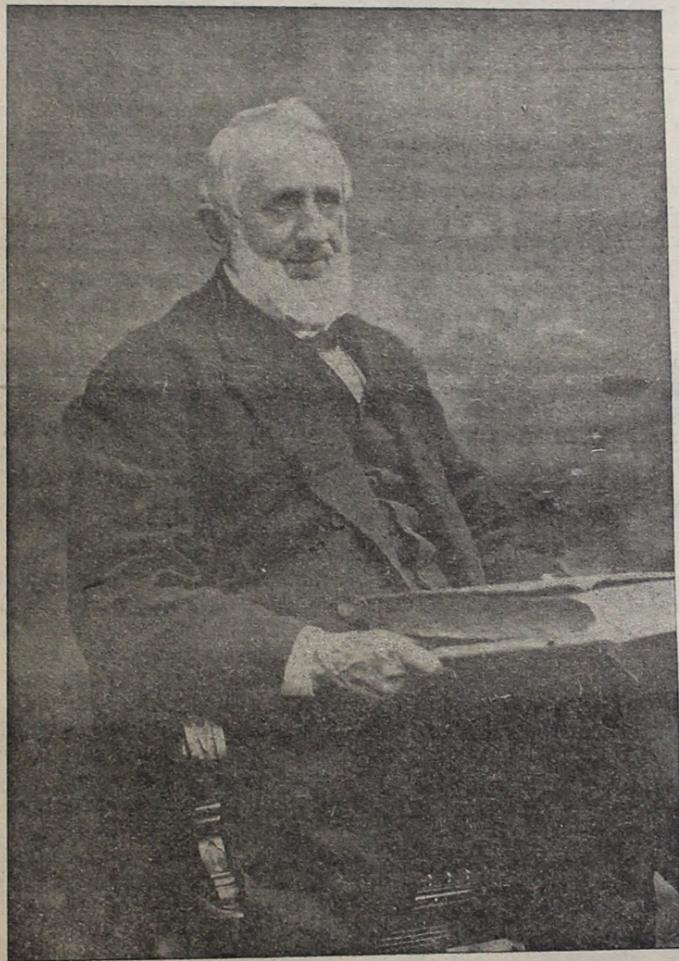


Light of Truth

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JONATHAN M. ROBERTS.

An Exponent of the
philosophy of Life.

HARPER, ILL'S, SYN. COLS. CO.

SEEN AND UNSEEN.

By Lillian Whiting.

NUMBER THREE

The peculiarly favorable conditions which resulted from the daily investigations of Dr. Hodgson, in his sittings each morning with Mrs. Piper, made possible a variety of experiments. One of these, repeated several times, was with flowers. Dr. Hodgson bade me place before a portrait of the beloved friend on the other side of life certain specific flowers, as roses and carnations, or lilies and violets, and see if she could tell him, through Mrs. Piper, the kind of flowers thus placed in my room. The special question I had in mind at this time was as to whether those in the ethereal world could see material things. Did the loss of the physical organ of sight shut off all physical objects? Surely the clairvoyant who sees material things a thousand miles away does not see them with his physical eye, but by some power of psychic vision. Then if one still in the physical body can see objects by the psychic sight, how much more possible it would seem for those free from the physical body. Yet, on the other hand, while the telescope does not itself see the stars, it is the appointed instrument through which they are seen. May this not be the case with the physical eye—that it is the appointed instrument through which the psychic eye sees a material object, and, after leaving it, the psychic eye can no longer see the material thing? Both trains of reasoning suggested themselves. Dr. Hodgson and others of the learned men who are engaged in psychical research believed that the ethereal being that is one who had passed through death) was unable to see material things except through the mind of one still in the physical body. The problem haunted me, and I was very glad to experiment on it. The matter of the "flower test" will be quite fully described, I think, in the forthcoming report of Dr. Hodgson, which will be a most valuable document. May I say right here (for I anticipate a shower of inquiries) that information regarding this can be obtained from the Society of Physical Research in this city, whose address is No. 5 Boylston Place, Boston. I must not here give some very curious instances in the flower test, which Dr. Hodgson will present in his report, as they belong to the data of the society. One instance especially, which was known as the "yellow rose story," offered a striking proof of spirit identity and comprehension; but I may venture to relate a few facts regarding this phase of experiment. One night I had, in obedience to Dr. Hodgson's instructions, two kinds of flowers before K. F.'s portrait, and had spoken to her of them. Did she hear me? Ah, that was the great question. Later a friend came in bringing me some violets, and forgetting that I was altering Dr. Hodgson's conditions, I placed these by a small photograph of her that stood on my writing table. At the next seance, when Dr. Hodgson asked K. F. if I had given her any flowers. She wrote (through Mrs. Piper's hand) that I had given her lilies and roses (or whatever they were), and she added: "And I saw some violets which I think, also, were for me."

If this assertion proved anything, it would be that K. F. saw the two kinds of flowers I had at first placed by her picture and heard me say they were my gift to her; and that she saw the violets placed by the small photograph

and, while she had not been told they were for her, she so inferred, because of their place by her picture. All this would indicate that the ethereal being can and does see material objects.

Naturally, when again I had a seance with Mrs. Piper, I asked K. F. this question: "Can you see me?" I said. "I see your spiritual body and your physical body as a dark shadow surrounding it," she replied. "Can you read our writing?" I asked. "Not in the sense in which you mean, but we get the ideas," she answered.

At one time I took a picture from a frame and sent it to Dr. Hodgson for him to examine for a reason. It was a picture connected with K. F., and so he spoke to her of it at the next sitting. She alluded to it with derision and wrote, "The idea of Lillian's putting a frame on it!" "Oh, I don't think she has," replied Dr. Hodgson, who, not having seen the frame, did not believe it had one. K. F. insisted. The doctor still incredulous. "Well, it looks to me like a frame, anyway," wrote K. F. at last, with true feminine persistence in the last word. To his surprise, I corroborated her assertion and told him it was framed, and that, for convenience, I had removed it from the frame to send to him.

It is impossible to write matter of this character without dropping into the colloquial and the personal. As it is fact and not fiction, I am constrained to simply give the true narration, as without the names and circumstances the record would have no claim to consideration. I must add, regarding the picture, that it was one painted since her death, so that her apparent knowledge of it was no persistence of memory.

A long series of experiments in writing to K. F. since her death has resulted in an equally long series of curious results, many of which I shall try to present in the next number of this series.

(To be Continued.)

The Brunswick, Boston.

GRAMMATICAL HOUSEKEEPERS PREFERRED.

A "grammar school graduate" in New England writes to one of the papers that she is employed in a factory, but finds the work a severe strain, and asks if she could not secure a situation as servant in a first class family? No doubt she could, if she understands housework. Housekeepers are always glad to get competent servants, and if they are grammar school graduates, so much the better. This young lady has turned her search for work in the right direction. It would be better if more American girls would engage in housework, instead of factory or store work.

Tennyson had an aunt, a rigid Calvinist, who would weep for hours because God was so infinitely good "Has He not damned," she cried, "most of my friends! But me, me, He has picked out for eternal salvation. Me, who am no better than my neighbors." One day she said to her nephew: "Alfred, Alfred, when I look at you I think of the words of Holy Scripture, 'Depart from me, ye cursed, into everlasting fire.'" The above needs no comment.

WAYSIDE JOTTINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price, \$1.

EVOLUTION.

It Unfolds a Spirit World—Spirit Facts a Science—Clairvoyance and Psychometry.

(By Mrs. H. T. Stearns.)

We open the pages of a book of life lived in the sphere of the so-called immortal existence; interpenetrating earth's atmosphere are the elements which support in the mortal the life forces, which survive dissolution. Thus the mortal is of such a nature that the life which survives is still related to the near earth environment, as well as a more extended placement in the elementary life of space. Mortal and spirit hold interchange, knowingly and unknowingly. The agencies for a full understanding of this interchange have been perverted by priests and subverted to their creeds and ambitions. Their cries against witchcraft have murdered their tens of thousands. In the Christian's domains are records of its influences, which mark a reign of bigots, and their usurpations stand in the way today of a candid interpretation of modern spirit facts and the full unfolding of natural clairvoyance, the full recognition of the law of impressibility or psychometric susceptibility.

Mortal and spirit, alike, are unfolded by one law, held in the nature of universal primal being. Knowledge is but the sensing of life within our forms, as related to life without, limited to the diversities of motion and form which reach us. We are ever changing as elementary atoms, and find creation an eternal now; related by a law of motion to the atom we have dropped, we continue to sense its life, to sense the memory of the past, and make it a part of the future. In the sphere of the mortal are the full and completed relations, elements and possibilities of all existences; he is not a finite, but an infinite being. Man may call himself seven-fold or three-fold, or a million-fold being, because he finds life complex, through the law of dissolution; but when he senses that motion and form are of infinite continuity, he finds but one nature with infinite power of combination, and one state of existence interpenetrating another; therefore, let us take the mortal as related to immortal in all of its functions, through its impressibility, by varied rates of motion from the forms of being in its environment, and we can trace each so-called human emotion to a rate of motion from some element or object of life. Form and function, according to form, would, therefore, be our agencies, as more ethereal beings or transcendental ones, more closely related to the so-called states of matter or being; therefore, we have but one universal life to know. We may call it the life of matter or the life of mind.

MIND AND MATTER IDENTICAL.

To know the human in its fullness unfolds the life of less complex formation, and the still more complex in the so-called spirit life—the complex being but the one simple form recombined or multiplied. It is an age of readjustment—a period of reforming, basic ideas; intercommunication is being established between the life of mortal and spirit, not upon supernatural rights, but upon the formative laws of natural life; it matters not what the nature of the messages have been from the spirit world, human life, until it was freed from the motions it inherited, freed from the sensing states of past teaching, would have no conditions of reciprocity or of acceptance of the absolute truth of the nature of its own being, as like in the being of spirit.

Material or, more properly, natural sciences—the correlaries of fact—are being established by the human who studies and collects from the variety of life in the earth and the heavens. The unfolding law of man's being is being interpreted thereby, and opens a door to the spirit world to give their portion of sensed experience, not from the old platform of unexplainable mysteries of godliness from a supernatural world, with laws diverse from all liabilities and affinities of earth, but must demand of earth to come to the new demonstrated state of knowledge and sense—the nature of man. Readjustment must be on the base of mortal life as an exponent of the life of spirit; methods of exchange between mortals, are the methods of exchange between mortal and spirit.

HOW CLAIRVOYANCE AND PSYCHOMETRY INSTRUCT.

Clairvoyance is an extension of the sensing of the mortal sight. Psychometry is sensing by feeling of the human being in given directions, more than the ordinary state determines. Clairvoyance is sensing intelligence beyond the common sense of ordinary hearing of the normal, mortal life. So such susceptibilities, somewhat trained in more or less of human life, opens that life to operating agencies in the formations of beings or agencies, more complex than the mere mortal, which the transcendent states of matter must evolve if its possible continuities are of organized forms and placements, as the naturalist instructs and demonstrates as possibilities of its nature. The human organism, evolving a nucleus to unfold when it changes by death, has an open road before it; the nucleus, as a center, attracts like elementary elements; the dissolving parts of ponderable material, negative to surroundings, are attracted to become parts of new organic centers, and is as intelligently related to them as to their former placements as parts of the human body, while the active positive nucleus, unfolding its forming forces, expressing the forms of its past life in the human, has its ascensions in the higher scales of complicated being.

Of the natural sciences, are the facts unfolded by the clairvoyant, the psychometrist, the inspirationalist and clairaudient. The mortal training their power of possibility by sight, hearing and feeling, are open to the emotions of the so-called dead by the laws of natural motion, through which their personal forms in the motor life of their being convey to and upon the mortal, through hearing, feeling and seeing, more or less of themselves. The mortal, as they may be trained, become more or less cognizant through such agencies, of the personality and life of other mortals not known and sensed by the ordinary methods of contact, and as well the personalities of spirits free from the more ponderable states of the elements of being. It does not rest with the spirit alone to open the doors of heaven. Within the human life are means to this end; within the earth sphere are elements to be understood which explain the complex make-up of its forms and their combinations. "The kingdoms of heaven are within you." With this nature, earth life, law of organization in man, is but a repetition of that of the metal, the plant, the animal; the spirit world life is but a repetition of each, with that of man added, no more, no less. It is the ascendancies of all combined, with a wider sphere of action, motion or locomotion; the lesser organizations are more passive and stationary, apparently; the greater, more active and aggressive. Like processes of unfolding, obtain in each, not new methods.

The World of Psychics and Liberal Thought.

Concentration and meditation are acts of which every human being is capable, but their value is measured entirely by the character of these objects upon which they are exercised. Concentration may be defined as the focussing of the mental energies, as the steady activity of the mind. Meditation consists in holding the mind to consideration of a defined object after the preliminary process of concentration has been completed. All other states of mind whose features are unsteadiness and whose results can not be summarized are injurious.—Ghandi.

A Toronto jury awarded \$150 damages in a suit brought by R. B. Noble to recover for the loss of his daughter's health, who had been hypnotized in order to discover, if possible, the whereabouts of some jewelry she was suspected of stealing.

A Medina, N. Y., dispatch says that an old acquaintance of George M. Pullman claims to have received word from his quondam friend in which he says: "I am unable to assert that the change called death does not lead every one into a condition of happiness. That seems to be a later attainment. With me the books were opened at once, and what I became apprised of in regard to my past and present requirements does not place me in the most enviable light. My true character appears and the sight is not cheering. Loads of responsibility rest on me that may not be shaken off without great effort on my part toward removing the stains of my past career."

Mrs. Ardup—Here's a story about a woman who had her stomach taken out and still lives.

Mr. Ardup—That's nothing. Your rich old uncle has lived without a heart for 60 years and never missed it.—Chicago Tribune.

A new miracle worker in Milwaukee has made a discovery that is far in advance of all the old theories. He proceeds on the principle that all illness is caused by the presence in the system of devils. These devils he drives out by spanking the patient at one dollar for each treatment, a treatment consisting of a certain specified number of spans. The new theory was brought to the attention of the officials by a patient who paid three dollars for three spanking seances and is sure the devils are still in him, although he was spanked so thoroughly that he has no use for chairs.

J. R. Clarkson, one of the foremost lawyers of Omaha, has turned his big practice over to others, sold his fine library, closed his offices and become a Christian Science healer.

Are you becoming poorer every year in spite of your industry? There is some cause for it.

Is your little home, which you have worked hard to get, slipping away from you? There is a cause for it.

Are your wife and children destitute of proper nourishment and shelter? There is some cause for it.

Why not learn the cause, man, and see if there is not some way to improve the world you live in?—Coming Nation.

Says Emerson: "So far as a man thinks, he is free. Nothing is more disgusting than the crowing about liberty by slaves, as most men are, and the flippant mistaking for freedom of some paper preamble like a "Declaration of Independence," or the statute right to vote, by those who have never dared to think or act."

The newest thing in hypnotism is the hypnotic machine. The instrument is the invention of Dr. Carleton Simon of New York, who says that by means of the hypnotic machine 98 per cent of all persons tested can be put in the trance state. He is prepared to do with the hypnotic machine what has before been declared impossible—hypnotize the insane. The machine is an electrical apparatus mounted upon a small wooden box within which there are small batteries. An oblong plate made up of small mirrors of various shapes and set at different angles is the distinctive feature of the invention. The plate is eight inches in length by two wide and makes 1,600 revolutions in a minute. When at rest the plate, whose parts are joined by gilded cement, is not a slightly object, but set in motion by the pressure of the thumb upon a button projecting from the top of the box, it becomes truly a thing of beauty. Speeding with the almost incredible swiftness of 1,600 revolutions a minute, it seems a rapidly revolving ball of light, its outline defined by what looks like a silver rim, but is really the path of the moving plate. The light is unsteady. At some points it swirls in hot, angry flashes. At others it is half lost in swift, passing shadows. The shooting flames weary the eye and drive its vision to the center, which seems a stationary, glowing garnet. It is merely the opening of the hollow metal tube upon which the plate revolves. It is as illusive as that hole in the eye known as the pupil. The effect of watching the revolving plate is that the sight is first dazzled, then fascinated. In two minutes the mind is concentrated upon the center of the revolving plate. In eight to ten minutes the subject is in the passive state known as hypnotic sleep, and the mind is open to the suggestions of the hypnotist at the machine, and the muscles are obedient to his voice. Sunlight, properly focussed upon the plate, can be utilized by the instrument, but Dr. Simon prefers to use the electric light because it is always available. The intensity of the light can be regulated by means of the switchboard.

Churchianity and Christianity should no more be used interchangeably than Spiritism and Spiritualism. Churchianity, red with the blood of millions of slain heretics, still preaches salvation through blood, instead of through Christ, and points to the sepulchre and the crucified body of Jesus instead of to the living Christ in the heavens. Sharply prodded by science, criticism and the broadening genius of this century, Churchianity is at present undergoing a wonderful transformation. Its all-hopeful word just now is "revision." It is consciously aware that it must revise and grow, or die. Already the harshly grating word, "damned," in Mark's gospel, has been made to read "condemned." Devil has been minimized to diabolus—an undesirable, incompanionable adversary. Hell has been softened down to hades, the invisible world where Jesus preached to the spirits in prison, and the hell fire, where the worm was not to die nor the "fire to be quenched"—the Gehenna Valley of Hinnom—has become fruitful with vineyards.—J. M. Peebles.

The state board of charities and reform of Wyoming classifies convicts in its charge with reference to their religious dispositions, as follows, figures taken from last annual report: Catholic, 52; Presbyterian, 8; Lutheran, 6; Christian, 1; Mormon, 4; Protestants, 25; heathen, 3; Congregationalist, 4; Episcopalian, 5; Methodist, 8; Baptist, 3; Campbellite, 1; Spiritualist, 1; no religion, 53. Total, 152.

Frank Bernstein, an ardent man of Santa Cruz, Cal., figured out that he could live without food, but just as he had learned to shake the boarding houses and restaurants, he up and died.

REGULATING MARRIAGE.

Civilization is progressing. The bill introduced in the legislature in one of the western states to regulate marriages is the first attempt at a practical solution of a social problem which has been a topic of concern to biologists for generations. The relations of individuals to the state and vice versa makes the latter in a sense the guardian of both the moral and the physical condition of its citizens. The purpose of regulating marriages is therefore an important and momentous one. The proposed law provides that all applicants for a matrimonial union shall submit to a physical examination at the hands of a competent physician or physicians, and if it is found that the parties are afflicted with a hereditary disease, the union shall be prohibited. Theoretically it is held to be little short of criminal for persons to marry in whose system are implanted the germs of consumption, epilepsy or the taint of lunacy, and notwithstanding that the offspring of marriages of persons afflicted with these and kindred maladies become charges upon the state, there is nevertheless no law to prohibit them. That serious objection to a law of this nature will arise is to be expected, as it is an interference with individual rights, but society owes a duty to itself, and that it to prevent the perpetuation of infirmities in the human race. That persons are permitted to marry whose taint of blood is calculated to people the world with an afflicted progeny is anomalous to civilized pretensions. Among half savage tribes there is an unwritten law which limits the disasters resulting from undesirable progeny, and it seems inconsistent that civilization should permit that which the barbarian prevents as a safeguard to his race.—Every Saturday Review.

A MOONLIGHT NIGHT.

O'er the hillock's distant summit, o'er the darkening rim of woods
Came the glistening moon, soft-stealing,
neath the cloud's dark-capping hoods,
Came the radiant beams soft playing, came
the silvery soothing light,
And the sparkling, twinkling, blinking
stars to soften up the night.

Like the gentle, healthful breathing of a grander soul than ours
Came a rushing, bustling, tinkling o'er the nodding, blushing flowers;
Through the forest's greenest mazes, o'er the hillock's proudest trees
Came the healthful, sweet pulsation of the glorious summer breeze.

In the distant forest thicket 'neath the long, low-spreading oak,
From the gloomy depth of bayous, like the sheltering of a cloak,
Came the sound of sounds so mournful, came the whippoorwill's low call,
Stealing softly o'er the meadow, filling brake and marsh and all.

And the moon meantime is sailing through the dotted sky above;
This a night of nights is fitting for a cooling tale of love
For the sentimental lovers, in some safe, secluded nook,
From the leering, peering, curious eyes of those who want to look.

And the whippoorwill is calling and the breeze is rustling still
O'er the distant grassy meadow, o'er the lowly wooded hill;
And the silvery moon is shining like some brighter face beyond,
While the river's ruffled bosom in the sparkling waves respond.

Still the clouds are flying, spying o'er the moon's benignant face,
While the shades below keep tally, while the breezes set the pace,
While the majesty of nature o'er the face of earth holds sway
And its precedence shall maintain till the breaking of the day!

—C. AUGUST MITTELL.

DEATH IS LIFE.

Death, said Brick Pomeroy to a representative of the New York Herald, just before experiencing the death change—"Death is only a beautiful change, an outbidding of a larger life, with greater opportunities for work and knowledge. I view it just as a young man who comes from the country to the city. A vaster field opens up before him." He was a thorough Spiritualist. Death is but the continuance of life.

A LITTLE SERMON.

Call me not so often back,
Silent voices of the dead,
Toward the lowland ways behind me,
And the sunlight that is gone!
Call me rather, silent voices,
Forward to the starry track
Glimmering up the heights beyond—
On, and always on!

—Lord Tennyson.

FATALITY.

For Cleveland's famous "innocuous desuetude" a printer once set "obnoxious destitute." The proof reader corrected it, but the revise showed a still queerer error in "innocence denuded." The proof reader himself then undertook to correct the error, and closed the deal by making "innoculus desuetude." He meant well enough, but only got in two typographical errors, which spoiled the looks of the words.

DR. WURTH'S OPINION

OF THE NEW DISCOVERY IN MEDICINE.

A Remarkably Successful Remedy for Dyspepsia, Indigestion and Stomach Troubles.

Dr. Wurth, in commenting on recent discoveries in medicine, said: There is none which is certain to be so valuable and far reaching in benefit as Stuart's Dyspepsia Tablets, the new stomach remedy; I say far reaching, because people little realize how important a sound stomach and vigorous digestion is to every man, woman and child.

Indigestion is the starting point of consumption, heart disease, Bright's disease, diabetes, nervous prostration, liver troubles; why is this so? Simply because every nerve, muscle and tissue in our bodies is created and nourished from the food we eat. If that food is, by reason of a weak stomach, compelled to lie for hours, a sour, fermenting mass of half-digested food, it poisons the blood and nervous system, creates gas which distends the stomach and bowels, causing pressure on the heart, lungs and other organs and seriously impeding their action.

He says further, the point to direct attention is not the nerves, nor heart, nor lungs, nor kidneys, but the stomach, the first cause of all the mischief.

The remedy to use for indigestion and weak stomachs is not some cathartic, but a remedy which will digest the food, increase the flow of gastric juice, absorb the gases, and Stuart's Dyspepsia Tablets will accomplish exactly this result in any case of stomach trouble, because these tablets are composed of the digestive acids, aseptic pepsin, Golden Seal and Bismuth, pleasant to taste, and not being a patent medicine, can be used by anyone with perfect safety. I believe Stuart's Dyspepsia Tablets will cure any form of indigestion and stomach trouble except cancer of stomach.

Full size packages of Stuart's Dyspepsia Tablets are sold by druggists at 50 cents. A book on stomach diseases together with thousands of testimonials will be sent by addressing Stuart Co., Marshall, Mich.—Adv.

Occultism.

THE OLD MESMERISM AND THE NEW.

A Rational Basis For Phreno-Magnetism—How It Develops Mental Faculties.

THE PHYSIOLOGY OF SUGGESTION.

No Suggestion Without Volition, and Volition Implies Radiation of Power.

[By John Rutherford, Roker-by-the-Sea, Sunderland, England.]

Physiology teaches that every mental action makes definite changes in the actual substance of the brain. Wherever, therefore, mental acts have been repeated the most frequently, the mental dispositions will become the most active. Good brains are thus built by education, or cultured evolution. Phrenology demonstrates that in proportion to the character of the brain is the manifestation of the mind. "Build the brain aright," says an inspired author, and "the divine spirit will inhabit and use it." Every human being is an incarnation of the Supreme, but it seems that without a harmonious development of all powers the sublime inmost principle in human nature can not pour out its noblest thoughts.

The evolution of the human nervous system has been slow and gradual. Science shows that we have had no "fall," but a "rise all the way." The brain is not only the organ of intellect, volition and spiritual power, but the force evolved from it, more than the force of any other organ, enables men and women to bear the burdens and perform the duties of life.

It is to the anatomists and physiologists that we are chiefly indebted for the knowledge of the development of a nervous system from the lowest beginning in animal life up to the complete brain in man. Gall, Spurzheim, Vimont, Serres, Tiedemann and others have observed a distinct increase in the number of cerebral parts, with every proportionate rise in the intelligence of the animal creation, the various kingdoms of sentient nature, having each their own organs, and those of the grades below them, distinctly formed; so that in the fish may be seen the exact brain of the insect, and additional lobes peculiar to itself; in the bird, that of the fish, with an increase of convolutions; and in man that of all the rest, and a distinct accession of better developed organs. Tiedemann has even traced in the foetal human brain, first, distinctly perfected, the convolutions of the insect, then of the fish, bird and beast, separately, distinctly, respectively and successively developed, until we behold the complete brain, possessing some parts of which animals are apparently destitute, and wanting none which they have.

It is a very singular fact that often injuries of the brain make dull people clever, and clever people stupid. In the phrenological records I find an account of the aeronaut, Blanchard, a clear-headed man, who fell upon his head, and from thence forward became mentally clouded. A lady of great talents wounded the back of her head, and from that period lost all her former brilliancy. Such are the effects

of injuries of the brain on persons who had antecedently manifested superior talents. Let us observe the result of such accidents on individuals who were previously very dense. Father Mabilion lacked perception to such a degree that at the age of eighteen he could neither read nor write, and had even some difficulty in speaking. In consequence of a fall it was necessary to trepan him. During his convalescence a copy of Euclid came into his hands, and he made rapid progress in the study of mathematics. A lad, up to his thirteenth year, was an irreclaimable blockhead, but falling from a staircase, he injured his head, and thenceforward exhibited very superior abilities. Another youth at Copenhagen, who, up to the age of fifteen years, had also been remarkable for hebetude, met with a similar accident, which produced the same result. Gretry, a celebrated musical composer, mentions in his own memoirs that he was indebted for his musical genius to a violent blow on the head, occasioned by the falling of a beam. Dr. Caldwell states that a mechanic of Kentucky became much more intelligent after an inflammatory action of the brain, occasioned by a blow on the head. Dr. Priestly's son had his skull fractured by a fall, and immediately manifested a great improvement of intellect.

How, it may be asked, are these apparently contradictory results explained? The temperament of stupid people is that in which the circulation of the blood and nervous power is limited and slow. The brain, therefore, wants the stimulus supplied by ample sanguification, and the result is mental dullness. The constitution of clever, active-minded people is that wherein there is an abundant supply of blood and a rapid circulation. By these qualities the brain is furnished with a high stimulus and produces consequently brilliant intellectual results. If natural artificial means, as massage, etc., were taken to increase the circulation of the blood in the brain and the nervo-vital force, it follows that increased mental action would be the consequence. It is a fact, perfectly ascertained in physiology, that injuries of any part of the body, particularly of the brain, increase the circulation of that part. In the brilliant people the blood and nervous energy are at their highest pitch of circulation. The brain can not stand a greater amount. The effect of an injury on such a brain is still further to increase the supply of power and rapidity of circulation beyond what the brain, already taxed to the utmost, can bear. Therefore disease and dullness follow.

Although some metaphysicians were once recommended by Dr. Johnson of dictionary fame to knock their heads against a door by way of animating their wit, and enabling them to discover by actual demonstration whether or not "matter" had an existence, we do not suggest this "positive" method to those seeking mental illumination. But readers will note the fact that even this unhappy phase of "massage" has in numerous instances excited somewhat slothful mental organs into a life of industry and usefulness. If the nervo-vital force of the mesmerist is a reality, is there not a better and more natural way of mental

stimulation? The early magnetists not only healed, but a feature of their mission was to awaken dormant mental and moral powers. A case in point is that of Mr. A. J. Davis, the well known seer. He, as recorded by himself in his "Magis Staff," underwent a wonderful mental expansion by human magnetism. His reflective organs were positively rounded out and developed, enabling him to exhibit, in his normal state, real philosophic grasp, and I regard his psychology of the mental faculties, as set forth in his "Great Harmonia," to be the clearest and best yet produced.

Dr Babbitt, in his great work on "Light and Colour," advocates self-manipulation of organs of the brain in order to harmonize and adjust them, and the experiments of Dr. Buchanan prove that the cerebral organs can be excited in the ordinary conscious or waking state nearly as well as in the state of unconscious trance. "By this cerebral stimulation," says Mr. Jas. Coutes of England, "diseases can be alleviated and cured, latent faculties brought into play, hope stimulated and morbid tendencies arrested. Phreno-magnetic experimentation is not only interesting in itself, but helpful in the elucidation of man's complex psychology, being superior to all light which experiment on tortured animals can give. In and from them we get no response to any electrical stimulation of the cerebral cortex; not only, so but many of the experiments where an attempt has been made to localize cerebral motor centers, etc., have proved contradictory and unsatisfactory."

This is admitted by Dr. David Ferrier, one of the great modern authorities on the functions of the brain. He says in his work, page 54: "Owing to the difficulty of preventing diffusion, the method of stimulation by the electric current is liable to too many fallacies to be altogether reliable. Nor is the method of section or particular tracts free from complication, and in the extent of injury really inflicted has not always been determined by that degree of accuracy necessary to insure confidence in the results arrived at. Besides these difficulties, there are others which complicate the question. In experimenting on the lower animals it is often extremely difficult, if not impossible, to discriminate between mere reflex action, which ensues on stimulation of sensory nerves and sensation proper."

About fifty years ago materialistic physiologists scouted phreno-mesmerism, and held that it was utterly impossible that by any external touch could any influence reach the brain. One of them writing on the subject said: "There are, first, the hair, then the skin—a very complex organ—next a musculo-tendinous expansion, and, following the same order, the pericranium, the bone—consisting of two distinct tables, and an interposed and cancellated structure—the layers of the *aura mater*, the reflexions of the drachnoid membrane and the *pia mater*; these, besides cellular membrane must be traversed by the 'magnetic' or other 'influence' before it can pass to or from the brain; and this seems a *prima facie* evidence that no such transfer can take place."

Strange that it never struck this writer how heat could travel from the brain, through all its external coverings. The "X-rays" should now enlighten, in a measure, our materialistic brethren. The ultra-violet rays—undetectable by the human eye—pass, as all know, unimpeded through solid bodies. And the psychic force being of a still higher grade than the "X-rays" must be still more penetrating and illuminating.

Although the objection of the im-

penetrability of the skull has, in a degree, vanished, its place has been supplied. "Suggestion," it is assumed, dispels thoroughly the or vital force." The new school to the old: "The hypnotic sleep is mere suggestive state; we induce getting our patients to look at a glass of inanimate matter." Let us turn this over.

Dr. Quickey quotes a cure recorded by Woodward-house, Brunie, the phrenologist. The operator had placed an inhaling bag without any ether or other anaesthetic, over the mouth and nose of the patient—a young girl—in order to familiarize her with the treatment. He was astonished to find that in a moment or two the patient was becoming unconscious, and soon her eyes turned up and she was perfectly insensible, and a painful operation was performed without the aid of any anaesthetic.

One might as well argue that there is no chloroform because the patient "went off" without it as to assert that there is no "magnetism" because the state may be induced without passes, etc. The mesmeric state is simply a reversal of the polarity of the forces of the system, and this reversal may be brought about by more agencies than one. But let us inquire if "suggestion," as understood by the physical school, dispenses with an occult force or influence.

It is evident that "suggestion" is an internal action of the mind. No one can impart a vivid suggestion to a person without his mind discharging energy. An opponent is bound to admit this, because a mental or suggestive movement of the internal man must be the effect of volition, and every volition is accompanied by the vibration of the nervous force or life. This vibration, we perceive, influences the subject, and imparts a desired idea or reverses entirely polarity, and sleep is the result. Although Dr. Mesmer and his immediate disciples—for the want of a better name—termed the medium of communication a "fluid," it may not be exactly such. We can not, however, imagine a vibration or shake of "nothing." That is the difficulty. Scientists are puzzled in the same way in regard to the nature of electricity. Prof. O. J. Lodge says that perhaps after all there is no such thing as electricity—that electrification and electric energy may be terms to be kept in convenience, and that electricity must be thought of as a condition and not as an entity. It is also taught by physicists that all matter is magnetic. If so there may be some radiation of power from it. Beyond a doubt there is a radiation from the human organism, which is polarized from center to circumference, and this vital radiation or emanation, like the X-rays, passes into and through our patients, producing astounding curative effects.

If then, vital suggestion can "polarize" the whole economy, one would think it is equal to acting upon a special brain center as in phreno-hypnotism. Some of the so-called new school of hypnotists have acknowledged phreno-manipulation to be valid, but there are still very many medical hypnotic writers who disbelieve it. For instance, Dr. Moll, author of a clever handbook dismisses the question of the excitation of special brain centers in a sentence or two. He says: "Silva, Benet and Fere even believe that they can place single limbs in the somnambulistic state by stimulating the parts of the head which correspond to the motor centers of the limbs concerned. The experiments have not been carried out with sufficient caution. It is inexplicable that the result should be attained by pressure on the head, and the reference of

these authors to the phrenology of Gall explains nothing. Chalanda even wishes to study the phrenology of the brain in this way.

And why should he not? He will get nearer the truth by this method than by torturing the poor monkey. When Dr. Moll talks about "pressure on the head" it indicates he is unacquainted with the phreno part of the subject. No "pressure" at all is applied. Mere weight does not constitute the cause at all. If an organ is too positive, the operator applies his positive hand for the reason that "positives repel." The right hand being a healthy positive scatters the force and establishes natural equilibrium. Dr. Babbitt of Los Angeles, Cal., one of the greatest authorities on the science of healing magnetics, holds that there are "two styles of this subtle etherium or life force, or at least two laws of motion which rule everywhere, one of which gives the effect of heat and the other that of cold. The warm positive principle which has been termed fire, or when in a more reduced form, magnetism, or when still more refined and penetrating vital magnetism, is the element of repulsion, and predominates in the acids. When this element prevails too much in the human system, fever and inflammatory disease will prevail. The cold negative principle, the element of attraction, which exists in its crude form in ice or cold water, appears as a more subtle and potent form in electricity, and in a still superior form in vital electricity. It predominates in the alkalis. When the vital electricity prevails too much, it brings a tendency to chills, paralysis and chronic diseases. The equal or nearly equal combination of these two laws of power, is necessary to health and harmony in both the animate and inanimate world. Every human being combines both vital magnetism and vital electricity, which constitute the life aura. This is the connecting link between the soul and the body, the medium through which the mind thinks in connection with the brain, and the vivifying principle of both the voluntary and involuntary forces.

One of the most able works on "Human Magnetism" is that by Dr. A. J. Davis, being Vol. 3 of his "Great Harmonia," to which I refer the reader who desires to fully comprehend the philosophy of the subject. Another practical book is by Mr. James Coutes, published by Mr. George Redway, London.

About 35 years ago I myself made many interesting experiments in phreno-mesmerism. I found I could give increased intellectual power to one of my friends by a mere touch on his organs of "causality" and "comparison." Although brought up in the fetters of a narrow sect he speedily, after a few magnetisms, emancipated himself. In temperament and appearance he very much resembled Mr. A. J. Davis, who, through magnetic applications, as all know, was developed into a seer and philosopher. My friend, I believe, had the gift for independent clairvoyance. This fact shows it: I was treating a lady mesmerically for epileptic fits and one evening, feeling very tired, I handed the patient over to my companion, who was a good healer. While making the passes I noticed he started back as if slightly disconcerted, and as soon as we got outside the house he explained that during the seance he suddenly became clairvoyant, and the sight of the skull and nervous system so startled him that it threw him for a moment quite off his work. I urged him to cultivate independent clairvoyance, and so avoid the necessity of having to be magnetized to gain supersensuous vision.

I could send a thought to this man

at any time mentally. I have always, as the readers of Light of Truth are aware, been a bather. Every morning, both winter and summer, I plunge into the sea. The best way, I may state, of increasing the magnetic power, is by breathing plenty of fresh air and the external application of water. The oxygen of the fresh air impinges on the lungs and magnetizes the blood, turning the dark red corpuscles of the venous blood into a bright red or magnetized corpuscles of the arterial. The oxygen of the air not only supplies electricity to the nerves, but magnetizes the iron contained within these globules, and produces a grand healthy aura. "Every man creates his own sphere of magnetic radiation. It is harmonious, elevating, life and health giving, attractive, stimulating, beneficial, a virtue, a force, penetrating, subduing or uplifting; selfish, degrading, chilling, soul and virtue, paralyzing, as he is from whom it emanates."

What I was about to relate was that one Sunday morning in summer I rose about 5 o'clock for the purpose of enjoying the fresh air, and also of having my accustomed swim. When I came within a short distance of my sensitive's house I transmitted a mental invitation for him to join me. I had not waited many minutes until he made his appearance. He said he suddenly awoke with the impression on his mind to go out and have a walk, and when he saw me he suspected that I had willed him to come. Here the "vibration" acted upon a sleeping man and inspired him. This man could be impressed to speak my thoughts when any one interrogated him regarding the philosophy of mesmerism or any question.

My friend, Professor Nicholas Morgan, who is now in his 76th year, was, in his day, one of the most powerful mesmerists that England has produced. I am happy to say he is still hale and hearty.

In a letter to me he gives his experiences as follows: "Dear Mr. Rutherford—The conversation we had a while ago of one mind acting on another by phreno-mesmerism has ever since 1841 been of deep interest to me, and particularly on the platform. I have often had from 15 to 20 or more patients under my control by manipulating their respective heads phrenomesmerically, as you may probably have witnessed. I have put my finger, for instance, on veneration, when the patient has been dancing, and he or she has instantly assumed the attitude of prayer and manifested the character of emotion; and while the patient was in this solemn state I have put the top of a finger on combativeness, and he instantly manifested the pugnacious attitude, and vice versa. Now comes the question, what caused the sudden change of feeling in the patient? I have generally assumed that some stimulus or force passed from my finger to the organ touched, which excited it to activity. Furthermore, I have passed my hand over the part of the head affected without touching the patient and he has become calm at once. Now such cases as these are quite common. In experiments of this kind similar results might be produced without the operator touching the subject at all; he could influence the person by his mind alone—his silent suggestive force or magnetism."

My experience is that the higher results are always attained on an individual by magnetic passes. I do not approve of the mind of a patient being stupefied by the "hypnotic" method of staring at a "disc." Such a practice can not make for the culture of the will. Will, as I have before set forth herein, expresses power. Spon-

spontaneity, capacity of acting independently and for ourselves. If this spontaneity be interfered with our life sinks down at once into a mere link in that mighty chain of cause and effect by which all operations of the globe are carried on from the commencement to the end of time. Without will man would fall back from the elevation he now assumes to the level of impersonal nature—in a word, we should be things, not men with independent volition at all. Will, personality, spontaneity and all similar words express as nearly as possible the essential principle of the human mind. By phreno-mesmerism on the organs of firmness, conscientiousness and self-esteem, the will power can be brought to a high state of perfection. But no man should continue to be a permanent hypnotic or mesmeric subject. The object of all influence, whether by men or angels, is to perfect the human organization in all its phreno centers. The great seer, Dr. A. J. Davis, wisely refused to be magnetized as soon as he had attained the independent clairvoyant or "superior condition." The same law applies to mediums. They should not forever be "controlled," but develop to control themselves. There is not a better or higher spirit anywhere than the God element within the human soul.

I believe the best means to resuscitate a failing memory is by phrenomesmerism. The digestive organs should also be invigorated by the application of the wet compress. Those who have not faith in mesmeric force may apply gentle massage to the organ of "Eventuality"—the center which gives remembrance of facts, circumstances, emotions, etc.

Memory doctors too often do more harm than good by setting patients "commit to heart" verses of Scripture, poetry, etc. Often the substance of the surface of the brain on the center in question needs vitalizing. It must be vitalized before a tax is imposed on it.

The great mission of phreno-magnetism and Spiritualism is to enlarge our powers of thought and feeling; then the widened scope of our actual experience will naturally elevate our whole being, once it is awakened to a proportional higher degree of development. The object of earthly existence is to individualize the divine element—the soul—to furnish it with a spiritual body that shall outlast ages, but the soul is—and forever will be—dependent upon the divine aura of the Supreme. The reception of this aura gives intuition to direct revelation. The inspired thinker, A. J. Davis, says: "Inspiration is a quickening and vivification of the truth attracting affections natural to man; revelation is the appropriation and comprehension by the truth containing faculties of the resultant thoughts and ideas."

In both instances alike there is thus a reception of truth without apparently the intermediate step of any inferential process. Perhaps this view may be made clearer if we consider the perception of beauty. We may seek to reduce one sense of the beautiful to scientific expression by the logical pro-

cess of definition: but the primary perception itself is the result of an original sensibility, an intuition, and, generally speaking, may be termed a "revelation." So it is also with the elementary conceptions of moral truth, the idea of the good—the eternal law of right—cannot be inferred; nor can it even be grasped simply by the understanding alone. It may, indeed, be thrown into a scientific form; but the elementary idea comes directly from the moral sense—the sphere of innate wisdom of the soul; it is an intuition in like manner as is the perception of beauty, and may with equal propriety be termed a revelation. With Browning, then, we say:

Truth is within ourselves; it takes no rise
From outward things; whate'er you may
believe.

There is an inmost center in us all,
Where truth abides in fullness, and around
Wall upon wall the gross flesh hems it in,
This perfect clear perception—which is
Truth!

A bawling and perverting carnal mesh
Blinds it, and makes all error; and to know
Rather consists in opening out a way
Whence the imprisoned splendor may es-
cape,

Than in effecting entry for a light
Supposed to be without.

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THE ESSAY ON MEDIUMSHIP.

The Spiritualists of the western world are looking forward to a great jubilee, to be held in Rochester next June. That jubilee is to commemorate the fiftieth anniversary of the advent of what Spiritualists claim to be the grandest gospel ever vouchsafed to benighted man. It is well, then, that such a jubilee shall take place and, there is much in it that partakes of the joyful and grateful, but there are other features of the status of Spiritualism which ought not to be neglected. Were we permitted to say what Spiritualists should do from now on until the doors of the great jubilee at Rochester are swung open to admit the throngs, we would point them first to the lamentable state of things as existing in the methods of a superannuated itinerary, which has transformed the Spiritual rostrum into a hodge-podge show, a vaudeville entertainment, where each performer does his little act and, rung off by the prompter, gives way to the next performer. This is the gist of the whole miserable itinerary of Spiritualism. Added to it is the continual scandal arising from frauds, lecherous scoundrels and moral perverts who infest the movement drawing their harvest of dollars from the humbug loving rabble and from the deluded gullibles upon whom they practice their arts.

These are the facts, and they are admitted on all sides, because they are being continually thrust under the noses of intelligent Spiritualists in the day to day unmasking of these perfidious wretches.

The Light of Truth here points out the situation. It would impress the situation upon every one of its readers and call upon them to go down on their knees, as it were, and pray God and the angels for strength to lay aside their petty, childish differences and join in an effort to prevail upon every mortal before going to Rochester next June to procure the Essay on Mediumship and seek within its wisdom pages for the answer and the solution to and of this last and greatest smirch that has ever cursed Spiritualism.

Spiritualists who attend that jubilee should go there comprehending Loveland's book and what it portends. They should go there determined that at that gathering a new policy, a new purpose, a joint firm resolve shall be adopted as outlined by him, as necessary to be inaugurated, else we perish.

The Light of Truth forgets no consideration regarding the matchless promises of this gospel in the world. It loses no sight of the glories and happiness already achieved. It bids all Spiritualists rejoice and be glad in this, their jubilee year, but history is not silent on those elements of discord, treachery and ignorance which have undermined and overturned nations and peoples while in the midst of lordly acclaim and proud rejoicing.

The Light of Truth sees in Love-

land's Essay on Mediumship a pharos light on the beleaguered coast of the borderland we occupy. He speaks as the sage speaks, and the time has come for action. We are entering upon a new era. Old things, even in Spiritualism, are passing away. The demand is for fumigation, renovation and rejuvenation. We must abolish commercialism on our rostrums. We must abolish it in mediumship. We must have a united co-operative policy, and learn to treat our worthy and tried speakers and mediums with consideration. We cannot always kick against the pricks and expect encomiums for doing so.

LOOKING AT THE SUN, YET NOT SEEING IT.

A strange fact in human nature is the persistence with which people condemn and repudiate their greatest blessings while enjoying them. This is largely due to mistaken apprehension regarding the meaning of terms employed to define given social, political or religious reforms. The definitive part of them may be a living fact, and yet the arbitrary word, name or term used to designate them, frequently throws their whole economy into the basket that catches the decapitated heads of public benefactions.

Spiritualism has suffered much in this respect. Socialism is now suffering from the same taboo. Many times reforms become hampered by erratic and erotic effusions. Spiritualism has been handicapped in this respect by bomb throwing anarchy. There is as much and no more relation between anarchy, in this form, and Socialism, as there is between free loveism of the sexual promiscuity form, and Spiritualism. Thus it is that men are all the while standing in their own light and constantly kicking against the pricks. Thousands of benefactions in the social strata like thousands in the philosophic and religious strata are ever present, but blindly, foolishly abjured because people do not and will not understand their meaning and what they portend. Mankind constantly exalt their gods and heroes and as constantly destroy them. Philosophers have burned while the people used their philosophy to invent schemes with which to torture them. How supremely needful, then, is the higher education which shall teach men to profit by their experience and use their manifold blessings and advantages for the best good!

A forceful reminder of this "flying in the face of Providence" stupidity is to be found in one of Sydney Webb's passages concerning the unconscious acceptance of Socialism by those who stigmatize the term as heresy and scorn it with all the venom of ignorant prejudice. The passage quoted appears in Mr. Webb's "Socialism in England, and reads as follows:

"Our unconscious acceptance of this progressive Socialism is a striking testimony to the change which has come over the country of Godwin and Malthus. The 'practical man,' oblivious or contemptuous of any theory of the social organism or general principles of organization, has been forced by the necessities of time, into an ever-deepening collectivist channel. Socialism, of course, he still rejects and despises. The individualist town councillor will walk along the municipal pavement, lit by municipal gas and cleaned by municipal brooms with municipal water, and seeing by the municipal clock in the municipal market, that he is too early to meet his children coming from the municipal school hard by the county lunatic asylum and municipal hospital, will use the national telegraph system to tell them not to walk through the municipal park but to

come by the municipal tramway, to meet him in the municipal reading room, by the municipal art gallery, museum and library, where he intends to consult some of the national publications in order to prepare his next speech in the municipal town hall in favor of the nationalization of canals and the increase of the government control over the railway system. 'Socialism, sir,' he will say, 'don't waste the time of a practical man by your fantastic absurdities. Self help, sir; individual self help; that's what made our city what it is.'

In like manner of reason the "practical," "matter of fact man" says: "Yes, I believe in immortality, eternal progression and the possibility of our friends in the other world having access to our lives here on earth, but Lord deliver us from Spiritualism."

A FRAUD HUNTER AFRAID OF HIS QUARRY.

Rev. Lyman Abbott's discourses and sermons are still attracting the attention of the press and provoking discussion and inquiry everywhere. Recently he discoursed on the priesthood of the church as it existed in Paul's time as being influenced by both Jewish and Pagan ideas, and said the Jewish laws respecting the temple service had evolved a priesthood the corruption of which was gradually wrought into the Christian church, finding its parallel in a priesthood of today claiming Apostolic succession. Continuing, he said in part: "Paul repudiates the whole Jewish system. The Christian religion is not a new form of law, but new life, and no rule or ceremony or form of any kind is of the essence of religion. This, I am sure, is the lesson of Paul's epistle to the Galatians. Nothing external to man is of the essence of religion. Religion is a life of love. Nothing less suffices, nothing more is required." Questions, as usual, followed the sermon. Asked his belief as to Spiritual manifestations, he said he had investigated the subject, but had found it so mixed up with delusion and fraud as to be of little profit.

The Light of Truth regrets, for Dr. Abbott's sake, that so momentous a subject should be deemed by him of little profit because he finds delusion and fraud mixed up with it. The fraud he has found in his investigations in this department of human inquiry can not be worse than the frauds he is all the while exposing in his own household. As we understand him, Dr. Abbott is a first class exposé of time-honored fraud and delusion. Surely the chicanery connected with psychical matters does not boast of such distinction. At least it is not hallowed and sanctified.

The Light of Truth suggests to Dr. Abbott that if he has found one fact in his investigation of Spiritual manifestations, he has something in his possession that will burst the whole foundation and superstructure of the fraud and delusion he is now fighting, if he will but use it.

TALLY ONE FOR THIS REFORM.

A bill has been introduced in the Ohio general assembly which provides that persons applying for marriage licenses shall pass medical examinations. The Light of Truth stands for the bill and advocates its passage. It is a move in the right direction. It is the beginning of the education of children yet unborn. No man or woman with diseased minds and bodies should be allowed to marry. It is a heroic treatment and might result in reducing preachers' fees and a scorbatic posterity, but it is the only way out.

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

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

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

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

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

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

CALLED DOWN.

Some of our so-called free thought contemporaries are as intolerant toward anything that does not gibe with their "death-ends-all" orthodoxy as ever the Puritans were in their demagogic warfare against genuine free thought. One of these "liberal" (?) publications has been reminded of its course in a letter written by one of its patrons, from which the following is an extract:

"To the Editor of the Truth Seeker: 'Occasionally I see in the Truth Seeker severe criticisms on Spiritualists, which to me seem ill-advised. We should not be unmindful that the right of free thought belongs as well to those who differ with us as to ourselves. Spiritualists, as a rule, are freethinkers—they are fighting intolerance, priestcraft and superstition; they are waging our battles for free speech, free action, a free Sunday. They are our natural allies. We not only need their assistance, but we have no cause of quarrel with them. If they are successful they will accord to the world all that we are contending for. They believe they have evidence of a future life. Who can say they have not? some of the greatest scientists have joined them. We think that this life ends all, but who knows? We are constantly discovering natural laws before unknown to us. We owe it to ourselves, to our position and to all mankind to extend the utmost charity to all opposing opinion and to all opposing action not inconsistent with our freedom. It is because of a denial of this by the priests that we are fighting them. The Spiritualists are probably more numerous today than we are, but whether this be so or not they are helping us to fight the battles for humanity. Let us join hands with them and make war on the common enemy, who is entrenched behind an ignorant multitude fighting to shield their lies, their frauds and their crimes.'

We wish there was space for the whole letter. It is timely and to the point. A man or a journal disgraces the name of freethinker who cannot tolerate without innuendo and vilification the honest views of others.

Prof. T. J. Hudson and his objective personality, together with his subconscious mind, which no man knows the name of, have been toying with the intellectual fungi of Detroit. Prof. Hudson explains all things by pasting a subconscious mind on to the ordinary article, a sort of psychical grafting, but he does not explain how a grindstone can be made to turn both ways at the same time. The best that can be said for Hudson is that he has run amuck on telepathy.

A NEW FOUNTAIN OF KNOWLEDGE.

Rev. W. G. Partridge spoke at the Ninth Street Baptist church, Cincinnati, on Spiritualism.

He said it was better than materialism because it teaches immortality, but the Bible denounces mediums—that there can be no communication with spirits, and that the seance is a farce and a delusion. If Mr. Partridge knows so much why does he not tell us something about the soul, its abiding place in the future, and why we should trust to old records that may not be true. But if he believes in the denunciation of mediums, he must believe in the whale story, or that the sun stood still by command of a mortal, and many other absurdities of tradition. Science does not accept such beliefs, nor trusts to such believers. It disproves many assertions of the Bible, and among them that the communion of spirits with mortals is forbidden, for it is done every day, and testified to by such scientists as Sir William Crookes (of Crookes' tube fame); C. Flammarion, the French astronomer; Prof. James of Harvard; Alfred Russell Wallace, F. R. S.; Prof. Elliott Cones of the Smithsonian Institute, and many others of like caliber. If Mr. Partridge is a modest man he would quail before such testimony as this, and not put himself up as one who knows more about God than God does himself.

JONATHAN M. ROBERTS.

Undoubtedly many of our older readers know Mr. Roberts by reputation—remember him as the undaunted editor of "Mind and Matter," a Spiritualist paper published in Philadelphia some 15 years ago. Though passed over almost the same length of time, it is not without interest that we print the photo of Mr. Roberts at this time, for he still lives in the hearts of many—especially mediums, whose champion he was throughout his journalistic career. But this is not all that recalls him to mind. He has left a legacy that will never be forgotten. It is his "Antiquity Unveiled"—a work produced from the compilation of his writings and collections of spirit messages—a posthumous effect of his will. This constitutes the material effect of a great mind. "Mind and Matter" had a great significance to Mr. Roberts when he thus named his paper, and it has proved itself correct. Mr. B. B. Hill, whose portrait we brought out last week, is the gentleman who made the needed sacrifices to carry out Mr. Roberts' will—his desire.

A KANSAS IDEA ON STIRPICULTURE.

The Topeka State Journal has reached a conclusion on preventives of children by depraved or diseased parents. The paper has prepared a bill for the consideration of the legislature which provides that parents who are not in a condition, morally or physically, to propagate children shall be placed in stocks and exhibited to the public gaze if they bring children into the world; the length of time of their humiliation to be proportioned to suit the case.

This looks a good deal like closing the barn door after the colts have been stolen. The preventive lies in prohibiting marriage between such depraved or diseased persons. You can not handle them very well after they are married.

We are in receipt of Vol. 1, No. 1, of Vaccination, a Journal of Health, Justice and Liberty, published monthly at 25 cents a year by Frank D. Blue, Terre Haute, Ind. It is opposed to vaccination. Success to it.

IN THE MART OF HEART THROBS.

The following is a list of some of the garments and prices paid in New York at the present time for sweatshop work:

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Contentment is a spiritual consciousness not exchangeable for riches.

To rise above any cause you must do more for that cause than it has done for you.

Only those who use poisons in administering to the sick have a license to kill. Honest healers have not.

If everybody were provided for, there would be no incentive to war. The lack of prosperity inspires to it as a need to replenish empty larders.

He who disbelieves in a theory or philosophy, but juggles with it for gain, is a hypocrite. The vendor of truth should be as honest in the dispensing of his wares as the vendor of merchandize.

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THE ESSAY ON MEDIUMSHIP.

The Spiritualists of the western world are looking forward to a great jubilee, to be held in Rochester next June. That jubilee is to commemorate the fiftieth anniversary of the advent of what Spiritualists claim to be the grandest gospel ever vouchsafed to benighted man. It is well, then, that such a jubilee shall take place and, there is much in it that partakes of the joyful and grateful, but there are other features of the status of Spiritualism which ought not to be neglected. Were we permitted to say what Spiritualists should do from now on until the doors of the great jubilee at Rochester are swung open to admit the throngs, we would point them first to the lamentable state of things as existing in the methods of a superannuated itinerary, which has transformed the Spiritual rostrum into a hodge-podge show, a vaudeville entertainment, where each performer does his little act and, rung off by the prompter, gives way to the next performer. This is the gist of the whole miserable itinerary of Spiritualism. Added to it is the continual scandal arising from frauds, lecherous scoundrels and moral perverts who infest the movement drawing their harvest of dollars from the humbug loving rabble and from the deluded gullibles upon whom they practice their arts.

These are the facts, and they are admitted on all sides, because they are being continually thrust under the noses of intelligent Spiritualists in the day to day unmasking of these perfidious wretches.

The Light of Truth here points out the situation. It would impress the situation upon every one of its readers and call upon them to go down on their knees, as it were, and pray God and the angels for strength to lay aside their petty, childish differences and join in an effort to prevail upon every mortal before going to Rochester next June to procure the Essay on Mediumship and seek within its wisdom pages for the answer and the solution to and of this last and greatest smirch that has ever cursed Spiritualism.

Spiritualists who attend that jubilee should go there comprehending Loveland's book and what it portends. They should go there determined that at that gathering a new policy, a new purpose, a joint firm resolve shall be adopted as outlined by him, as necessary to be inaugurated, else we perish.

The Light of Truth forgets no consideration regarding the matchless promises of this gospel in the world. It loses no slight of the glories and happiness already achieved. It bids all Spiritualists rejoice and be glad in this, their jubilee year, but history is not silent on those elements of discord, treachery and ignorance which have undermined and overturned nations and peoples while in the midst of lordly acclaim and proud rejoicing.

The Light of Truth sees in Love-

land's Essay on Mediumship a pharos light on the beleaguered coast of the borderland we occupy. He speaks as the sage speaks, and the time has come for action. We are entering upon a new era. Old things, even in Spiritualism, are passing away. The demand is for fumigation, renovation and rejuvenation. We must abolish commercialism on our rostrums. We must abolish it in mediumship. We must have a united co-operative policy, and learn to treat our worthy and tried speakers and mediums with consideration. We cannot always kick against the pricks and expect encomiums for doing so.

LOOKING AT THE SUN, YET NOT SEEING IT.

A strange fact in human nature is the persistence with which people condemn and repudiate their greatest blessings while enjoying them. This is largely due to mistaken apprehension regarding the meaning of terms employed to define given social, political or religious reforms. The definitive part of them may be a living fact, and yet the arbitrary word, name or term used to designate them, frequently throws their whole economy into the basket that catches the decapitated heads of public benefactions.

Spiritualism has suffered much in this respect. Socialism is now suffering from the same taboo. Many times reforms become hampered by erratic and erotic effusions. Spiritualism has been handicapped in this respect by freeloivism. Socialism is handicapped by bomb throwing anarchy. There is as much and no more relation between anarchy, in this form, and Socialism, as there is between freeloivism of the sexual promiscuity form, and Spiritualism. Thus it is that men are all the while standing in their own light and constantly kicking against the pricks. Thousands of benefactions in the social strata like thousands in the philosophic and religious strata are ever present, but blindly, foolishly abused because people do not and will not understand their meaning and what they portend. Mankind constantly exalt their gods and heroes and as constantly destroy them. Philosophers have burned while the people used their philosophy to invent schemes with which to torture them. How supremely needful, then, is the higher education which shall teach men to profit by their experience and use their manifold blessings and advantages for the best good!

A forceful reminder of this "flying in the face of Providence" stupidity is to be found in one of Sydney Webb's passages concerning the unconscious acceptance of Socialism by those who stigmatize the term as heresy and scorn it with all the venom of ignorant prejudice. The passage quoted appears in Mr. Webb's "Socialism in England, and reads as follows:

"Our unconscious acceptance of this progressive Socialism is a striking testimony to the change which has come over the country of Godwin and Malthus. The 'practical man,' oblivious or contemptuous of any theory of the social organism or general principles of organization, has been forced by the necessities of time, into an ever-deepening collectivist channel. Socialism, of course, he still rejects and despises. The individualist town councillor will walk along the municipal pavement, lit by municipal gas and cleaned by municipal brooms with municipal water, and seeing by the municipal clock in the municipal market, that he is too early to meet his children coming from the municipal school hard by the county lunatic asylum and municipal hospital, will use the national telegraph system to tell them not to walk through the municipal park but to

come by the municipal tramway, to meet him in the municipal reading room, by the municipal art gallery, museum and library, where he intends to consult some of the national publications in order to prepare his next speech in the municipal town hall in favor of the nationalization of canals and the increase of the government control over the railway system. 'Socialism, sir,' he will say, 'don't waste the time of a practical man by your fantastic absurdities. Self help, sir; individual self help; that's what made our city what it is.'"

In like manner of reason the "practical," "matter of fact man" says: "Yes, I believe in immortality, eternal progression and the possibility of our friends in the other world having access to our lives here on earth, but Lord deliver us from Spiritualism."

A FRAUD HUNTER AFRAID OF HIS QUARRY.

Rev. Lyman Abbott's discourses and sermons are still attracting the attention of the press and provoking discussion and inquiry everywhere. Recently he discoursed on the priesthood from Paul's epistle to the Galatians, speaking of the church as it existed in Paul's time as being influenced by both Jewish and Pagan ideas, and said the Jewish laws respecting the temple service had evolved a priesthood the corruption of which was gradually wrought into the Christian church, finding its parallel in a priesthood of today claiming Apostolic succession. Continuing, he said in part: "Paul repudiates the whole Jewish system. The Christian religion is not a new form of law, but new life, and no rule or ceremony or form of any kind is of the essence of religion. This, I am sure, is the lesson of Paul's epistle to the Galatians. Nothing external to man is of the essence of religion. Religion is a life of love. Nothing less suffices, nothing more is required." Questions, as usual, followed the sermon. Asked his belief as to Spiritual manifestations, he said he had investigated the subject, but had found it so mixed up with delusion and fraud as to be of little profit.

The Light of Truth regrets, for Dr. Abbott's sake, that so momentous a subject should be deemed by him of little profit because he finds delusion and fraud mixed up with it. The fraud he has found in his investigations in this department of human inquiry can not be worse than the frauds he is all the while exposing in his own household. As we understand him, Dr. Abbott is a first class exposé of time-honored fraud and delusion. Surely the chicanery connected with psychical matters does not boast of such distinction. At least it is not hallowed and sanctified.

The Light of Truth suggests to Dr. Abbott that if he has found one fact in his investigation of Spiritual manifestations, he has something in his possession that will burst the whole foundation and superstructure of the fraud and delusion he is now fighting, if he will but use it.

TALLY ONE FOR THIS REFORM.

A bill has been introduced in the Ohio general assembly which provides that persons applying for marriage licenses shall pass medical examinations. The Light of Truth stands for the bill and advocates its passage. It is a move in the right direction. It is the beginning of the education of children yet unborn. No man or woman with diseased minds and bodies should be allowed to marry. It is a heroic treatment and might result in reducing preachers' fees and a scorbute posterity, but it is the only way out.

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

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

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

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

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

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

CALLED DOWN.

Some of our so-called free thought contemporaries are as intolerant toward anything that does not gibe with their "death-ends-all" orthodoxy as ever the Puritans were in their demagogic warfare against genuine free thought. One of these "liberal" (?) publications has been reminded of its course in a letter written by one of its patrons, from which the following is an extract:

"To the Editor of the Truth Seeker:
"Occasionally I see in the Truth Seeker severe criticisms on Spiritualists, which to me seem ill-advised. We should not be unmindful that the right of free thought belongs as well to those who differ with us as to ourselves. Spiritualists, as a rule, are freethinkers—they are fighting intolerance, priestcraft and superstition; they are waging our battles for free speech, free action, a free Sunday. They are our natural allies. We not only need their assistance, but we have no cause of quarrel with them. If they are successful they will accord to the world all that we are contending for. They believe they have evidence of a future life. Who can say they have not? some of the greatest scientists have joined them. We think that this life ends all, but who knows? We are constantly discovering natural laws before unknown to us. We owe it to ourselves, to our position and to all mankind to extend the utmost charity to all opposing opinion and to all opposing action not inconsistent with our freedom. It is because of a denial of this by the priests that we are fighting them. The Spiritualists are probably more numerous today than we are, but whether this be so or not they are helping us to fight the battles for humanity. Let us join hands with them and make war on the common enemy, who is entrenched behind an ignorant multitude fighting to shield their lies, their frauds and their crimes."

We wish there was space for the whole letter. It is timely and to the point. A man or a journal disgraces the name of freethinker who cannot tolerate without innuendo and vilification the honest views of others.

Prof. T. J. Hudson and his objective personality, together with his subconscious mind, which no man knows the name of, have been toying with the intellectual fungi of Detroit. Prof. Hudson explains all things by pasting a subconscious mind on to the ordinary article, a sort of psychical grafting, but he does not explain how a grindstone can be made to turn both ways at the same time. The best that can be said for Hudson is that he has run amuck on telepathy.

A NEW FOUNTAIN OF KNOWLEDGE.

Rev. W. G. Partridge spoke at the Ninth Street Baptist church, Cincinnati, on Spiritualism.

He said it was better than materialism because it teaches immortality, but the Bible denounces mediums—that there can be no communication with spirits, and that the seance is a farce and a delusion. If Mr. Partridge knows so much why does he not tell us something about the soul, its abiding place in the future, and why we should trust to old records that may not be true. But if he believes in the denunciation of mediums, he must believe in the whole story, or that the sun stood still by command of a mortal, and many other absurdities of tradition. Science does not accept such beliefs, nor trusts to such believers. It disproves many assertions of the Bible, and among them that the communion of spirits with mortals is forbidden, for it is done every day, and testified to by such scientists as Sir William Crookes (of Crookes' tube fame); C. Flammarion, the French astronomer; Prof. James of Harvard; Alfred Russell Wallace, F. R. S.; Prof. Elliott Coues of the Smithsonian Institute, and many others of like caliber. If Mr. Partridge is a modest man he would quail before such testimony as this, and not put himself up as one who knows more about God than God does himself.

JONATHAN M. ROBERTS.

Undoubtedly many of our older readers know Mr. Roberts by reputation—remember him as the undaunted editor of "Mind and Matter," a Spiritualist paper published in Philadelphia some 15 years ago. Though passed over almost the same length of time, it is not without interest that we print the photo of Mr. Roberts at this time, for he still lives in the hearts of many—especially mediums, whose champion he was throughout his journalistic career. But this is not all that recalls him to mind. He has left a legacy that will never be forgotten. It is his "Antiquity Unveiled"—a work produced from the compilation of his writings and collections of spirit messages—a posthumous effect of his will. This constitutes the material effect of a great mind. "Mind and Matter" had a great significance to Mr. Roberts when he thus named his paper, and it has proved itself correct. Mr. B. B. Hill, whose portrait we brought out last week, is the gentleman who made the needed sacrifices to carry out Mr. Roberts' will—his desire.

A KANSAS IDEA ON STIRPICULTURE.

The Topeka State Journal has reached a conclusion on preventives of children by depraved or diseased parents. The paper has prepared a bill for the consideration of the legislature which provides that parents who are not in a condition, morally or physically, to propagate children shall be placed in stocks and exhibited to the public gaze if they bring children into the world; the length of time of their humiliation to be proportioned to suit the case.

This looks a good deal like closing the barn door after the colts have been stolen. The preventive lies in prohibiting marriage between such depraved or diseased persons. You can not handle them very well after they are married.

We are in receipt of Vol. 1, No. 1, of Vaccination, a Journal of Health, Justice and Liberty, published monthly at 25 cents a year by Frank D. Blue, Terre Haute, Ind. It is opposed to vaccination. Success to it.

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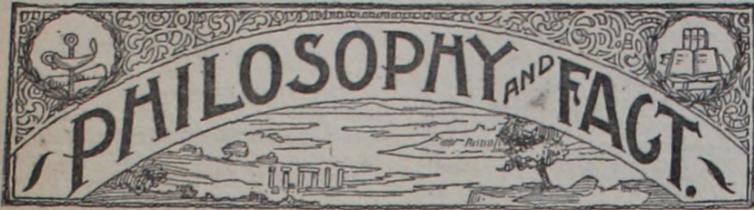
Contentment is a spiritual consciousness not exchangeable for riches.

To rise above any cause you must do more for that cause than it has done for you.

Only those who use poisons in administering to the sick have a license to kill. Honest healers have not.

If everybody were provided for, there would be no incentive to war. The lack of prosperity inspires to it as a need to replenish empty larders.

He who disbelieves in a theory or philosophy, but juggles with it for gain, is a hypocrite. The vendor of truth should be as honest in the dispensing of his wares as the vendor of merchandize.



STAR GAZING.

Star gazing is a very ancient practice. Josephus tells us the sons of Seth employed themselves studying the heavens and wrote their observations on two pillars. Also, that Abraham brought the knowledge of astronomy from Chaldea to Egypt, and read lectures to the Egyptians on the heavenly bodies. And that the science descended from the Egyptians to the Greeks. In Babylon there were said to be on record observations made by the Chaldeans which date back to the building of the tower of Babel.

We read in sacred history of the soothsayers and astrologers of Babylon and Chaldea. Of three star gazers who, 18 centuries ago, not only watched the star, but followed its guidance until it led them to Him who was the Light of the world; the Truth for which they had been seeking. And all through the centuries since then, men have been watching the heavens for the stars of promise, and following the Divine light which beckons them on toward the Light of Truth.

Yet, in spite of the dignity which antiquity gives, star gazing has always been rather a term of reproach. We speak in tones of contempt of the star gazer. He is looked upon as visionary, a dreamer of dreams, a seer of visions. There is little room for him in this busy, prosaic, work-a-day world of ours. In the rush and hurry of life there is no time to stand still and gaze at the stars.

Yet, what would the world be without its star gazers? The men and women who, gazing long into the heaven of truth, see with their mental vision things which the world sees not. What are our philosophers and poets but star gazers? Who, turning aside from more material things, have gazed into the heavens and read there truths invisible to the eyes of ordinary mortals. The ancients said Galileo saw things through his telescope which did not exist, and the world, working with its muck rakes, with its eyes turned earthward, either denies or ignores the moral and spiritual truths revealed to those who look for them.

It would seem at first thought that science had little to do with star gazing except in its most literal aspect. Its work is not with dreams and unrealities, but with cold hard facts, with proven theories, with fixed laws. But what are now known facts were once unknown. The theories before they were proven were but dreams. What is now fixed law was once chaos. Some star gazers dreamed of them. Science has as much to do with unknown facts, with unproven theories, as with the known. Josiah Cooke says, "At the beginning of all knowledge, where we should most expect infallibility, we find only uncertainty and doubt." Webster tells us science is that which is known. Some one has said it was everything we were not sure of. We may accept both definitions, for there is certainly truth in both.

Science includes all knowledge, known or unrecognized, all truth revealed or hidden. Everything we know and everything we don't know would make up the whole sum of possible human knowledge. If we take simply the first definition and turn to the things we know, the things which the scientific star gazer has revealed to

us, what a wide field lies open before us. In whatever direction we turn science can be our guide. She takes us down into the depths of the earth and shows us the treasures hidden there, the gold and silver and precious stones, the coal for our fires, the gas for our light. Nay! more, she tells us something of the secret of their formation. Of the mighty forces which have been brought to bear upon them. Of the chemical changes they have undergone.

She takes us into every workshop of Nature and shows us her workman and the process by which she carries on her labors. She takes us back to the very beginning of things and tells us the story of creation and opens before our eyes her histories written in stone, her fossils, dead organisms, yet living and speaking to us in unmistakable language of past ages. She arranges and classifies all forms of life and tells of their relation to each other.

We go down to the sea and examine the strange creatures which inhabit its depths. She takes us up into the air with the birds, and we listen to their songs and watch the beauty and mystery of their flight until we, too, say, "Oh, that I had wings like a dove." Perhaps in the future science may give us wings; not, however, that we may "fly away and be at rest," for our greater advantages only fit us for greater work. Even now the air is filled with rumors of flying machines and airships. Men are investigating currents of the air, are inventing and improving until we can say with the poet:

Dip into the future, far as human eye can see,
See the vision of the world and all the wonders that will be;
See the heavens fill with commerce, argosies of magic sails
Pilots of purple twilight dropping down with costly bales."

Not only does science show us the things which belong to our terrestrial life, she pierces the heavens and gathers up the lightning and shows us how to make a servant of it. She penetrates far beyond our own earth and its atmosphere, and tells us of other worlds and other systems of worlds. And all these wonders she reveals to us through the star gazer. The men who have lived, as we say, with their heads in the stars. Who were determined to see the unseen—things which the world saw not.

It was not simply the fall of the apple which gave to Newton his discovery of the law of gravitation. It was his persistent star gazing, this determined search for some principle which should explain the movements of the planetary system. Before him all astronomical knowledge was a series of unrelated facts. That the planets revolved in certain orbits was known, but the force that controlled them and held them in their courses was unknown. At last the law suddenly flashed upon him out of the darkness, the reward of his patient star gazing, his persistent faith.

Farrar says, "Perfect humility and perfect faith are the first elements of scientific success." The sacred writers give us a list of the men and women who by faith accomplished many wonderful works. We might extend the list and say: By faith Newton saw the



CLARA FIELD CONANT, Lecturer.

great law which controls the universe. By faith Galileo saw the true plan of the solar system. By faith Columbus saw the new world and found it. By faith our astronomers, our geologists and naturalists have seen the truths which underlie all visible things and have taught them to the world.

But is the star gazer satisfied with this array of facts visible and invisible, tangible and intangible? No! He is still gazing into the heavens and crying, "What more canst thou show us? What is back of law? What is law? Drummond says, "A science without mystery is unknown. The one subject on which the scientific men are agreed, the one strain of pathos in all their writing and speaking and thinking, concerns that final uncertainty, that black Unknown bounding their work on every side." And into this black Unknown men are gazing trying to pierce its darkness.

What are these forces of Nature? What is gravity? that great law which controls the universe and holds the planets in their orbits. Can we see and touch and comprehend it? What is electricity? that strange, subtle force which pervades all things, which flashes in the lightning and speaks in the thunder. We can generate it, can guide, control and use it, but who can tell what it is?

What is life itself? Has anyone ever been able to define it? Herbert Spencer says it is correspondence with one's own environment, but what is it that corresponds? It is not the material atoms. The organs of life may be perfect in a dead body. Nothing has gone out of it, but there is no correspondence. What is this life which makes all the difference? All the great forces of Nature are spiritual. The world is controlled by spiritual forces. We cannot see and touch the hidden forces which control the universe, they are invisible, the Unseen working in the seen.

But what is spirit? What is this soul of ours? This strange mysterious something which glances from the eye and speaks in the voice; which attracts us toward people or repels us

from them. Emerson says, "The world is ruled by thought." Huxley says, "We know more of mind than we do of matter." But what is mind? That mightiest power in the universe which gives man the mastery over all creation and impels him to reach out after knowledge which seems almost unattainable.

We are told that we live in a materialistic age. We hear it repeated on every side, from the pulpit and the press, and our daily life seems to echo the same story. Our whole time seems to be so taken up in attending to material things that sometimes we are not sure whether we have a soul or not.

Our bodies are so much in evidence. They have to be fed and clothed, warmed, housed and taken care of until we have almost no time left for the care of our higher nature. They are like spoiled children, always clamoring for attention; and if we put them off or neglect them ever so little they repay us by getting out of order, and then how they dominate us. So closely are our bodies related that even so slight a thing as a cold or a headache will disarrange our mental powers, and great must be the moral power of that person who is proof against the irritation of a raging toothache. Some one has said, "Whether life is worth living or not depends on one's liver."

Yet in spite of this apparent domination of the spirit by the body, in spite of the materialism of the present age, the trend of human thought, or scientific research, is upward from the material to the spiritual. If we look upon ourselves simply from a material standpoint, we feel with that great star gazer of Hebrew poetry, "When I consider the heavens the work of Thy fingers, what is man that Thou art mindful of him;" but when we consider the spiritual nature, higher, greater, grander than the most wonderful phenomena of the natural world, we can also say with joy, "Thou hast made him a little lower than the angels. Thou hast crowned him with glory and honor. Thou hast put all things under his feet."—D. T., in *any* flower.

IN DEFENSE OF PALMISTRY.

In a recent issue of your paper I was attracted by a trinity of articles from the pen of G. B. Stebbins. As I differ very much in opinion to the second article, namely, "Palmistry," permit me to give some practical experience on the subject.

First, let me agree with the writer, "that the brain is the seat of the mind"—and will go further by stating the mind is located in the frontal cranium, where the anatomist can find a grey matter which convolutes, producing in each cell explosion a thought.

But I must disagree that the phrenologist can determine the present and past, or the quality and quantity of brain of any living individual.

Of course, when it comes to the future, that, I must strongly contradict that either the great O. S. Fowler or the best living phrenologists can possibly predict.

The brain being the center of thought it becomes the chief telegraph office, but not the place where the message is ultimately received. That station is in the hand. Physiology and anatomy emphatically proves there are more nerve centers in connection with the hand than any other part of the human body. The psychology of gesture, or emphasis, if you will, of thought, is always shown in the hand. You must be aware we have three great principles in connection with action; for instance, no one can act, unless he thinks first; no one can think, unless consciously or unconsciously he pronounces the word. The word coming before the thought is marked by gesture—the action which is the actual event is registered in deep or light lines in the hands, according to the impression made upon the sensitive or coarser mental organism.

No palmist worthy of the name has ever disputed, to my knowledge, the fact that the lines of the hand emphatically surpasses every other system or object for concentration; so that when the mind of the palmist becomes passive, the static condition follows by getting into the aura of a subject, where past, present and future is revealed as in a book.

G. B. Stebbins has no doubt met with some kind of palmists, whose glowing advertisements of their charlatan order is found in the daily press at so much a line, but surely the writer does not ignore the palmists, both men and women, who have won their laurels by the actual merit of their work.

If G. B. Stebbins is from Detroit, and read the "Detroit Journal" of Nov 17, containing the article, "She Sees the Future," the Free Press of Nov. 19, and also issues of same week, with articles regarding the truthful reading of the life of Mayor Maybury, Frank T. Lodge, Ralph Phelps, and many others. The Sunday News-Tribune, April 4, 1897, by Pruella Janet Sherman, who claims to expose all frauds, yet says: "She even read my ancestry of religion correctly, by a scientific basis, aided by psychic powers." The writer's opinion might waver, I am sure it would change his views of palmistry and its truthfulness, if he would permit me to read his hand, as have many prominent professional men and women, by merely thrusting their hands through a curtain, the face and body invisible, proving the hand as the only indicator.

The child at birth has all the markings in the hand of a person in old age. How came they there? The result of whose thought or life?

The lives and actions of the parents mark the hand of the unborn child; hence the baby at birth has the marks of an adult. These may or may not change. It depends entirely on the physical environments, in proof of which one's destiny appears in the left

hand, and the carrying out or confusion of that fate is shown "by the outline of the right hand, which betrayeth itself." This quotation from the Bible, together with between 35 and 40 others, substantiates the practice as a science of palmistry "to those who can see," to whom all things are visible. That much abused and manufactured word "psychometry," which translated into English means soul measurement, has nothing whatever to do with the science of palmistry or phrenology, but one who can read the soul and by physical contact with the hand, the palmist enters into the aura of the subject, and into the auras of higher or lower intelligences, by which the subject may always be surrounded. By this means, one combines soul science with physical science to such degree as to be more correct. This is more power than G. B. Stebbins accords his psychometry, as he says that "This soul study only acts as helps to their approach to success in reading character," assisted by "spirit-intelligence," and these aids will not save palmistry by his concluding remarks.

Take the "Astrology of the Hand." It is a scientific fact a separated head and life line produces an uncertainty of plans and dates in such hands, attributed to a planetary disturbance at birth, and this reading coincides, accurately, with a horoscope cast by a reputable scientific astrologer.

Yours in behalf of a true science,
SENORA BLANCA DE OVIES,
17 Madison avenue, Detroit, Mich.

FROM CAUSE TO EFFECT.

Plato, the greatest philosopher of antiquity, endeavored to prove immortality from metaphysical deductions. Christians, for the past 1,800 years, have undertaken to prove immortality from the Bible. Modern Spiritualists claim to prove immortality by alleged communications from the spirit world, while I claim to prove immortality by deductions from natural laws. I therefore affirm that the human mind contains the generic constituents susceptible of engendering its living ego under the following postulate, namely: that man in his creation, in contradistinction to the animal races, was created with a dual mind. This duality is plainly indicated by the organic structure of the human brain by being divided into two hemispheres, one being the seat of sentient life, the other the seat of intellectual life, and by reason of their combination each acts on each, and each acting under opposite poles of electro-magnetic mental energy, fulfils the conditions precedent, in conformity to the organic law of physical growths; of bringing about mental and moral growths in the garden of Eden, hence, all the mental and moral growths of the human race in all departments of knowledge, from the infancy of the race up to the present time, are owing to the organic structure of the human brain. All modifications and developments in religion, in philosophy, in science, in government and also the transformations of thought, and they are being transformed almost continually into ideas and opinions, as the result of the duality of the mind. We find, therefore, that the foregoing deductions plainly indicate that the same forces and laws that govern the material world also govern the mental and moral world; and hence, by tracing the organic structure of the human brain down to its last analysis, we find the organic law of generic force enlightens our pathway to immortality.

It is a well known fact that all life, either vegetable or animal, up to man, have the susceptibility under nature's nuptial law of engendering in

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their own order and species a living embryo, partaking the same nature and form of their progenitors.

Now the human brain, being an opposite electro-magnetic combination in nuptial affinity (typified as the earthly and heavenly affiliation), has the susceptibility of fulfilling the conditions precedent under nuptial law for the brain to engender its living ego—its living personality—partaking the same nature and attributes of its progenitors, which personality, when released from its physical environment, will be drawn by its own attraction to the spiritual sphere best fitted for its abode.

In conclusion, I remark, as the earth receives electro-magnetic emanations from the sun, so also the world of man receives electro-magnetic emanations from the spiritual sun of the spiritual universe, either directly or indirectly. In the earlier ages the Children of Israel received spiritual communications through the mediumship of their prophets, as recorded in the Bible; so at the present time Spiritualists claim their receiving communications from the other side of life through the mediumship of certain individuals; and I believe it, for it is corroborating testimony to the fact evolved from the book of nature, and moreover, if spiritual communications were possible in the earlier ages, they are possible in this age; therefore, I say to the Spiritualist, if you can extract any new ideas from your philosophy that will benefit humanity, do so, and God speed you.

I also say to the Spiritualist of the Christian type, if you can extract any new ideas from the Bible that will benefit humanity, do so, and God bless you.

Personally (I am an evolutionist in theory), it has been by long and tedious paths to follow in gathering together the scattered elements of truth scattered along the pathway. This article is the summing up of the scattered elements by the wayside—the culminating effect of a long life's study and reflection, more especially of the last 25 years. Am 76 years old, and now feel my life's work accomplished, and it brings its own reward.

FRANKLIN M. BARNEY.
Wattsburg, Pa.

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* Of Interest to Spiritualists *

Anyone who is sick and failed to find relief should send their name and address (with stamp for reply) to DR. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help, I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of anyone who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return.

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world says, do of That which crea-creat after unat- watered on d the to re- time nding es we soul fence. othed, of un- t for They clam- them they ; and close- en so dache s, and t that irri- Some worth iver." ym- spite : age, scien- ma- upon terial great ben I Thy art con- gher, won- world, hast e an- with it all day-

CORRESPONDENCE

NEWS ITEMS.

The Brockways are in Springfield, Mo.

J. Clegg Wright is lecturing in Norwich, Conn.

Mrs. Effie Moss has made her home at Peck, Fla.

Hon. O. P. Kellogg has been lecturing at Findlay, O.

Mrs. C. M. Sawyer's Boston address is 21 Yarmouth street.

J. M. Kelly of Lynn, Mass., has entered the lecture field.

Eastondale, Mass., is organizing a Young People's Lyceum.

W. E. Hart of German, O., announces himself as a test medium.

C. W. Denning has removed from Illinois to San Diego, Cal.

Maple Rapids, Mich., is reported to possess a levitating medium.

Mrs. E. McNeil has been holding services in Atlantic City, N. J.

Mrs. Maggie Vestal is a new phenomenal medium at Dunkirk, Ind.

Marguerite St. Omer Briggs is doing good spiritual work in Hamilton, O.

O. L. Boucher of Delphos, Kan., is proving himself a successful healer.

Mrs. E. A. Demorest can be addressed at Washburne house, Bradford, Pa.

F. B. Woodbury delivered a fine address before the Baltimore society recently.

Haverhill, Mass., has E. W. Emerson for tomorrow and the following Sunday.

H. E. Snell's report gave no intimation from whence it came; thus its omission.

Mrs. Maggie Stewart of Piqua, O., has been ordained by the local society of that city.

Mrs. S. E. Humes is a new star among the lecturers on the New England horizon.

Geo. Raley of California is making his home in Texas. He is at present in Galveston.

Frank Ripley is coming east soon. He is now in El Paso, Tex., located at 408 Missouri street.

Secretary Woodbury secured a good collection for the N. S. A. and jubilee at the Michigan meeting.

Dr. J. S. Loucks has removed to Stoneham, Mass., where his friends may address him in the future.

Dr. C. O. Jennison, a recent convert to Methodism, has been holding parlor lectures at Portland, Mich.

Prof. J. W. Kenyon has been lecturing before the Arthur Hodges society of Lynn, Mass., with fine success.

Carrie F. Weatherford is lecturing in Rockport and Belvidere, Ills. Address 528 West State street, Rockport.

Council Bluffs, Ia., has a new society—the Union—with B. Winchester as its president and George Gillett as secretary.

The People's church of Louisville, Ky., is enjoying the ministrations of Mrs. Hattie Hayden of 800 W. Walnut st., above city.

A new spiritual society has been organized at Onset, Mass., with Mr. J. H. Young as president, and C. D. Fuller as secretary.

The Harmonial Spiritual society of Dallas, Tex., organized a lyceum Sunday, Feb. 6, which promises to be interesting and successful.

Dr. B. M. Lawrence is giving illustrated lectures in Springfield, O., with Mrs. L. L. Lawrence as an aid, who gives humorous readings.

F. D. Dunakin, who has been serving the R. S. S. of Avery, O., the past two years, will be open to further engagements after the 13th of April.

T. J. Shindelbower of Warrion, Ala., would like to communicate with some test medium with references, relative to engagement in that section.

Excellent tests were given at the Michigan convention through the mediumship of Mrs. Anna Robinson, Mrs. Marian Carpenter and Mrs. Nellie Baade.

Dr. Juliet H. Severance is open to campmeeting engagements and will answer calls to lecture in the west at any time. Address 661 Milwaukee st., Milwaukee, Wis.

Dr. J. W. Briggs of Hamilton, O., writes that it was not he who was "operating among the test hunters of Illinois," as recently reported in this column. We know that, doctor.

Mrs. Steelman-Mitchell, serving at Titusville, Pa., for January, was retained there for February. She also lectures during the week at Oil City, Kaneville and other places in the vicinity.

The nineteenth annual camp meeting at Delphos, Kan., opens Aug. 12 and will continue 17 days. Communications from unengaged talent solicited. Address J. N. Richardson, president, Delphos.

Waterloo, Ia., according to a correspondent is highly delighted with the ministrations of G. H. Brooks. His audiences average 400 every Sunday—very good for a town of but 10,000 inhabitants.

J. C. F. Grumbine holds a private lecture on Psychical Science in Cincinnati on the 2d of March, under the hospitality of Dr. O. Greenland. Tickets, corner Sixth and Elm, and of the last named.

At the last evening session of the mid-winter meeting of Michigan association 700 people were in attendance in the hall. Two policemen were employed to guard the doors, as 500 more wanted to be admitted.

The F. D. C. of Brooklyn, N. Y., is holding regular Sunday evening services at Arlington hall, corner Gates and Nostrand avenues. I. M. Courlis is the speaker and A. B. Wellstood the secretary of the society.

Erie, Pa., has a steadily growing society with the following officers at the head:—Mrs. A. Caghey, president; A. T. Marsh, vice; Mrs. G. Hedges, sec.; J. O. Proctor, treas.; Messrs. Kelsoe, Conroe and Keene, trustees.

The Florida camp enjoyed the usual blessings of the gulf clime the past week, and what our friends from the icy regions could not find in the mental atmosphere they found in the material, and enjoyed it accordingly.

Died, on his birthday, did Brother Bick of East New York. He was 83 years old and a true Spiritualist. When dying he said to his wife: "I am standing in the doorway that leads to the beyond. Bid all my friends farewell."

Dr. J. N. Magoon is now besieging Omaha for fake mediums. This is a thankless task, as many stumble on the border line where mediumship ceases and fraud begins. It requires great discrimination to separate the two.

Dowville, Vt., is stirred over the fact that it has an Indian doctor in John E. Griffith who goes into a trance and talks in an unknown tongue. Of what benefit a doctor is whose prescriptions are unintelligible deponent sayeth not.

Mrs. M. J. Crilly writes: F. Corden White has pleased the Pittsburg people mightily by his presentation of the philosophy and phenomena of Spiritualism in a clear and convincing man-

ner, without the aid of sensational trimmings.

Hon. E. W. Barber, one of the editors of the Jackson (Mich.) Patriot, has educated the people in the Jackson district through his ably written editorials in regard to Spiritualism. His address at recent convention there was a scholarly effort.

The Spiritual and Ethical Culture society of New York, of which Mrs. B. V. Cushman so efficiently presides, will remove from Adelphi hall after March 1st to the International Conservatory of Music, 744 Lexington avenue, one door above 59th street.

Hon. E. W. Barber, Hon. L. V. Moulton, Dr. A. B. Spinney, Mrs. Martha Root, J. M. Thorndyke, Eva Payne, Hopkins and Francis Bailey Woodbury ably represented the truths of Spiritualism at mid-winter convention of Michigan State association.

The Spiritual society at Galveston, Texas, is moving on, and increasing in membership each month. Its officers are: H. A. Landes, pres.; Mrs. G. E. Wilson, vice; J. W. Ring, secretary and pastor; L. S. McKinney, G. A. Wilson and A. Olsen, trustees.

Peter Miller, secretary, S. A. of Dunkirk, Ind., writes that the president of the society, Mr. S. Kittle, has developed into an inspirational speaker, and now lectures at Hoover's hall every Sunday evening. He is young and vigorous and very promising.

Another trumpet medium has been exposed in Cincinnati—Miss Tillie Tiesman. An expose of a medium is always a good thing, for it proves the truth of Spiritualism. If not a medium it is none of our business. We let the police take care of that part of it.

A renewed subscriber adds: "Those who can not appreciate the Light of Truth now must be of the mediocre kind, and those who can, but find fault with it, must be hypercritical and very unspiritual. I take other papers, but yours gives me as much light as the rest combined."

A debate has been taking place at Lansing, Mich., between Rev. R. Grant of the Reorganized Church of Jesus Christ and Rev. Moses Hull. Rev. Grant takes the position that much of the phenomena of Spiritualism is genuine, but originates from and is the work of the devil.

William Phillips of Clackamas, Ore., writes that the friends of that section have but one organization, the "First Society of Sunnyside," but with a well attended lyceum attached. Furthermore, that a missionary is needed to gather the scattered forces together for more extended work.

J. N. Blanchard of Delphos, Kan., writes that a few good Spiritualists could find homes in this neighborhood, a shoemaker, a merchant, several farmers and a number of laborers being wanted. He says the schools are good, the climate is fine, the soil is excellent and saloons are absent.

Mr. J. O. Barrett of Brown's Valley, Minn., has passed to the beyond. His remains were interred with Masonic rites. He was a Spiritualist, and quite a contributor to the Spiritual press. But he was a reformer in the other departments of human life as well, and thus a very busy man. He will not find spirit life monotonous.

The Ladies' Social union of the Spiritual Aid society of Lynn, Mass., recently had an entertainment that showed forth some of the best talent in the state. Among the same were Mrs. Susan Parker, Mrs. A. S. Burnham, Tillie Haynes, Jas. Kelty, Mr. Need, Mrs. H. A. Baker, Mrs. A. A. Averill, Mrs. A. Robinson and Mrs. E. Garland.

Rev. C. O. Brown, D. D., who was

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Within the past few years DRs. PEEBLES & BURROUGHS have cured thousands of chronic diseases. They have won a place in the hearts of Spiritualists because of their thorough care and scrupulous attention to the minutest details in the treatment of all cases entrusted to them. Every case referred to them receives their personal attention. The medicines are prepared for each one separately and by the doctors' own hands; nothing being intrusted to the discretion of clerks. Drs. Peebles & Burroughs do not retain patients under their treatment many months that they may thereby exact a large fee, but cure each case as quickly as possible not keeping a patient under their care a day longer than it is positively necessary. Sufferers are not compelled to undertake a long and expensive course of treatment. Many of the worst cases are cured in a few weeks. The following extracts from recent letters are sufficient proof that they do

SUCCEED

WHERE

OTHERS

FAIL.

DRs. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—I am happy to inform you that I will not need any more medicines. The first month's treatment has proven efficient in a wonderful cure. I am proud that I met with such good results from your treatment.
With kindest regards and best wishes for your success in the relief of suffering humanity, I am
Yours sincerely,
J. M. HOBSON,
Feb. 2, 1898.
Oddville, Ky.

DRs. PEEBLES & BURROUGHS, Indianapolis, Ind.
My Dear Doctors:—I do not need any more medicine as I am entirely cured. I thank you for your honest, liberal dealing with me; also for the two months' treatment that has brought me out of this serious bronchial catarrh, which I had for more than thirty years. Resp. F. M. SPEAR,
Feb. 2, 1898.
Waco, Ga.

DRs. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—My second month's treatment is just about up and I will not need any more. The two months' treatment which I have taken has done me a wonderful sight of good and I can highly recommend your treatment to anyone needing medical or psychic assistance. Yours truly,
H. G. HOGENDORFER,
Feb. 2, 1898.
Villa Ridge, Ill.

DRs. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Sirs:—I applied to you for a diagnosis of my own ailments. I knew I did not give you a very fair symptom and yet you diagnosed my case even better than I had done on myself. I did not tell you then that I was a physician and I felt that my identity was unknown to you. I took your treatment with benefit and felt that your suggestions and influences helped me very much. Respectfully,
J. J. FLY, M. D.,
Feb. 10, 1898.
Pulleys Mill, Ill.

DRs. PEEBLES & BURROUGHS, Indianapolis, Ind.
My Dear Doctors:—I am so grateful to write you that I am improving so much since my last writing. I feel very much better and stronger in every way. The psychic treatment has done wonders for me and words fail to express that gratitude which I feel in my heart for you.
Your patient,
MRS. H. WILSON,
Feb. 12, 1898.
Parsons, Kas.

ABSOLUTELY

CORRECT

DIAGNOSES

Drs. Peebles & Burroughs have a great advantage over other specialists in being able to at all times correctly diagnose all cases referred to them. They have given proof of this statement times without number, but in further substantiation of the correctness of their diagnoses we subjoin the following extracts from recent letters:

DRs. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—I received the diagnosis of my case and it is perfect in every respect.
Feb. 2, 1898. MRS. E. NOBLE, New Orleans, La.

DRs. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—I wrote you for a diagnosis of my case. I received the answer to my letter and every word you said was correct. Thanking you for your kindness I am, respectfully yours,
Feb. 8, 1898. MRS. A. SEBIE, Benwood, W. Va.

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ONE LEADING SYMPTOM

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NEWS ITEMS (Continued).

tried by the Chicago Congregational association for immoral conduct, was found guilty and discharged as a preacher. Will not the Illinois legislature hurry an anti-Christian bill through the house prohibiting all preachers from ministering to the people because one proved a fraud? It seems consistent to do so in the face of similitudes.

Mrs. A. M. Glading is delighting the members of the St. Louis Self-Culture Spiritual association with instructive lectures and interesting tests. A reception was recently tendered this popular speaker at the residence of Mrs. S. R. Baker. At the latter Prof. W. F. Peck made the opening address, followed by the guides of the speaker in a seance. Thus reports Mrs. M. J. Davis, Sec'y, 6019 Cates avenue.

The golden wedding chimes were recently rung in honor of Mr. and Mrs. Samuel Leshner of Marcelona, Mich. Over 60 guests were at their home to congratulate the couple. Addresses, songs, poems, etc., were rendered in their behalf. A picture was taken of the family group, and all present left with a sweet remembrance of a happy occasion. As a specialty, Mr. Leshner wore the vest in which his father had been married 85 years before.

H. C. Dorn of Newark, N. J., taking exceptions to a criticism of Ben Foster, says that a seance in above city, under test conditions, proved him a good medium, testified to by many witnesses. Nobody objects to the young man's mediumship or has any doubt as to its genuineness, but it is the manner of using it outside of spiritual phenomena that is objectionable, whether he or his spirits are to blame. If the latter, he would better get rid of them, or he will be without an occupation before long.

Transitions: Mrs. Jane Kingsley, Willimantic, Conn.; A. D. Loring, Willimantic; Mrs. Lucy Edgerly, Newburyport, Mass.; Miss Mary Rackham, Allegheny, Pa.; A. Holman, Winsted, Conn.; Harriet E. Harrington, Saratoga, N. Y.; Mrs. M. Potter, Newberry, O.; P. Wright, Chinook, Mont.; J. M. Dunham, Sunfield, Mich.; Mrs. Dr. E. F. Smith, Brooklyn, N. Y.; Mrs. Lucy W. Snow, Rockland, Me.; Cyrus Allen, Junction City, Kan.; Mrs. M. E. Elkins, Rochester, Ind.; Myrtle Cokayne, Sedalia, Ind.; Sara Jane Ward, Santa Barbara, Cal., and J. O. Barrett of Brown's Valley, Minn.

A correspondent writes: "I see you touch up the self-styled professors all right. It does seem ridiculous for a medium to don this title. Imagine the word affixed to the names of Swedenborg, Plato, Socrates, Jesus Christ, Buddha, Moses, or any of the world's reformers—how they would deteriorate! Or even to any of the great mediums in our ranks! But perhaps such are not mediums, and need a title to cover up their sins—their pretenses, or what they only profess to do. However, I don't think any self-respecting medium ought to assume it. Let true mediumship stand on its own merits."

BOOK NOTICES.

"Sunny Life of an Invalid," by C. Howard Young, M. F. S. H., professor of languages, is what a sick man experiences during 25 years of sickness, 14 of which were spent in bed. It would undoubtedly interest invalids and lend them a cheer not otherwise obtainable, coming, as it does, from a co-sufferer. A chapter is also devoted to Home, the medium. The author's address is 230 Asylum st., Hartford, Conn.

CHOICE LITERATURE.

- ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.
- ANGEL WHISPERING—For the Searchers After Truth. By H. J. Ray-Curtis. Price \$1.50. Gilt.
- A SPIRITUAL TOUR OF THE WORLD—In search of the line of life's evolution. Arena print. 50 cents.
- AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.00.
- A SEX REVOLUTION—By Lois Walsbrooker. 25 cents.
- ADVICE TO THOSE SEEKING TO DEVELOP THEIR MEDIUMSHIP. By A. Campbell, Spirit Artist. Price 25 cents.
- BEYOND—By H. S. Hubbard. Arena print. 25 cents.
- CONVENT OF THE SACRED HEART—Hudson Tuttle. 50 cents.
- CHRISTIAN THEOSOPHY—Dr. J. H. Dewey. A handbook of New Testament occultism. Price \$2.
- CHRIST, THE SOCIALIST—By the author of "Phillip Meyer's Scheme." Arena print. 50 cents. 357 pages.
- EVERLASTING GOSPEL—Compilation of Spiritual Lectures. A valuable book. 488 pages. Price, \$1.00.
- FIRST PRINCIPLES OF PSYCHOMETRY—How to Prepare and Develop a Psychoscope. By J. C. F. Grumbine. Price 20 cents.
- HEAVEN REVISED—A narrative of experiences after death. Mrs. E. B. Duffey. 15 cents.
- HEALTH AND POWER—Babbitt. Price, 25 cents.
- IDEALA—A Romance of Idealism. Charles Grissen. Price, 5 cents.
- LIGHTS AND SHADOWS OF LIFE—Or the Story of a Southern Home. A. K. Raison. \$1.50.
- LIFE—Physical and Spiritual, and the Amazing Powers of the Human Soul. By J. B. Campbell, M. D., V. D. Price, \$1.00.
- LYRIC OF LIFE—Philosophy in rhyme, by Laura A. Sunderlin Nourse. Price \$1.
- LIFE IN THE STONE AGE: A HISTORY OF ATHARAE—An outline history of man written through the mediumship of U. G. Figley.
- MARRIAGE SUPPER OF THE LAMB—B. F. French. Book of Revelations explained. Cloth, 35 cents.
- POEMS—By Edith Willis Lynn. Price, \$1.00.
- PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM—Crowell. Price, \$1.00; postage, 15 cents.
- PSYCHOMETRIC DICTIONARY—A book defining the influences perceived by those who are sensitive. Price, 25 cents.
- REPLY OF EX-MAYOR JOSEPH BROWN of St. Louis to Rev. Dr. Snyder's criticism on Spiritualism. 10 cents.
- REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A lecture by Fred L. H. Willis. Price, 10 cents; postage 2 cents.
- RELIGION—As Revealed by the Material and Spiritual Universe. E. D. Babbitt, M. D., LL. D. Price, cloth \$1.00; paper, 50 cents.
- SCIENCE OF THE SOUL—Loren A. Sherman. \$1.25. Library volume.
- SWEPT AWAY—A Sermon on Some of the Sins of Our Lawmakers. By Rev. Moses Hull. 10 cents.
- STUDIES IN THEOSOPHY—W. J. Colville. Price, \$1.50.
- THE NEW TESTAMENT OCCULTISM—By J. H. Dewey, M. D. \$2.00.
- THE REASON WHY—Or Spiritual experiences, by Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.
- THE HIDDEN FAITH—An Occult Story of the Period. By Alwin M. Thurber. Price. \$1.25.
- THE OTHER WORLD AND THIS—A Compendium of Spiritual Laws; cloth, gold and white binding. Price, \$1.50.
- THE INCOMING AND OUTGOING CHURCH—By Moses Hull. Tract, price 5 cents.
- THOMAS PAINE—WAS HE JUNIUS—By W. H. Burr. Price 10 cents.
- THE BETTER WAY—An occult story, by H. McL. Shepard Wolff. 25 cents.
- THE REAL ISSUE—By Moses Hull. An argument on political and industrial economy. 25 cents.
- THE WATSEKA WONDER—A Case of Double Consciousness. 10 cents.

TRACT NO. 2.

Rev. M. F. Ham's sermon on Spiritualism and the testimony of Rev. Dr. Duryea of Brooklyn on mediumship. Price, per 100, \$2.50; 50, \$1.50; 25, \$1; singly, 5 cts. For sale at this office.

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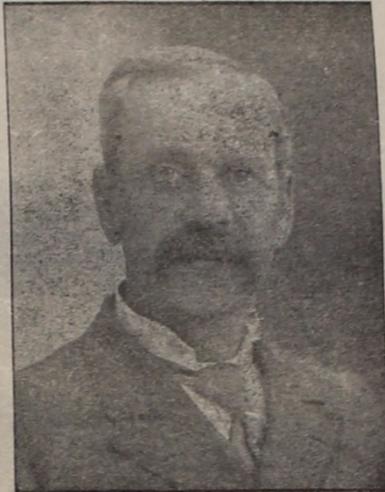
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MISCELLANEOUS.

ALL GONE.

Whar's my Adam 'nd Ebe?
Make ole nigger b'liebe
Warn't none? Preacher man say
"Story all done away."
O my lamb!

Whar's my apple so red,
Turned po' Missy Ebe's head?
'Nd de ole sarpen? "All lies."
So say de preacher man, wise.
O my lamb!

Whar's my Jonah dat groun
In de whale's belly all 'lone?
"Couln't done dat way."
So de new preacher man say.
O my lamb!

Dey take my apple, take my Ebe.
Take my Adam 'nd snake dat deceibe.
Take my Jonah, take my whale,
'Nd bust my 'lison. Fo' nigger wail.
O my lamb!

—Ione L. Jones.

THOUGHT FLASHES.

Tyranny is enforced error.

Selfish speculation often makes a man look so far beyond an opportunity that he misses it.

Erroneous conclusions are the effects of ignorance or prejudice, either of which has no authority in human affairs.

Perverted pride or arrogance is a combination of vanity and conceit. Crime is the issue when selfishness becomes its guardian.

Pride of intellect results in imbecility sooner or later, thus inheriting by force of circumstances what it so lavishly has been imposing on others in the past—namely, the nomenclature of "back number."

The greatest miracle of this age is that an honest man can exist, considering the circumstances under which he is compelled to make the effort. But perhaps a higher power rules the destiny of nations in a manner that makes it possible.

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We learn that Dr. Babbitt's system of Chromopathy is having a triumphant success in India. The leading chromopath in India, Prasada, has published a work there illustrative of the subject, which has been translated into seven languages and dialects. In this work he places Chromopathy beyond all other methods of cure for effectiveness, and states that thousands of lives have been saved from the bubonic plague by its means, and that he has cured dysentery, cholera, hydrophobia, leprosy, etc. As Chromopathy, magnetism, electricity, etc. are taught at the College of Fine Forces, our readers would do well to send for Dr. Babbitt's catalogue, 253 South Broadway, Los Angeles, Cal. The book is for sale at this office. Price, \$5.00.

THAT ALBUM.

Mrs. M. J. Crilly of Allegheny, Pa., writes: "The beautiful Light of Truth Album is here and to simply say that it is all that has been claimed for it would be underestimating its value. Such a collection of photographs of famous mediums, lecturers, scientists and philosophers, set in such a beautiful binding was probably never gotten together before, and should certainly recommend itself to all interested in the leaders of the great battle for truth and human liberty, be they Spiritualists, agnostics or liberalists. I am glad I have it."

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find words to tell and was depressed in spirit and despondent beyond measure because doctors and remedies failed. Hazelline cured her of prolapsus and leucorrhoea and she can now take long walks without fatigue, whereas she was sick and worn out all the time before. Mrs. Theresa Koch, 604 Sedgwick St., Chicago, writes, "I am willing to tell every suffering lady either personally or by letter how your remedy cured me of years of frightful suffering. Mrs. Rosa Puttbrese of Alden, McHenry Co., Ill., begs to have her name sent to all ladies who suffer that she may have an opportunity to tell them how she was saved a life of suffering by this grand remedy. Mrs. Josephine Stotz, 333 E. 6th St., New York, N. Y., believes it her duty to tell how she was cured after 12 years of intense pain every month and often between times. All of these letters and a great many others on file convince you that the free sample is worth sending for. No matter whether you suffer little or are an invalid send for this matchless wonderful remedy that is perfectly free and will cure you. Don't wait a day but write at once, simply your name and address. THE HAZELLINE CO., (Incorporated) 136 Bressler Block, South Bend, Ind.

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QUESTIONS AND ANSWERS.

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

Questions.—What explanation do the Spiritualists give of what the materialists call the "objective" and "subjective" minds?—Does any part of the mind belong wholly to the physical body and perish with it?—What is the action of the spiritual body when a subject is placed in the cataleptic state?—What attitude does the spiritual body assume when a hypnotist commands that no pain shall be felt when an operation is performed upon a subject?—Estella.

Answers.—The objective mind sees things as they are; the subjective as they appear to the subject under circumstances—sometimes enhanced in beauty, sometimes distorted, and sometimes queer or curious—all according to the preconceived ideas or opinions of the subject. This applies to the seen or unseen. In the body objects are most seen as they are, but not the philosophy thereof; and every objective has a philosophy in spirit. In fact, the higher life is the philosophy of earth-life. The spirit of a fact or truth is thus its philosophy; and it is this part of it which is seen subjectively. Now, it depends on one's purification and goodness how near he comes to seeing it as it is—again reaching it objectively, if you wish to apply the term spiritually, though neither is applicable in the absolute or unchangeable. A subjective mind is simply a changeable one until perfection is attained. No part of the mind remains with the body. It is only subject to its brain operation, for the mind is the spirit or soul acting on or through the brain. Thus its subjective state concerning the unseen or spiritual, and its continuance in spirit if the soul is warped by selfishness, prejudice or other unspiritual doings. When placed in catalepsy the spiritual often partakes of the same because of the same degree of consciousness, though the soul may hold aloof and retain its consciousness, but unable to control the body to doing anything. In hypnotic experiments the spirit is made unconscious with the body—entranced as it were—and thus feels nothing. But in some cases pain is felt, but the spirit is unable to do anything. All should be experimented upon with tests before subjecting them to a severe operation.

Question.—Is table-tipping any indication that I will develop slate writing? And why do I get words in reply to questions in advance of the tips—often surprising thoughts?—Mrs. W. L. W.

Answer.—Table-tipping simply indicates that you are a physical medium, but of what other phase must be determined by time and experience. Getting words in reply to questions shows that you are also a mental medium—either inspirational or clairaudiant—also to be shown by development. Try automatic writing by holding a pencil lightly over a sheet of paper and ask a single question at a time and await results. If you obtain the impression what to say without a movement of the pencil, write it down, and continue this as long as the words come. In this practice you will finally get the needed light to proceed further, and perhaps the information whether you will be a slate writing medium or not. But withhold your own thoughts so

the message will not be biased by your preconceived ideas or your desires in the matter.

Question.—Husband and self have been attending developing class, but find the influence disagreeable. Would it harm us to sit at home with more congenial company?—Reader.

Answer.—If the influences are disagreeable, keep away. It can only injure you by remaining. Open your own little circle at home, and admit none that are antagonistic to you or your husband. For if you have mediumship, it can only be developed in the presence of congenial companionship, which means harmony of conditions. If you have no mediumship, why you will have learned something, anyhow, or some one else will show signs of development. Then do as you expected others to do for you. Tell that person to form a little circle at his or her own home, and admit none but congenial companions. If you are invited, go and show the same deference to that circle as you demanded of others toward your own.

TANGIBLE EVIDENCE OF PSYCHOMETRY.

But there is no tangible evidence that psychometry is true, said an interviewer to our psychometer.

Do you mean to say that heat is no tangible evidence of fire in a stove, because it cannot be seen?

No, but I can feel that.

Undoubtedly; but supposing you had one with you born without the sense of feeling—which may become as likely as one born without sight or hearing—do you think you could convince him of the heat within the stove on your evidence?

Yes; if he were reasonable and read the records of feeling without seeing.

Then why do you not read the records of persons sensing something you do not sense, and reason accordingly? Sensitives furnish sufficient evidence that psychometry is true—that they possess a sixth sense not cognized by those with only five—that they can feel beyond the ordinary and tell of things only known to the psychometrized or those who have a similar sense. If that is not tangible evidence, then nothing is. But going into detail, did you never feel repulsed or attracted by individuals?

Oh, yes; but that is due to antipathy and sympathy.

Ah, and what are they? Are they not tangible evidences that you have a sense beyond the known—that you can feel repulsed or drawn to a person? Now, that is where psychometry begins. Besides feeling repulsed or attracted, do you not often feel disturbed or becalmed by the presence of certain people?

Yes, but that is due to their natures—excitable or not.

Even so, but what tells you that without their manifesting it on the exterior?

I suppose their nerves.

Yes, and it vibrates in unison with your nerves, and thus betrays their true inwardness to you. It shows that you are capable of developing a keener sense than is general or ordinary, and lends you prerogatives over theirs. Furthermore, do you not feel weary in the presence of some people and inspired by others?

Yes; that is due to their ignorance and intelligence.

But you sense this in advance, as you do the others if observant—often on the mere mention of the person's name, and you decide at once whether you care to meet them or not. What do you call that?

I give it up!

So did the schoolboy when he con-



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—Send us a list of the Spiritualists in your immediate neighborhood. All goes toward making up the census of 1900.

—Because we mention among our news items that certain mediums are at certain towns it must not be inferred that we indorse them. This is merely given as information in case they are loose that the friends of that town may be warned by those who know.

—Theodore F. Price's second day in Columbus was as good as the first. His lectures and tests were interesting and of a convincing nature. His audience was as large as the hall would permit. Everybody was attentive, and both old and young found something to take home with them—some lesson that touched their special taste or need, and many vowed to come again. Mr. Price's originality is striking, and that takes with the majority. His teachings are of the unmixed sort, and before many years he will be a much sought after medium.

—While new mediums are being "called" from time to time, every one should have a home center to which he can point for reference. The suddenness with which some flash upon the Spiritual horizon with nothing but a dodger to recommend them has become a thing of the past. Let them prove their claims by a home recommendation, and that they are not old frauds sailing under a new name. The Light of Truth is not printing photographs without good reasons. It is the only means of showing who the true workers in our ranks are today. No honest medium or speaker fears such an expose.

—Friends sending us news items must not look for the same in the issue of that week, for we have to go to press Monday morning—the forms being made up Saturday for that purpose—and thus the paper is printed a week in advance of the date after the manner of all weekly class publications. We have stated this before, but some people do not seem to have caught the idea yet, and especially among those who essay to teach the public, and who are the first faultfinders because a personal, sent by them or their friends, is not inserted after the paper is printed. Reason should be a prerequisite to a reformer and charity the embellishment.

—During the past years the spiritual papers have been very much troubled

with calls for aid by mediums—some known, some unknown—all claiming to be entitled to it on the hypothesis of being old workers in the cause. Be this as it may, we are convinced by satisfactory evidence that the larger number have neither claims on the press nor on the people for support. In their halcyon days they cared for neither—never subscribing for a Spiritualist paper and aiding the cause while they had a chance, nor sympathizing with the flock or supporting their societies—both of which were struggling to keep the mediums out of prison. That such should be in want later is the effect of a natural cause, and should be an object lesson to all of today. Let them do as they demand others to do for them, and all will be repaid in the end or when needed. In fact, need seldom comes to such. "Cast thy bread upon the waters, and it shall return to thee after many days," is a truism that finds its realization in cause and effect; and none should know this better than mediums.

A HINT TO OTHERS.

"How are you feeling?" asked one of our agents of a skeptic who had been referred to a magnetic healer for a cure.

"Oh, bad—that medium did me no good—I knew she couldn't help me—I suspected that in advance," was the reply.

"Ah, you knew she couldn't help you, did you? Well, that wasn't her fault. If you go with the conviction that you can not be cured you will not be. In fact, it is equal to saying you don't want to be cured. Faith is needed to establish the rapport, and is a deference due the person who is giving up her life forces to extend your existence. For lack of the latter alone you do not deserve to be cured; but that would not prevent if you had faith. Faith is, absolutely speaking, the desire or will to be cured; but being sick you have not the surplus vital force to act on the diseased parts; thus you must go to the storehouse whence this can be extracted, and such a storehouse is a magnetic healer. Do you catch the idea now?"

"Yes, why didn't you say so."

Understanding the principle the patient took another series of treatments and was cured.

SEMI-CENTENNIAL CELEBRATION AT ROCHESTER, N. Y.

The First Spiritual church of Rochester, N. Y., will celebrate the fiftieth anniversary of Modern Spiritualism in a becoming manner for the birth city. The local Spiritualists feel it to be their duty to make the anniversary dates proper a glad and gala occasion. As the jubilee occurs in June, the local celebration will prepare the way for the greater event to follow. Too much cannot be done to present our cause at the half-century period. Every locality should have a creditable celebration.

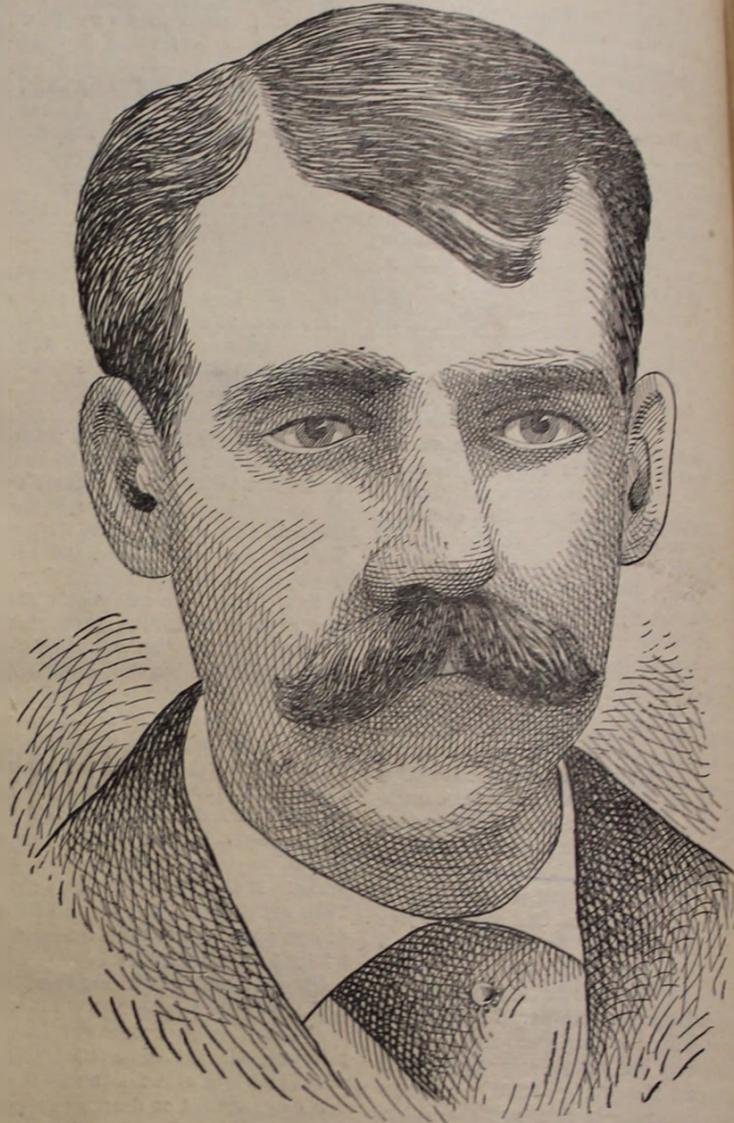
The following speakers and mediums are engaged: Dr. J. M. Peebles, Rev. Moses Hull, Prof. W. M. Lockwood, Rev. J. C. F. Grumbine, Rev. G. W. Kates, Mrs. H. L. Russeque, Mrs. Clara Watson, Mrs. S. A. Armstrong, Mrs. Zaida Brown-Kates; mediums, Mrs. Anna E. Thomas, Mrs. A. Atchison, Mrs. Z. B. Kates.

There will be excellent music, specially engaged for the occasion. Special rates will be made at hotels and boarding houses. The local committee may be found at the hall of the society, 15 East avenue, previous to the meeting, and then at Fitzhugh hall. Address G. W. Kates, chairman, 234 Monroe avenue, Rochester, N. Y.

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