsonian Institute, Prof. James of Harvard, Profs. Myers, Zollner, Fichte or Fechner—all eminent scientists in the world's present history and testifiers to the genuineness of the spiritual phenomena?

Does Mr. Lincoln consider all of these men fools and capable of being deceived? If he does perhaps they would be pleased to have Mr. Lincoln show them wherein they have been deceived. But before writing it would be advisable for Mr. Lincoln to read their testimony by way of comparison with his own knowledge of things and to see who has been the wisest experimenter and investigator. Perhaps Mr. Lincoln would conclude finally that this bottle test is no where in sight of the tests imposed on mediums by genuine scientists. But then spirits know who is and who is not worthy of a test.

Rev. E. V. Slayler of Sandusky exposed his ignorance recently by a lecture on Spiritualism. There is no truer way of gauging a man's intellect than to hear him discourse on something he knows nothing about or of which he has but a shallow conception. He seemed to judge the tree by its fruitage. If his profession were judged by the preachers in prison or his church by the murderers, embezzlers and forgers, how would he or his church be classed? "People who live in glass houses—" no we meant to say, "A little learning is a dangerous thin," etc.

CRUSADE AND MIND EFFECT.

Spirit (universal mind) acts on matter for a refining effect—synonymous with progress. Every thought or series of thoughts has a like effect on bodies, corporations or communities. Reform carried on with any kind of vigor, therefore, must succeed finally. Even disease can be cured by consistently willing it away. So opposition may be downed by standing up for one's rights; converts made by presenting one's truths repeatedly, and a crusade made to move by willing it after the first act done in its behalf—that is, by keeping the mind on it as a life giver and growing principle. Therefore, keep your minds on the work done so far and will that it be carried out as you wished or implanted it.

ALL BUT.

A generation has passed since the war between the North and South. The first conciliators after peace was declared was among the soldiery, the real fighting element. Close upon its heels followed the business fraternity. The press was divided and showed its animus during election times for a number of years after the war. The last election settled even political differences. But, alas, the one branch of human activity and co-operation, from which we expect the most unity or love, the Church, is still divided. The following from The Presbyterian Banner of Pittsburg, Pa., sounds very unharmonious under the circumstances:

"While we do not cherish any extravagant hopes of the immediate reunion of the Southern Presbyterian Church and our own, greatly as we desire it, yet indications are decidedly in that direction. Ministers are passing from one of these bodies to the other, intercourse between the ministers, elders, private members of the two denominations is becoming more frequent, and the ties of Christian affection are becoming stronger and stronger. This is especially manifest in what have been known as 'the border States.' The action of the churches of Louisville and vicinity, the Southern and our own, in favor of reunion is well known, and now another advance has been made. Two committees, representing the two synods of Kentucky, have met and discussed plans for uniting the collegiate and theological educational interests of the two denominations in that state."

There is a great work yet to be undertaken by many even among those who call themselves Spiritualists, in the recognition and cultivation of the mind forces. The centerstantial philosophy of Spiritualism is the dominant ego, the I am of every conscious soul. Persons with this power at their command can and do perform great work. Will is greater than endowments or gifts and its cultivation is the prime requisite of a stable mind. The principles of all mental science, so-called, are firmly grounded in the Spiritual philosophy and to our mind the greatest test of spirit power is that power by which sovereign man commands himself. The warding off of disease, the development of the muscular system, the conquering of abstruse mental problems, the social upbuilding of society, and scores of other things conducive to our best happiness all find their solvent power in the mind, that tool of the subtle spirit which has ever baffled the recondite philosophy of externalism.

The man who reduces the price of his goods in order to break down his neighbor in the business, and then clubs that neighbor because he is compelled to do the same thing to save his customers, is arrogant and selfish, and must fall beneath the contempt of all right-minded people in the end. We have such people in this world, and some of them profess to be reformers. What a travesty on reform?

MRS. A. M. GLADING.

Mrs. Adeline M. Glading was born in Philadelphia, Pa. Until 1872 she was a strict communicant member of the Protestant Episcopal church. At about that time the truth of Spiritualism came to her in her own home, where sitting privately with a few friends, weekly for a whole year her mediumship was fully developed which is that of total trance.

Mrs. Glading is also a fine clairvoyant, clairaudient and psychometrist, and among her many other mediumistic gifts is that of "Mirror writing" the peculiarity of which is that it is written upwards, backwards and reversed, beginning at the bottom of the page and finishing at the top, and to be read must be held before a mirror, or read from the opposite side of the paper by holding it before a strong light. Her reputation as a speaker and test medium is too well known to be mentioned here having spoken in all the principal cities in the United States and Canadian Provinces, also at the principal camp meetings. Her lectures are always supplemented by platform tests and automatic writing. Her services are in constant demand by the different Spiritual societies throughout the Union.

She resides in her beautiful country home in Doylestown, Bucks county, Pa.

GOOD LAW.

Bible selections in the form of textbooks in use in the Detroit public schools have been declared unconstitutional, suit having been brought by Conrad Pfeiffer, a taxpayer, to have Bible readings dispensed with. His complaint set forth that his son, a pupil in the schools, was obliged to attend religious services, and as a taxpayer he objected in that his civil rights were curtailed by having to withdraw his son from the schools owing to such objectionable teaching. Judge Carpenter, in deciding the case, held that Bible readings in the public schools were religious instruction and clearly against the constitution, and that taxpayers could not be compelled to support such teaching. Concluding, the court said:

"Our constitutional provisions respecting religious liberty mean precisely what they declare. They forbid any legislative authority compelling a person to pay taxes for the support of a teacher of religion, or diminishing or enlarging the civil rights of any person on account of his religious belief."

Free thought consists of a respectful consideration of every topic that engages the human mind. A free mind is of all endowments or attainments the most exalted. A prejudiced mind, is not a free mind. A criticism destructive in its tendencies is not a true criticism. The free thinker is of all things most careful of his judgment. He may be a free thinker and yet a great disbeliever. Free thought does not contemplate a final conclusion. It is an inquiry to such conclusion and we may safely assert that the conclusion is never reached absolutely. Therefore the mind should ever be open and receptive. Compared with that which we do not know, the known is insignificant. We infer much that is not knowledge per se. Reason is an inference. Conclusion follows premise and one is correct if the other is. But we frequently reason from wrong premises, hence the necessity for keeping the mind open for the revision of things.

Mr. Booth-Tucker, commander of the Salvation Army in New York City, has been convicted by a jury of maintaining a public nuisance at his headquarters in 23d street. It was a case of praise to God or no sleep for the boarders in the neighborhood and the boarders won.

A MATTER OF MONEY.

Shylock is showing his hand in the Graeco-Turkish war settlement. Germany wanted her bondholders secured, and refused to sign the note of the powers on the subject of indemnity until Russia, representing the powers, as well as Greece, consented to abide by the terms. Germany is actuated wholly by a desire to finger the Greek finances and make German bondholders secure. While this, the real issue, is being decided, the defeated Greeks, in the language of their minister of education, M. Eautaxias, give out the following:

"The war has been one of the cross against the crescent, with Europe against Christ. The powers permitted our troops to land to protect Christians in Crete, and then blockaded us. The very day the sultan's foreign policemen landed in Canea Christian blood flowed. The country has received a ten-years' setback. All schools of Thessaly have been destroyed. We had been making great progress in common education. If the powers give us a key one foot of Greece enlightened will be by so much retarded and the Christians imperiled."

The Rev. Dr. McLean, Congregationalist, of California has concluded that there are more churches by one hundred than there ought to be in that state and that "if they should die off it would be the best thing for the Kingdom of God." It is probable that the one hundred ministers thus thrown out of a job, together with the devil, might object, but we are not disposed to question Dr. McLean's conclusions.

We read more in a man's original manuscript than we do in cold type. Unworthy articles often find their way into newspaper columns because the editor or "reader" comes en rapport with the writer and is either psychologized to use it or reads intuitively. That is he sees all that the writer intends to convey, but which he does not in fact. Logic and grammar are as necessary as thoughts when the latter are reproduced in print.

Every speaker should know when he or she had said enough. The mistake made is in repeating their lecture after the spirit loses control. But being still under inspiration, the medium feels like continuing, and simply goes over the same ground the spirit has, and the audience is wearied before the tests are given. Larger houses could be attracted by shorter lectures.

"If we take in hand any volume of divinity, or school metaphysics, for instance, let us ask, 'Does it contain any abstract reasoning concerning quantity or matter? No. Does it contain any experimental reasoning concerning matter of fact or existence? No.' Commit it, then, to the flames; for it can contain nothing but sophistry and allusion."—David Hance.

The superintendent of the New York state department of public instruction has decided that teachers in the public schools of that state must discontinue the wearing in the school room during school hours any distinctive dress or garb of any religious sect to which they may belong.

A book containing much that is interesting and subject to discussion and comment is contained in Dr. Cleveland's "Religion of Modern Spiritualism." Price only 64 cents. 400 pages, red and gold binding.

If you wish to know why you sense that quietude in a cemetery, get a Psychometric Dictionary. It explains the whole secret of influences for 25 cents.

HYPNOTISM AND MEDIUMSHIP.

Another "magnetic girl" has turned up in Travers City, Mich.

H. Voorhees writes from there that a Professor Fontana has been exhibiting a girl who lifted six men, and a hundred dollars was offered to any one who could lift the girl from her feet, she weighing but 98 pounds. He also has a 13-year-old daughter who is developing the same phase, and apparently through his influence.

Perhaps it is a new hypnotic power, for he experimented with the writer, and influenced him to give a silver and gold speech alternately, and under which influence he recognized the same power that a spirit control has over a medium. Is it possible that a hypnotist can infuse magnetic power or superhuman strength as well as the ordinary influence into a human being? If so, is it not mediumship in a new role?

Another writer—Robert Powell of 34 Messiac street, San Francisco, Cal.—reports that a Dr. Thornton in his hypnotic experiments is developing some remarkable phases of mediumship, the doctor himself giving good tests at times. He can also hypnotize subjects to the extent of running hat pins through their face, hands and arms without drawing blood. He also sends them (their spirits) during their catalepsy to foreign parts from which they report correct time according to the latitude. The doctor has also broken young men of bad habits through hypnotism.

All of which goes to show that mesmerism (hypnotism), Spiritualism (spiritual phenomena) and mediumship (spirit control) are branches from one tree and so closely allied to each other that they can hardly be separated except by willful blindness or conceit—prejudice on one hand, and ignorance on the other—and will yet be regarded as one science despite opposition or persecution by city ordinances or legislative enactments. People can not be frightened into submission any more by priestly laws, even if they are made by the state. In Galileo's time science could be trod under foot, but not now; and any enactment made to restrict investigation by experiment is priestly, and will rebound to the shame and degradation of those allowing it to pass. Truth is a big-wheeled progressive car, and will grind those underneath who endeavor to sidetrack it.

AN EDITOR TESTIFIES.

To the Friends of Reform and Spiritual Development:

I am more than delighted with the results of two seances of Rev. Amos Wheeler of this city during the past week. The first occurred in Grand Army hall Sunday evening, May 23d, after the regular services of the society in the phase of slate writing in full gas light, open and untouched by the medium, who was fully 10 feet from the parties who held the slates, and upon which were produced two messages—one in German and the other in English. The other was full form materialization, in open light, in two common rooms, where fully twenty forms came, and most of whom were recognized by friends present, and a few of the spirit friends spoke carrying good cheer and consolation to many eager searchers after the truth. Mr. Wheeler has also proved himself a good platform test medium to the friends in Lincoln, Neb., as this is his headquarters. The manifestations are simply wonderful that occurred in the presence of this medium. Truly,

H. C. BITTLEBODY,
Editor New Republic, Lincoln, Neb.

The price of science is perpetual heresy.—Grant Allen.

CHOICE LITERATURE.

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

HELEN HARLOW'S VOW.—By Lois Walsbrooker. 25 cents.

AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. 50c.

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

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

SOCIAL UPBUILDING—By E. D. Babbitt. Price, 15c; postage, 2c.

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

A SEX REVOLUTION.—By Lois Walsbrooker. 25 cents.

THE REAL ISSUE.—Argument on political and industrial economy. By Moses Hull. 25 cents.

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

ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.

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

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

THE OTHER WORLD AND THIS—A Compendium of Spiritual Laws, cloth, gold and white binding. Price \$1.50.

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

EVERLASTING GOSPEL—Compilation of Spiritual Lectures. A valuable book. 488 pages. Price \$1.00.

LYRIC OF LIFE—Philosophy in rhyme, by Laura A. Sunderlin Nourse. Price \$1.00.

THE SPIRITUAL BODY REAL—Testimony of clairvoyants. By Giles B. Stebbins. 10c.

THE BETTER WAY—An occult story by H. McL. Shepard-Wolff. 25c.

SWEPT AWAY—A sermon on some of the sins of our lawmakers, by Rev. Moses Hull. 10c.

IN HIGHER REALMS—A psychological novel, by Arthur F. Milton. 25c; postage, 4c.

INTERVIEWS WITH SPIRITS—By Samuel Bowles, late editor Springfield (Mass.) Republican. Paper, 50c; postage, 5c.

THE RELATION OF SPIRITUAL TO THE MATERIAL UNIVERSE—Giving the law of spirit control, by Michael Faraday. Price, 15c; postage, 2c.

SIDEREAL EVOLUTION OR A NEW COSMOLOGY—An explanation of the principles that pertain to universal life force and its expressions in form. 50c; postage, 5c.

REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A lecture by Dr. Fred L. H. Willis. Price, 10c; postage, 2c.

LIFE IN THE STONE AGE: A HISTORY OF ATHARAEAL—An outline history of man written through the mediumship of U. G. Figley.

THE PHILOSOPHY OF REINCARNATION CONSIDERED—By J. Clegg Wright. 25c; postage, 2c.

THE REAL ISSUE—By Moses Hull. Price, 25c; postage, 2c.

Psychometric Dictionary still attracts the majority of book customers. It is the only one of its kind and is not likely to find a competitor in a hurry. It requires years of experience and close observation of influence, effects and causes to compile such a work. It is small in size, but great in result. Only 25 cents.

Get a newspaper wrapper and remail last two weeks' Light of Truth as a crusading agent among Christian ministers and others of the church.

MISCELLANEOUS.

A "SCRAP" WITH A GHOST.

(A TRUE STORY.)

CHARLOTTE FITZJAMES.

The notice of a seance has power to excite the attention of three classes of persons; people interested in Modern Spiritualism; those interested in "expanding" Spiritualism, and others who don't know much about it either way, their lines having been cast in different places.

Upon such grounds stepped Ima Frankenstein into the hall where a seance was announced to be held. She was tired, she was alone, she was in a humor to be instructed, to receive knowledge or power or consolation more than she had yet received, and understanding of the burdens laid upon her in which she felt she was in for the whole struggle, with strength unequal to the fight, yet accountable for its final issues—a missing quantity lost of its equasion—a wandering soul hungering for truth, and finding not solution of her problems or nourishment for her soul's sore need, still, like the leech's daughter, crying "Give!" "Give!"

A warm and gently exhilarating electric current pervaded the room; Ima felt it tingle along her nerves; she was comforted and felt friendly toward nearly all the universe. She felt friendly toward the stout woman who, seeing her look about as a stranger, spoke to her and made more room in the seat for her.

"That electricity," she said, "is the good conditions; you'll see we'll have a good meeting. It comes from all the mediums being together. Medium yourself, I presume?"

Not being familiar with the technical use of the term, though understanding its general dictionary significance, Ima replied, "I dunno, I guess so," for she desired rather that instruction might descend upon her as dew out of heaven than that she should hold up her neighbor with the problem of the interrogation point—Canst thou draw up a leviathan with an hook?

Her neighbor, she learned, was such; "had had gates open for her without touching hands," and mediums had said she was perfectly phenomenal.

"That's remarkable, you know," she explained, and added hastily, "I can't do it any more; I've had trouble since." But there was no cause for alarm. Any statement would have passed unchallenged. Ima was in no mood for criticism or for sifting wheat from chaff. She was merely receiving new things, and all was grist that came to her mill that night.

The seance opened here. There was no address, but in a few quiet, well-chosen words, the leading medium requested the respectful behavior of the audience. He thought the conditions which existed were good, and the repetition of this phrase sunk into Ima's mind as a seed of instruction to be reviewed later. "And send me all of your good thoughts that you can," the speaker continued, "it helps the conditions."

"Oh, that's it!" Ima had quantities of those that she carried around with her—spare a few as well as not.

The mediums took places in front of the cabinet, three with clasped hands, and another facing, holding down their hands with hers. Soft music was set in motion, and the audience, crowded to the walls, was silent.

By this time Ima had her good thoughts rolled into a neat bolt, and now cast them into space toward the medium, as per request. He lifted his head from where it had sunk upon his

breast as if in deep thought, or in prayer, and looked directly toward her. It was just a coincidence, of course, but she received a little shock to think perhaps it wasn't.

At the same moment a white hand came out of the curtain, over the medium's head, and seemed to Ima to point, beckoning to her frightened self.

There was a moment's thrill, a pause of hesitation; the medium spoke—"Will the lady please come forward?"

The mediumistic friend on Ima's side who had been giving her so much professional information sprang up.

"That's mine!" she exclaimed, in some excitement. "I just know its for me."

Ima had taken the signal for her own. Behold how self-interest has power to warp our judgment and make fact herself look doubtful and quarrelsome! Ima reflected that if any departed friends of hers had really taken all that trouble to hunt her up, perhaps they would be willing to wait for her long enough to prove identity on both sides; while if the call was really, after all, not meant for her, why, of course—

The eager interviewer of spirits reached the platform; the music lulled and ceased; the beckoning hands were withdrawn; there fell a dead silence; the poor woman looked uncomfortable, there was an effort which could be felt, while the mediums consulted among themselves, establishing new conditions, while many minutes passed, before perseverance was rewarded by a slate message which Ima quite burned to hear about, but which her neighbor turned, with her back upon her, and wouldn't play any more that evening.

The music returned, the waving hands came back; Ima was called again by the medium in such a way as to guard against mistakes. "You mean me, don't you," she asked, pointing to herself to be perfectly sure, and was ordered forward. Mrs. Pettibone looked over her shoulder to Ima and said, "There are three or four more there for you."

Ima looked round astonished; she felt the presence of her friends without being able to see them. There was her father, she knew. And the brother who died before she was born; she didn't understand how she knew him, but she did know him; and the dear mother, she knew her well! And there was another one that she knew, too! Oh yes, she would be sure to be on hand, one who loved to push to the front of things. But Ima saw that one.

"Speak to her," the medium directed, for Ima was merely gazing at things, not up to the etiquette of the situation. "She wants to tell you something. I think she is trying to tell you that it's all right."

"Now that's kind," thought Ima; but she couldn't help saying, "I don't know about that. I believe I need a thousand years and a day to grow in grace before I could really say that that seems 'all right' to me."

"Well," she responded, in a kind way, "shake hands with her anyway. I think she's trying to apologize to you about something."

"Oh, well, if it's going to do any good—" but she felt such a recoil, such a rush of repulsion and resentment as old memories flooded her thoughts, she hardly could. The medium, on whose forehead Ima's hand rested, shivered, and seemed suffering in sympathy with her. She put out her hand in a hurry to the shade, who gave it a little impatient flip, as much as to say, "Take that, then, you hateful thing, you," and Ima, looking up, saw her more clearly than before, larger than in life, every trait intensified, and looking with a hurt, disappointed and angry expression of scorn and resentment, as she slowly retreated, enlarged, became transparent, then melted into air, after making room for a slate to be handed to Ima also.

With this she was able to retire on equal terms to her seat with her disaffected friend, and an exchange of civilities might become possible again; but the subject of the improvement of opportunities for the retaliation of small injuries is too sacred to be discussed before strangers. Besides a person would naturally become abstractedly absorbed in thought with such a weighty subject as a splendid materialization. Ima was not a person to doubt the evidence of her senses; she was even able with their help sometimes to draw good inferences from facts left lying round loose. She felt there was no possibility of error in that reproduction of personal characteristics she had just been witness to.

If your friend A., a lively person, sits down to talk with you, the state of feeling he induces in you, the impression he makes upon you, the influence he leaves behind him with you, is each a different one from that left by your friend B., a phlegmatic person, or a lively one in a different degree, or with the admixture of different qualities from the first. There is no confusion of personalities. Even their unsigned letters could not be mistaken for each other, so strongly is the actual disposition of each stamped upon his production, distinct from any pretenses another might make. If you only hear some "speech" that somebody, in exchanging shudders over the enormities of his neighbors, has made about somebody else, it is often easy to recognize the source it emanates from. "That sounds like—" the person who uttered it of course. Everybody stays himself, not quite just exactly like anybody else at all. So if you recognize some one by his real peculiarities, why he is recognized. Strange though the experience be, yet if they happen, they must be so.

Ima Frankenstein never doubted after this test that there are wonders she hadn't heard of. Mysteries not yet unveiled. More things in heaven and earth than are accounted for by the wise ones, or accepted by the crowd, or even heard of by members of otherwise very worthy people. With the best intentions there's a thing or two unlearned, perhaps.

Ima never doubted she had witnessed a genuine materialization scene. And after all, why not? The reaction of mind upon mind; the materialization of soul substance into visible form and presence must be guided by law, and be no more wonderful than the precipitation of sand in salicic acid, when lo! the solid rock is formed! Soul and substance, a soluble and a solvent, a pigment and a mordant, are true in nature, chemistry and mental science. Warp and woof make web, though you would never credit the solid good-looking yard of material to have been a possible result from those stringy filaments: It all depends upon the skill in their formation, perhaps to something upon the conditions of the elements that enter into the manufacture.

PSYCHOMETRIC DICTIONARY

By the author of "In Higher Realms," Board covers, 25c. For sale at this office.

This book is invaluable to all developing mediumship. It tells "How to Delineate Character and Diagnose Disease," "How to Discriminate Between Spirit Controls," "How to Prophecy Philosophically and Scientifically." It also contains a definition of the influences perceived by sensitives, and a guide to self-knowledge and a comprehension of nature's forces. By following the directions in this little book there is no danger of obsessions or unreliable controls, as rules are given for testing them.—Philosophical Journal.

GLUT IN THE PULPIT MARKET.
FACTS OF SPIRIT PRESENCE.

(G. B. STEBBINS.)

A clergyman, writes the New York Evening Post, proposing a society for the decrease of preachers and complains bitterly of the glut in the pulpit-market. A shrewd Boston man, writing to a ministerial friend, says: "Stick to your pulpit at any hazards! I never saw such awful times in the ministry." The country towns are the battle ground of half a dozen sects, each struggling for the possession of a field which is really too poor to give one of them more than a decent support. A Boston missionary has said that one-fourth of the 250 places of Protestant worship in that city could be closed without denying anybody the privilege of worshipping God as it might suit him. Rev. Dr. Barrows estimates that five Protestant denominations in the United States have 25,000 unnecessary churches which drain their supporters to the extent of \$12,500,000 annually. But not all of these are financially weak. The Evening Post's correspondent says that "many are ruined old hulks as far as real Christian usefulness is concerned, with a handful of members who will not see that their church is no longer serviceable, as constituted to the community. But a few wealthy members make up an annual deficit and try desperately to galvanize the church into life by maintaining an expensive quartet as a bid for fashionable patronage in an aesthetically proper house of worship."

A home missionary secretary of the Congregational church proposed that they refuse to help any more theological students the coming season—the same method of curtailing production used by owners of cotton mills and sugar refineries. His proposal was not adopted, while the alleged pulpit glut in some sections was granted.

All this is testimony from inside the churches, not from outside heretics.

Poor country parishes are not so much overcrowded as rich city societies. Young preachers lack the devoted self-sacrifice needed to minister to the plain people whom they might help.

I knew a case in a Michigan country village of 2,000 people, where a talented young man was getting good audiences but would not stay, as he had higher aims. He left, the society dwindled away, and he had found the genteel parish he wanted.

Let such fastidious persons begin at the bottom and work up, or else quit the ministry. In fact, as has been wisely and wittily said, the bottom is really the top—the place a devoted preacher would fill most usefully for a time and where he is most wanted.

Underneath all is the uprising of Spiritualism, the growth of an interior spiritual culture which transcends all that creeds can teach, which fills the minds of church members with doubts of the old doctrines and points to higher truths. Creeds are not wholly false, but they carry us back and forbid the forward look, while the living soul looks onward and upward.

FACTS IN MY OWN EXPERIENCE.

Here are a few of the facts which are meeting the wants of hungry and waiting souls, all from my own experience and I am but one of thousands. For years I was in the same family with Avery Thompson, a young man of excellent character. Mediumship came to him as an unsought and not a welcome experience. Automatic writing when in a semi-trance was one of its phases. He had written several messages, marked by a culture beyond his, and signed George Spencer, of whom he had never heard, and was

thus told that he would learn more soon in Pittsburg.

Going to that city on business not long after, in his room at a hotel at night he wrote, in like manner, a message signed by the same name, and all the signatures alike, directing him to find a given number on Smithfield street, and a room, of which the number was also given. In the block, where he would find a law office occupied formerly by Spencer, who died eight years ago. The next day, following the directions, the room was found occupied by a lawyer who said that George Spencer had used it as a law office but died eight years ago.

I went to Pittsburg without Thompson's knowledge, found the room, asked for George Spencer, and the lawyer said: "This was his office, but he has been dead eight years."

At Brown's Hall, Georgetown, Madison county, New York, Sept. 27, 1878, S. P. Hoag, of East Homer, stood before the audience on the platform to describe spirits. He said to a lady in the audience of whom he knew little, that he saw her father standing by her, whom he described to her satisfaction. "He wants to say something to you privately. Come to me soon that he may do so." The lady went at the end of the session, and found that her father, through Mr. Hoag, wished to say that he had wronged her in some severe words used under a mistaken impression years ago, and wished to tell her of his regret for it.

This, she told me, was true and the message was a great comfort to her. No one but herself knew the circumstance. A soldier was then described as standing beside a man in the audience, and was mortally wounded by a shot in his body. The man rose and said: "I am a total stranger. I never saw you or any one here before. I am from Pennsylvania and my brother was shot as you have described, while by my side in a battle in the late civil war."

Mr. Hoag was in the normal use of his faculties, not in a trance, but is clairvoyant and a spirit seer. He was some 50 years of age, a blacksmith by trade, of Quaker descent, and intelligent and honest. Not a public medium, but occasionally, and with some reluctance, he comes before the people in this way.

At Lake Pleasant Camp Meeting (Montague, Mass.) Aug. 18, 1878, I spoke to an audience of two thousand or more, and J. Frank Baxter sat near me on the platform. I had only met him a moment, and had said nothing of my own history or associates. At the close of the lecture he came forward to describe spirits whom he saw. He first spoke of an old man, a Quaker, and described his white hat and cane, his aspect and ways, speaking of him as a man of great weight of personal character, earnestly engaged in anti-slavery, temperance and other reforms, and as having lived in Ann Arbor, Michigan, and then gave the name, Richard Glazier. He told of a visit he made some twenty-five years or more ago, to Governor Barry of that state to ask the pardon of a criminal, and how the governor could not grant the pardon, but the man escaped. Of such a visit I knew, but no particulars, and Mrs. Sanford of Ann Arbor came to me from the audience and said the statements were all correct. She had never met Mr. Baxter.

He then asked me if I had ever been in Farmersville, Cattaraugus county, New York. I said: "Yes." He asked: "Did you know George Howard?"

"Yes."

"Do you remember the soldier's funeral in the Methodist church and the large audience? It was at this season, but a little earlier, at the funeral of Francis W., son of George."

I replied that it was all remembered, except the son's middle name and the

date; these I could not give. Within a month I made inquiries and found the date of the funeral was Aug. 8, and the son's middle initial right. In this as in the preceding case, was a knowledge beyond my own, and Mr. Baxter knew nothing of these persons. The idea given of Richard Glazier's strong personal interest in me was also correct.

Years ago I was at the home of an intelligent family in Indiana, and told them of a spirit artist in Columbus, O.,—G. W. Walcutt. They had never heard of him and he knew nothing of them. I did not suggest their writing him, but they did, giving the name and age and time of death of a son whose portrait they asked for. This was done after I left and without my knowledge. Going there again in a few months they brought out their pictures—pencil sketches of two heads, two-thirds life size—and gave their experience. About ten days after sending their letter a roll came by mail in which were the two portraits, one of the son for whose likeness they asked, and another of a brother not asked for—both good likenesses. They put them on the wall of their sitting room, where they were seen and recognized at once, by the grandfather and uncle of the children, who expressed surprise at the pictures, and said they had never known of any likenesses of the children being taken. They were then told how they came.

A daughter in the family, then thirteen years old, was a natural seer and would tell her mother of seeing her grandmother and others. Not long before she had told her mother of a boy she saw by her bedroom door, giving an accurate description of the aspect and dress of a brother who had died before her birth, and of whom she had never heard what she told. As these spirit pictures were being opened when they came from the postoffice this child looked earnestly over her mother's shoulder and said: "Mamma, that's the boy I saw at my bedroom door."

ERRONEOUSLY REPORTED.

To the Editor Light of Truth:

I have this evening perused your paper to be astounded with a somewhat racy and wholly unfounded statement as regards a recent lecture delivered by my husband, Dr. James Magoon, at Omaha.

Realizing the cheerfully directed and untiring effort of my husband and myself, for years in the advancement of our beautiful and beloved cause, and enjoying, as do the doctor and myself, the friendship and espousal of a wide circuit of friends and co-workers, extending along our travels throughout the country, I am not a little surprised at seeing the comment observed, upon a misquoted lecture, as given by a reporter for the secular press, one, doubtless without any familiarity with terms in use among spiritualistic ranks, hence the blunder in the erroneous report, unintentional, perhaps, on the part of the reporter.

Dr. Magoon did not specify, nor denounce any phase of phenomenal mediumship.

He did openly deplore the harm being done by the charlatans, humbugs and unworthy people, falsely calling themselves "phenomenal mediums." It is barely possible that the "knight of the pen" who wrote the misquoted account of the lecture, pleased with the doctor's vigorous denouncement of the aforesaid, grew unconsciously enthused enough to add a few suggestions from the hot bed of his own prejudice, as evidenced in his additional reportorial flourish of including slate-writers, trumpet mediums, etc., as the clause criticised, was positively not uttered by the doctor, nor could any Spiritualist have misconstrued his statements to that effect, or furthermore, as in diviating in any way from the rightful senti-

ments of a true and zealous lover of our glorious spiritualism, and the upholding of true spirituality.

Scores of staunch spiritualists who heard and agreed with that identical lecture in Omaha, stand ready to testify to that fact.

We are in the on march for the cause to stay and our desire is for good, moral, clean, upright, filtered Spiritualism. The doctor and myself have both witnessed genuine slate-writing, and other phenomena, yes, and we have seen arant frauds in its wondrous, sacred name.

Oh, that we might see our beauteous spiritualism freed from the barnacles clinging to its robes.

Every true medium will recognize in Dr. Magoon, and the undersigned, staunch and fearless friends of truth, light and true mediumship. Yours for square dealing.

Ella Gibson Magoon.

402 First street, Peoria, Ill.
May 26, 1897.

THE HUMAN X-RAYS.

A news reporter of the Nashville Sun says of Mrs. Loe F. Prior, who is giving tests in Tennessee:

Nature has endowed her with a marvelous power. Her eye is more piercing than the X-ray, enabling her to see through metals that it will not penetrate. Nothing can be hid from her. Walls are no obstruction. She describes persons, places, occurrences a thousand miles away as easily as if they were a few inches from her. Greater than all, she is on familiar terms by this gift with those in spirit land, seing, conversing with, describing them accurately and giving messages of affection, consolation and warning to the living.

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The World of Psychics and Liberal Thought.

The people of the Shan States of Siam and Burmah are extremely superstitious. In some places they keep evil spirits out of the camps and villages by placing pieces of lattice-work on sticks stuck in the ground on the paths to and from the places. Witch hunting prevails all over the country. Some villages are even set apart as the special abode of witches. Those who die away from home let loose a spirit known as a jungle demon, and these infest the country around and about the villages, seeking the deaths of others as they have themselves died. Formerly human sacrifice was made to these spirits, but since this has been forbidden, criminals are hurried to execution to make good the deficiency.

Bradley Newell, the famous healer, who lately made St. Johnsbury, Vt., a visit, recently went south with Major Childs of Brattleboro, who has been very sick. The healer was able to be of very much assistance to Mr. Childs and has returned home much improved in health. As soon as a parlor car was reached Major Childs would be put into a hypnotic sleep, and would not be awakened until it was necessary to change cars or his destination was reached. Mr. Newell is of the opinion that in time Major Childs will recover.

A block of granite three feet thick, three feet wide and five feet long, has been received from Indiana to form a part of the foundation for the school for the revival of the mysteries of antiquity, to be erected by Theosophists at Point Loma, Cal. Similar stones will be received from Theosophists in every state of the Union, and stones from every country in the world will be represented in the building when finished.

A hypnotic exhibition advertised at Milwaukee recently by Professor Gregorowitsch was prevented by Health Commissioner Kempster. The professor went to the health office on summons and was informed that in case he attempted to give his exhibition he would be arrested, with all his assistants. Some time ago, when refused a license for an exhibition at Lincoln hall, the professor threatened to hypnotize the entire city government.

W. E. Davis of Boston possesses a dog that does things which his master thinks are the result of telepathy. He gave an exhibition of the dog this week before the Boston Scientific Society that aroused an immense amount of interest.

Among the score or so of performances by the animal was one that necessitated the exercise of something that approached very closely the human intelligence. Mr. Davis first spread out red, blue, salmon and yellow handkerchiefs in the order prescribed by the spectators. The dog picked them out as suggested by those who witnessed the tests at the mental commands of Mr. Davis. The dog apparently paid no attention to the commands of the spectators and Mr. Davis never repeated the order, but simply said: "You heard what the gentleman said. Bring it. The dog brought it in each case.

Similar experiments were made with four numbers on blocks, five silver pieces and numbers on a slate. Several times the number was not spoken, but simply written on the slate or indicated by the fingers. Mr. Davis was blindfolded several times during the test, but it did not seem to make any difference, as Dodgerfield, the dog, had somehow of understanding his master's wishes.

Large crowds passed through Jersey City last Wednesday on their way to Greenville, N. J., where Faith Curists from all over the country assembled that morning in commemoration of the seventeenth anniversary of Sister Antoinette Jackson's Revelation. The lame, the halt, and the blind from all sections flocked to Mount Zion Sanctuary to be anointed and baptized in the hope that their numerous ills might be cured. Not since the departure of Schrader, the healer, from Greenville last summer has Hudson county seen such a crowd of sick persons.

Miss Josephine Frost, daughter of Mr. and Mrs. Wallace Frost, who live three miles southwest of Fond du Lac, Wis., who had been in a comatose state since Tuesday regained consciousness Thursday.

A strange feature is that Miss Frost, who was attending the High school at Kaukauna, has no recollection of how she came to be at the home of her parents, about forty miles distant. For some weeks she suffered with congestion of the brain, and after her recovery physicians advised the principal to reduce her studies. Tuesday morning she complained to her aunt, Mrs. John Gary, of a severe headache and then went to her room. Some hours afterward when Mrs. Gary went to inquire as to her condition, she discovered that Miss Frost had disappeared. A search was made and she was traced to the Northwestern depot.

A telegram was sent to her father, but she had not then been seen. Shortly afterward, however, she was seen walking down the road, and upon reaching her home she fainted. It was not until Thursday she regained consciousness. She remembers nothing of the complaint she made to her aunt.

The following compliment was paid to Schlatter at a recent theosophical meeting at Portland, Or., in a paper read by one of its members: "Schlatter appears to be an adept for healing, at least, of a high order. Evidently he did not take a course of mental science lessons, paying therefor a high price. Money plays no part in his mode of healing. And that is the ground theosophy takes in its teachings. High spiritual benefits or teachings should have no price affixed. One can hardly fancy Christ holding out his hand for pay for his healing. Schlatter lives in some way, without taking pay, as do those spiritual ascetics and devotees who take the vows of poverty, of which Vivekananda is one."

The Indiana Spiritualists' association contemplate erecting a college. Thirty-five hundred dollars, it is reported, have already been pledged.

Amateur hypnotic exhibitions are becoming every day affairs in Sioux City.

A ghost story comes from the old Bronco mine, three miles southeast of Tombstone, Ariz. According to statements of eye witnesses, two hours after sunset, with clock-like regularity, a tall, white form stalks through the old adobe shanty near the mouth of the main shaft. Many of the mountaineers and plainmen of the neighborhood have shot at him time and again, and often from very close range. They have tried to corner him, but he has always vanished at the critical moment. At midnight he ceases his wanderings at the surface and goes below to work. For hours he has been heard working in the deserted drifts, now pounding drills, now sawing timbers, and sometimes blasting.

The Psychopomp is the talking board of this establishment. You place your hand upon the little planchette, and this in turn will move over the letter-board and spell out the names of your spirit friends present. Of course, you must be a medium to obtain these results. And if you are not, others in the family may be, or develop mediumship by its use. Try one—only 75 cents.

Dr. Cleveland's book—The Religion of Modern Spiritualism—is ready for the market. Friends in the country will find in this an interesting series of essays, lectures, extracts and experiences. Only 64 cents for a 400-page book, bound in red and gold.

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of every case which we pronounce curable. The following letter is like thousands of others which we receive each month:

Silver City, N. M., April 8, 1897.
DEAR DOCTORS—I write you to night to let you know how your little patient is getting along. As I write she is sitting up in bed, talking and feeling so much better. I can not find words to express myself to you. The doctors here had given her up; had told me she could not live 24 hours, when your box of medicine came. But from the first dose of your medicine there has been a steady improvement. She has a good appetite and sleeps well now especially after your psychic treatment.
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Do not endanger your life and throw away your money on uncertainties. Write us; give name, age, sex and a leading symptom and receive by return mail an absolutely correct diagnosis and medical advice free. No guess work, experiments or poisonous drugs.

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SUNDAY SERMONS.

AN EPITOME OF LEADING RELIGIOUS THOUGHT.

On "Mean Men" Rev. J. E. Cathell of Des Moines, Ia., said: "A man's word may be as good as his bond, and his bond may be as good as gold, and yet that man may be mean and small in all other matters."

Rev. D. L. Moody of Chicago recently spoke on "Falsehoods." He hit the nail on the head in the following terse words: "The merchant who tents his clerk to sell half cotton goods for all-wool goods should not be surprised if his clerks tell him lies and steal his money."

"Conscience," too, has a hearing in the following words from Dr. Gullette of Cincinnati: "Conscience is a power of moral judgment and a susceptibility to moral emotion. A man's judgment may be at fault, but a good conscience means music, not discord. No man ever listened to the testimony of a good conscience without rejoicing."

Rev. Dr. Northrop of Kansas City, Mo., gives some advice to young married people as follows: "The love of husband and wife should be supreme; none higher, and none should usurp its place. Young married people should live by themselves on the start, and then there will be no misunderstandings or ill-feelings."

Rev. A. W. Arundel of Pittsburg, Pa., has the following to say of the Sabbath breaker: "Do not chide a man if he seeks Sunday enjoyment in the parks or some other public institution. It is the only day in the week in which he may rest from his labors, and it is surely not desecration or Sabbath breaking for him to relax his mind and body in a legitimate manner."

Touching words, though given with a rather humorous figure of speech, are the following from Rev. Stuart of Louisville, Ky.: "Once there was a man who had put on his wife's tombstone, 'The light of my life has gone out,' and it wasn't six months before, in the gloom, he struck another match. Don't wait to have the obituaries framed; frame kind words now while our loved ones live."

Bishop McLaren of Chicago, referring to the idolatry of the dollar in his last Sunday's sermon said: "If the law of God is untaught in the schools, God is untaught. If there is no God, there is no obedience to God's law. Selfishness, covetousness and the idolatry of the dollar rule. Corruption becomes enthroned in places of legislation. In the present state of affairs a corporation can not secure legislation, however needful and proper without buying its way through the council. Within a short time men of prominence have said in conversation that they do not believe any thing short of revolution will amend the present state of affairs. The remedy is the teaching of morality to the children, and it is the duty of all Christians to see that the young have their moral, as well as intellectual, nature trained."

Here is one which reminds us of the good old-fashioned eternally damning sermons, but with a vein of new ideas running through it—the conclusion showing that "lost" souls are differently treated than they were formerly. Rev. J. W. Conley, Baptist, of St. Paul, says on "Hell": "There are many souls that are incapable of reclamation. They can not be admitted into the highest bliss. They are hopelessly evil, and must be shut out. That is their punishment for sin. I believe that hell is

a place where these spirits will dwell eternally. The idea of eternity involved is, of course, something which the finite mind of man can never grasp. We know that in nature some strange things become past redemption, out of harmony with the natural order, and are lost, destroyed. So with the souls of men. But lost souls are not tormented."

Bishop Fallows in a memorial address on the same day said: "Our civil war was a war of ideas. It was a struggle unsurpassed in human history between men who had fundamentally different conceptions of the principles at issue. They fought with a determination never excelled to secure their supremacy. Nationalism and freedom won an everlasting victory. In the glorious results of that triumph none have greater cause for rejoicing than the heroic men who so steadily and stubbornly confronted us on more than 2,000 battlefields of conflict. As an eloquent southern divine of Virginia has recently said: 'The south has now discovered that when she sought political independence by secession God gave her industrial independence instead, not through victory but through defeat. For it is now evident that the slave was not so much shackled by the south as the south was shackled by the slave.' It is not now 'the state or nation,' but the state and the nation. American principles we all feel to be the inspiration of the world's best life, the inspiration of its highest political hopes and the coronation of its supreme joy. Let us now receive from representative men who participated on both sides in this greatest of civil conflicts a history for the children of our schools north and south which shall impartially deal with all the questions leading up to the struggle and faithfully portray the deeds of the men who have won immortal praise as heroic American soldiers."

In a morning sermon on moral responsibility, Marion F. Ham, pastor of All Souls' church, Chattanooga, says among other things: "The law of compensation holds good forever. 'Whatsoever a man soweth, that shall he also reap.' The Hindus have expressed it in their doctrine of 'Karma,' or 'exact justice.' Emerson has voiced it in his essay on compensation. Jesus has proclaimed it time and again; it was the fundamental teaching of his system of morals; the law which says what you do today bears its immediate fruit. The act of this moment adds to or takes away from your soul's capacity. The consequence of your act is inseparably linked with that act, and is always in operation, as the law that makes the fire burn your hand. Now, we understand these words of the Great Master, 'With what measure ye mete, it shall be measured to you again.' The exact justice of nature, the inexorable law of moral development. The man who really believes that doctrine will think twice before he commits a sin. There can be no escape from this consequence some time in the future; no casting of one's responsibility upon the blood of Jesus; no uttering of magic sesame, nor a miraculous shifting of the soul's errors upon some vicarious sacrifice. When the time comes that we teach the child that it must suffer for its wrong doing; that it cannot escape the consequence of its act, we shall find society paying more heed to righteousness. True, Unitarians do not believe in hell, as a place, but there are conditions more intolerable than any place. But we teach a doctrine that requires every soul to pay its just moral debts. To reap literally what it sows. We teach men to live always with this thought of divine justice before them. We teach children to remember that God made them responsible beings, and

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If they expect to gather figs, they must not sow thistles."

Rev. Perry of Chicago in his last Sunday sermon spoke on the "American Idea" as follows: "The christal patriot is a firm believer in the American idea, which John Fiske has defined as federal union, each state having local independence through representation. America is the place where the great idea is working itself out for the world. Two ideas are entertained concerning the United States. One view holds that our land is the dumping ground for effete Europeans. The other declares that this is where God is developing for the world the American idea. We repudiate the first view and accept the second. The essential institutions of our country must be preserved at any cost. Among them are religious liberty and freedom—not toleration, but freedom. We hold that absolute freedom of worship must be provided for every man. This involves a separation of church and state. Each is to buttress the other, but neither is to control the other. Recently at West Point one denomination has craftily sought to erect on government ground a sectarian institution. The secretary of war under the stress of important petitions declared that all denominations could have a chapel there. Our position is that there should be no denominational instruction of any kind on government property. The latest information declares that the attorney general has rendered the opinion that the secretary of war can not permit public ground to be thus used. Individual rights, however profitable to the person must be abrogated when public welfare is at stake. The American idea can only find permanent life through the education of all its citizens, and this education must be given in public schools, free from sectarian control. Wherever private denominational schools exist they must be and must at least teach the rudiments of good citizenship. The Grand Army of the Republic, reinforced by every good citizen, must stand irrevocably for the American idea."

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Voice of the People.

THE SECOND ADVENT.

It must be manifest to every thoughtful mind that the closing scenes of the nineteenth century are now arriving at a consummation in the affairs of the human race.

"See," said Emerson, "how daring is the reading, the speculation, the experimenting of the time. If now some genius shall arise who could unite these scattered rays. And always such a genius does embody the ideas of each time. Here is great variety and richness of mysticism, each part of which now only disgusts, while it forms the sole thought of some poor perfectionist, or 'Comer out,' yet when it shall be taken up as the garniture of some profound and all reconciling thinker, will appear the rich and appropriate decorations of his robes.

As there was, a First advent, so there will be a second; and as the First Advent was inevitable to the consummation of the old world of the macrocosm, so this Second Advent is inevitable to the consummation of the New.

Swedenborg saw "with open eye" that the "eternal sense of the word" announced the end of the church, in so far as it is an institute, and the affirmation closed the doors of this church to the works of the "Mystic who was awful to Caesar." "In the end of the church," says this seer, "when there is no longer love, and thence no faith, the Lord is to open the word as to its internal sense and to reveal arcana of heaven."

The appellation "Lord," as to the internal sense, simply denotes the operation of the Spirit of the creator. Incarnate in each and every human consciousness whose life preponderates towards the good and the true. "There was never so great a thought laboring in the breasts of men, as now. It almost seems as if what was aforesaid spoken fabulously and hieroglyphically, was now spoken plainly, the doctrine, of the indwelling of the creator in man."

It has been the business of theology, in so far as it has advocated the second advent, to conform the personality inevitable to the First Advent with the personality as inevitable to the second. Indeed the testament of the First Advent has left theology no choice in the matter. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

But this testament is the result of the report of the supernatural (or spiritual) ecstasy of the microcosm. Its phenomena have no place in the natural (or material) phenomena of the macrocosm.

The question is, What will be the method—the modus operandi—of the second advent?

The advent of an original microcosm into the original macrocosm compels a distinction between the macrocosm inevitable to each and every death, as pertaining to the human form, and the macrocosm of brute time and eternity. In other words, coincidentally with the phenomena of natural death the microcosm must needs merge into conjunction with its macrocosm, if not the macrocosm. Swedenborg, whom the scholars must still find the unique expounder of the "spiritual world," cheerfully admits the "spirits" know nothing of space and time, and so-called "modern spiritualism" echoes the admission.

When the supernatural laws which permeate the microcosm and cause it to appear in human form cease to coincide with the natural laws which permeate the macrocosm, and all things in it, save only the supernatural structure of the microcosm, the result is the sub-

stantial illusion we call the human corpse. In other words, the atoms which constitute the vehicle of the supernatural life of the microcosm have diametrically sundered from the atoms which constitute the vehicle of the natural life of the microcosm, leaving its natural structure—from inmosts to outmosts—one with the phenomenon of the macrocosm in which it lies cold and still, and of which it is now a very part. This illusion, which we call the human corpse, is the absolute illusion. The supernatural form of the microcosm must enter its macrocosm in precisely the same form that it quitted the macrocosm, or personal consciousness would forthwith be a thing of the past.

The "newly parted soul" must have the satisfaction of contemplating, perchance, the very scars which its hands received in natural childhood, as it must have the satisfaction of realizing the truth of Swedenborg's announcement to the effect that in the spiritual world the human form gradually returns to the youth and beauty of springtime.

In short, the atoms of death—death in the most destructive form as pertaining to the human form—must adequately coincide with the atoms of life—life in its outward form as pertaining to the supernatural form. Thus, if human consciousness has endured the sight of seeing its human form mutilated unto death, the adamant law of equilibrium demands that it endure the observation of the restoration of its human form unto life. Yea, it must, perchance, soothly swear, must this human consciousness, that it is still in the mutilated form of natural death, when, in very truth, it is in the mutilated form of supernatural life.

These startling facts are uniquely illustrated in the New Testament of the first advent. The supernatural form of Jesus proved a transcendently exact copy of his natural form, for it appeared to his disciples as one with the pierced form which they had seen hanging, dead, from the cross. "Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless, but believing."

The first advent is unique as to all history, for the simple reason that its record placed the manuscript of man between the corporeal eye of the natural form of the microcosm and the "spiritual world." Through this mysterious letter of the New Testament the mind's eye catches glimpses of the "scenery and circumstances of the newly parted soul."

But this consummation conjunction was not absolute, and the supernatural form of Jesus disappeared from the macrocosm coincidentally with the phenomenon of death, and left its natural form to rot in the sepulchre.

The Second Advent signifies the absolute conjunction of supernatural laws and natural laws; the original advent of a regenerate microcosm into the original macrocosm ("the great world, the universe of worlds, opposed to the microcosm, or the world of man.")

In other words, the "celestial corporeal" form of a microcosm must rise from the dead—rise in the veritable path of death, the natural death inevitable to the flesh and blood born of woman, and the consummation illusion which we still call the human corpse will be the absolute illusion, for it will disappear from the macrocosm coincidentally with the resurrection, and the immortality of the "celestial corporeal" form will be established in flesh and blood. "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have. * * And they gave him a piece of broiled fish, and of an honey comb, and he took it and did eat it before them"—established in time.

This "resurrection of the dead," inevitable to the second advent, must occur without the pale of the church. Its doors are closed to the advent of this "celestial bridegroom"—closed to the final testament of this Prince of Peace. Just what will be the nature of this final testament remains to be seen. Certain it is that this advent will be the advent foreshadowed in the Old Testament: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor." "The Prince of Peace."

"The ages," said the American prophet, "have exulted in the manners of a youth who owed nothing to fortune, and who was hanged at the Tyburn of his nation, who, by the pure quality of his nature, shed an epic splendor around the facts of his death which has transfigured every particular into an universal symbol for the eyes of mankind. This great defeat is hitherto our highest fact. But the mind requires a victory to the senses, a force of character which will convert judge, jury, soldier and king; which will rule animal and mineral virtues, and bend with the courses of sap of rivers, of winds, of stars, and of moral agents."

It remains to assure that there can be no personal authority in the character of this Prince of Peace. Indeed, as to himself and his peculiar will, he must be the most helpless babe that ever walked beneath the sun of the macrocosm, yet his presence must announce the "resurrection of the dead, and thence the last judgment," as to the church. C. E. WAYLAND.
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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Is education or experience the best teacher of Spiritualism?—Alumnus.

Answer.—That depends. Spiritualism is a law, and may be learned either way or both ways. The smaller laws of nature find greater obedience than the larger ones because more readily understood or nearer within the grasp of the human mind. That fire burns is more readily learned than that a dishonest act burns into the conscience, or that selfishness, malice or injustice creates bad blood, generates disease, or lead to disaster—also an effect of law, but of higher degree or vibration. Because a man does not sense it is no reason for believing it is not affecting him. He is simply unconscious of it because his vibratory force is not yet up to the standard of that particular law, or manifestation thereof. We do not feel the law of growth, yet its effects prove its existence. But the greater the law the less we feel it until we oppose it. Then we learn by experience. Now this principle is manifest throughout all man-made law as well. The common police regulations are better and more generally understood than higher laws of the land. Forgery, for example, was not known until people had learned to write. Thus a law against it is not yet understood by the illiterate. Now, selfishness and arrogance are crimes against nature. But the innocent do not encroach upon this law. Experience would teach them. But why need experience when education will act as a substitute? When a stranger comes to our land it is better for him to learn of our laws through instruction than to trust to experience, for it might save him much suffering. In like manner it is better for all to learn of the higher law than trust to experience. Spiritualism teaches of them as no other religion or philosophy does. Others may adopt them, but they become Spiritualists in so doing, just as mixing water with wine makes it water if this mixture is continued indefinitely. No church can teach Spiritualism, therefore, without becoming spiritualized—and it is through natural law that this is being brought about. Spirit acts on matter for a refining process; and this is irresistible. Resistance results in disintegration. Spiritualism is a law and acts on man in the same way. Resistance means death to the opponents. This includes church, state, parties and communities. Denouncing it, legislating against it, or persecuting it, brings disaster to the operators at some time or another. This is not cognized by common minds because the law is beyond their grasp—their mental vibration; but to observers who have kept record it looks serious. Tariff and money may be understood by many, but not cause and effect as it exists in nature, and especially not the higher effects of this operation. Furthermore, opposition to Spiritualism has its individual effect, for it is selfish in that men and women will not accord others the right they claim for themselves. Such generates disease, cancer and nervous troubles. People who can not read the signs of the times, let them study self. Doctor bills, family quarrels, hard times, are all effects of this opposition. They are effects of resisting the law of progress—the most po-

tent of all phases of natural law, and consequently the most disastrous in its reactionary effects. That spirit governs matter may be proved by the little analogue of hunger, thirst, or any sensual desire, being generated by thinking of them. It is the action of spirit or mind on matter (flesh). In like manner universal mind or spirit (law) governs man as a whole. Spiritualism is thus bound to win, whether by force or otherwise. Those who do not wish to be educated into it must gain it by experience, and that means suffering.

Question.—Can bad thoughts alone generate disease?—Medico.

Answer.—All diseases that the flesh is heir to, except local disorders, as colds, dyspepsia or rheumatism, can be traced to the mind for their origin. And even the latter named can be averted or modified through positive mental action or a life of spirituality. Mind controls the flesh just as spirit controls matter in extenso, except where there is discord in the medium between spirit and matter, when the material suffers or partakes of the discord, which in man constitutes disease and in planetary matter storms, earthquakes, cyclones and extremes generally. The medium between mind and flesh is the spirit body, a magnetic entity, as that between universal spirit and matter is magnetism or electricity. That the primal discord exists in this medium (ether) is proven by the prophecies of the barometer, where the storm rages before it reaches the material entity. The same discord exists in the spirit by virtue of its own acts (thought) and affects the flesh accordingly. Viciousness or hatred, for example, affects the blood and generates diseases of a certain kind. Other emotions or feelings have other effects—each one labeled with a medical term. Selfishness, arrogance, injustice or anything unlawful, unspiritual, or inhuman diseases the flesh, and if properly analyzed psychometrically every disease can be traced to some angularity or discord in the mental or spiritual of man's nature—either self-developed or inherited—and we may thus judge of the underlying characteristic by the physical ailment, even if dormant at the time.

PERSONALS.

Inquirer.—Mediums "do the same things over and over again" because they each have but a limited degree of power in the realms of occultism. If they could command or select their phenomena they would not be classified and spirit communion would be a hodge-podge affair. And furthermore, the genuineness of their gift is proved by this limit.

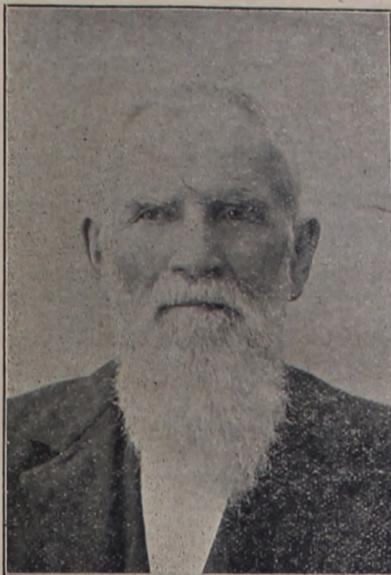
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WHERE DID MARS GET ITS MOONS?

The dynamical impossibility that the satellites of Mars are captured comets can be easily shown. An undisturbed comet, describing a parabola around the sun, will be moving at the rate of about 21 miles per second when it reaches the orbit of Mars. The parabolic velocity with respect to Mars at his surface is 3.1 miles per second. That means that a body projected from his surface with a velocity of 3.1 miles per second would recede to an infinite distance unless acted upon by other forces than the attraction of the planet. The parabolic velocity decreases as the distance from the center of force increases, hence a body at the distance of the satellites of Mars could not be retained by the planet even if it had a velocity somewhat less than 3.1 miles per second. Evidently, then, comets several thousand miles from Mars moving with a velocity of 21 miles a second could in no case be stopped by the planet. If it were not accelerated at all in approaching the planet, but were retarded until it had passed around the sun, its velocity would not be increased so much as one mile per second, and even with this retardation it would still be moving in a very long ellipse with a period of more than 3,000 years. During this time it could be within the orbit of Mars only 145 days. Thus it appears that under the most favorable circumstances Mars could not capture a comet, even in a sense that Jupiter has captured them; and even if they could be captured they could not revolve around the planet as satellites, as could be shown by a more elaborate discussion. Jupiter has been able to capture comets because of his immense mass and the fact that comets at that distance are moving with a velocity of only 11 miles per second. The parabolic velocity with respect to Jupiter at his surface is about 36 miles per second.—F. R. Miller.

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 —Mrs. Elsie Reynolds writes from Cleveland that she will be in Columbus shortly to hold a number of seances for materialization. She goes to the Northwestern camp in July, and to Clinton in August.
 —J. C. F. Grumbine expects to visit Deadwood, S. D., sometime in June, and hence wishes any societies in the vicinity who may wish him for lectures or class work to address him, 78 Hawthorn avenue, (Station P) Chicago. His dates for 1897-98 are all filled. February, 1898, being the only available or open month.
 —Mrs. Ida P. A. Whitlock would like to correspond with societies in reference to work next season. Her time is taken until Jan. 1898. She would like to arrange for two or three months of western work as she is to be at Pittsburg, Pa., during Dec. 1897. Societies desiring her services may address her care Banner of Light, Boston, Mass.

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