

Light of Truth

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GEORGIA GLADYS COOLEY.

An Exponent of the
philosophy of Life.

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DECLARATION OF PRINCIPLES.

By Prof. J. E. Loveland.

"Spiritualism is the philosophy of life," is a common and also a true saying. But it is no definition. It is simply the use of different terms to express the same idea. Definition is the resolution of a compound into its constituent elements. Or it is a statement of the properties and functions of a thing or body. A declaration of the principles of an lam is a correct statement of the philosophy underlying it, and the natural outworkings of that philosophy in the institutions and activities of those embraced in the lam.

To enunciate the principles of Spiritualism, then, will be simply a correct definition of life. But it will be found, in carrying out that idea, that we shall have a most comprehensive declaration, and, what is more and better, a purely scientific one. Let us attempt a definition.

Life is dual in form. It is universal and special. It includes intelligence, which is also universal and special.

The universal, or infinite life, is an impersonal, homogeneous and automatic energy.

Special or particular life pertains to organic forms, and ranges in functional capacity from the lowest instinct to the highest intelligence or power of reason.

Particular life is evolved from the universal, and illustrates the great fact that every step in evolutionary law is ascensional. The first is lowest, the last is always highest. We have the amoeba at one end, man at the other. Between are all the numerous grades of organic life.

The universal life is intelligence, but not intelligent; only the organized, the self-conscious life, is or can be intelligent.

Life is dual also in that it includes matter and spirit. There is, there can be no life where either of these is absent. The absence of one would be the annihilation of the other. They are the two poles of absolute being.

Human life is dual, in that it includes not only the self-consciousness of personality, but also the homogeneous automatic of the universal life. The automatic includes the organs and functions of physical life—the heart, lungs, stomach, etc., and also the nerves of organic life.

The self-conscious personality, the autocrat—the being with will, includes the intellectual brain with the nerves of sensation and motion. This is the self of perceptivity, reasoning and action.

The homogeneous, the automatic selfhood, has no initiative of action—it is receptive, impressible and containing. It is the basis of mediumship. The intellectual self is perceptive, formative and expressive or active, but not impressible nor receptive. It sees what has been impressed upon the homogeneous when that acts automatically.

In ordinary life the most interior, or spirit, impressions are not perceived by the self-consciousness. But when we have a connection between the conscious and subconscious departments of being, then we have mediumship. But, in all this, we have only life and its phenomena. There are a vastly greater number who are capa-

ble of perceiving the impressions made upon their subconsciousness than are aware of the fact. To pursue this subject would require a volume, and we desist.

There is another two-foldness of human life, individual and social. The social consciousness is just as apparent as the individual. Indeed we might say more so, for men are found everywhere living in society, but never, in a rational condition, are they found solitary. Man comes together in families, tribes, nations, as naturally as rivers flow to the seas. They are mutually active and reactive, though, in practical working, the individual is defined by the social. He is from the social—is made by it what he is, and can react upon it only to a limited extent. In practical working a social unity has never been created by the personal action of individuals, but every existent individual is a product of the social unity. Sovereignty, therefore, does not inhere in the individual, but in the collectivity—society.

But the relations of the two are mutual, for one is from the other, they have the same essential life. The individual life is from the social unity, and that unity is composed of the individualities, hence, the relation of mutuality is absolute.

The perception, establishment and enforcement of these relations, or reciprocity, is the function of government, and the ever binding duty of the whole humanity. It is life protecting and perpetuating itself. Therefore, every altruistic movement is a form of life activity, and a part of Spiritualism. And all political action, in harmony with the life needs of man, is also a part of Spiritualism—it is life motion. The science of politics is part of Spiritualism, for it embodies those forms of action involving the life interests of humanity. Political action is the activity of the social life, in which is necessarily involved the life happiness of the personal factors of the social unity. Spiritualism can not overlook or leave out political questions any more than it can ignore the great question of moral righteousness. Life includes them all.

Life is nature. It is neither above nor below, within or without, before or after nature, hence, as Spiritualism is the philosophy of life, that philosophy knows nothing of anything extrinsic to nature. In a word, it is the philosophy of pure, unadulterated nature. It has nothing to do with miracles and has no place for any beings but the spontaneous products of nature.

The innate instinct of personal life is self-perpetuation. In essence, life is immortal, and therefore, the aspiration for continuous personal consciousness is a natural outgrowth of the immortal essence organized in man. It is a most potent evidence of that continuity, for it is immortal life expressing its own essential nature.

Spirit phenomena are only more outer forms of the same life expressing itself in a more objective, or materialistic manner.

They are mere manifestations of life's energies and functions, hence pure, natural phenomena.

In conclusion, we may say that the vast, moving panorama of varied nature around us is only the infinitely

changing expression of ever present, ever acting life. As there are continuous and innumerable permutations of form, and it yet remains absolutely indestructible, so life, with changes as many and varied as the kaleidoscope, never dies, never loses its immortal essence or power.

We are that life. Hence we are Spiritualism, and to comprehend the depth and height and power of our own selfhood will be a perfect comprehension of the philosophy of Spiritualism, and of course all of its principles.

J. E. LOVELAND.

CHATTANOOGA UNITARIANISM.

Editor Light of Truth: Not long ago you published, first in your columns and then as a pamphlet, a valuable sermon by Rev. Marion F. Ham, a noble and earnest avowal of his knowledge of the truth of Spiritualism—a triumphant rejoicing of his soul's victory over doubt and fear.

In a late issue of the Christian Register is an address at the annual meeting of the First Unitarian church of Chattanooga, by C. A. Willard, president of the society, which may fitly be read with the discourse of its minister, Mr. Ham. He advocates "freedom of thought and liberty of personal judgment in religion, . . . a conviction not disturbed by new discoveries in physical science."

Even in a liberal church his words are noteworthy in connection with Mr. Ham's late discourse. The way is open for all Unitarians to follow this society in its upward path, which is in accord with their avowed aims.

Mr. Willard spoke as follows.

G. B. STEBBINS.

REMARKS OF C. A. WILLARD.

"Our position as a religious body is peculiar and unique. While strong in our convictions and firm in our faith, we are modest and unassuming in our claims. Bearing to hold our convictions in a spirit of love and Christian forbearance, we avoid controversy, and seek to be free from prejudice or any unnecessary and useless limitations. While we have great respect and reverence for the past, and cherish its achievements and its history with as much loyalty as do any of our orthodox friends, we no longer feel willing to be bound or controlled in our thought and researches by the rigid limitations imposed by the institutions of the past. We have dared to assume the responsibility of thinking out for ourselves the problems involved in the great issues of life and death.

"To this end we contend and insist that independence in thought and freedom of action are essential to the highest possible development in human attainments.

"In America we have learned to value as priceless these functions of progress. Personal liberty is very dear to Americans; its achievements are the history of our country, of which every true American is justly proud.

"The inspiration of American patriotism is the love and devotion to personal liberty; for it is well understood that, when even our country defends and protects its own existence and honor, it defends and protects the personal liberty and independence of its humblest citizen.

"In our religious faith, as Unitarians, we are contending for the same cherished right. We sincerely believe that freedom of thought and liberty of personal judgment are an essential in religion as they are in our national affairs, and will accomplish in the development of a religious type results of equal value. To me it is apparent that Unitarianism, with its broad, liberal thought, its universal and unequal-

led brotherhood, its democratic tendency in toleration, is well adapted to perfect and complete a type of character, being fostered under the influence of our free institutions in America. With this in view, to me Unitarianism has to our country a great and very important mission. We need, in control of our development, a strong, well-grounded religious conviction—a conviction that is marked by loyalty to the truth, to justice, and to humanity, that grows and deepens with increased knowledge and greater opportunity. We need a religious conviction that is firmly established in our soul and fast, that is not disturbed by investigation or new discoveries in physical science. This is our country's need, in order that the citizens of the future may be better qualified to meet and solve the social and national problems.

"In view of this, I wish to impress upon you the importance of our mission as a church. As pioneers in this higher development, we are charged with a grave responsibility; our country's welfare is involved in our faithfulness; a true and more exalted patriotism is in our keeping; a more noble citizenship awaits our efforts, and a broad philanthropy should constrain us to continue our struggle, in order that we may elevate the principles of our national life, and clothe them with the virtues of a Christian type of character. We can not escape our duty in this development; the inevitable has decreed that we are to be our brother's keeper in the great family of nations.

"Ours must lead, and we should endeavor to be qualified by every right attainment to make ours the grandest civilization the world has ever known."

HE LIVES TWO LIVES.

On April 15, 1897, the Rev. Thomas Hanna of Plantville, Conn., was thrown from his carriage and rendered unconscious. He was carried to the home of his father, Rev. T. A. S. Hanna, where a hasty examination showed that there was no fracture of the skull. Nor was there any blood clot or other depression which might interfere with the functions of the brain.

Young Mr. Hanna, who was only 25, was a perfect specimen of manhood. He has the physique of a giant, the endurance of the trained athlete and the vitality which is always a part of Scotch-Irish blood. Everything seemed in his favor.

And yet when he recovered consciousness every function had fled his massive body, while his fine mind was as that of an infant.

For two or three years he had occupied the pulpit of the Plantville Baptist church. He was a young man of brilliant attainments, an accomplished scholar, a student of Greek, Latin and Hebrew, and an eloquent and impassioned speaker. It is no discredit to the medical fraternity of Plantville that the local doctors were puzzled. When the young clergyman recovered consciousness he uttered inarticulate sounds. He could not speak nor could he understand what was said to him.

The case attracted widespread attention in medical circles, and finally reached the ears of Doctors Goodhart and Boris Sidis of New York.

Dr. Goodhart pronounces it the most amazing instance of double consciousness he had ever heard of. "Had the patient not been a man of unusual intelligence and strength of mind," he said, "and had I not seen the strange metamorphosis with my own eyes, I doubt if I could be brought to believe it."

Their patient had lost all knowledge acquired from the time of his birth up to the moment of the accident. He had lost all power of voluntary personality, could not recognize persons or objects, and knew neither the members of his family nor his friends.

Conversation was sound without meaning.

He opened his eyes on a new world. He had to be taught how to use his hands and feet. The imitative faculty was the first to develop, and from watching others he learned. He was taught how to eat, how to walk, the use of sounds and words, and finally the alphabet. It was just like teaching a child, except that once he heard a thing or saw something it seemed to make an indelible impression on his memory. Thus he learned more readily than would a child.

With the strong natural intelligence left intact, his progress in the acquirement of knowledge was so rapid that within a few weeks he was enabled to understand fairly well his environments and to communicate with those about him. He learned by intuition. When he was able to write the physicians made a remarkable discovery. Their patient was ambidextrous, writing equally well with both hands. Previous to the accident he had only written with the right. He also learned to play musical instruments hitherto entirely unknown to him.

When he was able to understand they told him the story of his affliction. They told him about himself and of what he was before the accident that had stopped the delicate machinery of his brain. They told him he was to marry the fair girl who was seldom away from his side. He simply smiled up in her face, and thought it would be very nice. But the sight of her aroused in him not the slightest symptom of emotion.

The patient was brought to New York, where he could receive the constant attention of Dr. Goodhart and Dr. Sidis. They diagnosed the case as one of amnesia, or that form of lost memory in which the patient's former life experiences are really not lost, but remain hidden within the lower or sub-conscious regions of the mind.

By experiments they were able to prove that two distinct lives dwelt within their patient.

One was deadened by the shock of the accident, the other was living, with the knowledge that dated only from the accident. The evidence of this lay in bringing to the surface of consciousness bits of memory that lay hidden beyond the grasp of the patient's upper consciousness.

The first evidence of the presence of this apparently lost memory came, strangely enough, from dreams, for the doctors were on watch night and day.

One kind consisted of the ordinary dreams inspired by current events in our lives, but the others were in the form of visions. In these visions the names of persons, objects and places arose from the young man's sub-conscious life and passed before his mental eye while he was in a sleeping state.

The first knowledge of this was obtained from the patient's father, who listened in wonder to his son's story of a dream he had during the night. The elder Mr. Hanna was amazed to learn that the dream was but the counterpart of an actual experience through which the young man has passed previous to his illness.

Then there were times when the dual personality became strongly

marked. Mr. Hanna would sometimes live in the past and some times in the present.

Occasionally he would remember distinctly everything that had happened previous to the accident, but nothing that had occurred since. At other times he would remember nothing but what he had acquired since that time.

He would go to sleep in one state and awaken in the other. At night he would be the scholar, in the morning he would wake up as a child, but never at first could he associate in the slightest degree the impressions of one condition with those of the other.

This was brought about by a course of treatment in which the doctors were gradually enabled, in the patient's waking state, to dig up past memories, but not at once to bring them to his recognition.

The result which the physicians strove to attain was the welding together of the two personalities. Finally the old memories, instead of occurring periodically, were brought all together and unified, bringing about one full personality, which included everything that had happened up to the time of the accident. In that state he could remember nothing that happened since that fateful day.

In the two states every characteristic was at variance. In the one his handwriting was good and well formed; in the other, it was childish, and consisted mainly of printed letters. What he did in the one state he remembered only when he had passed again into that state. Events of the one were utterly unknown to the other.

Dr. Goodhart, asked to describe the phenomena, said: "It was a dissociation, the result of a retraction of the prolongation of certain nerve cells joining the mental association centers with consciousness. Scientifically, this is known as dissociation or disaggregation.

Double consciousness or personality, indicating the existence of two distinct lives, two individuals within the same body, are of remarkable scientific interest and great importance. The problems of this condition deal with the phenomena of mind and the wondrous activity and numerous phases of human intelligence and conscious activity.

Occurring as they do not only in the sick and those who are in a state of mental unbalance, but likewise in the apparently healthy more or less normal individuals, resulting, too, from very slight injuries, they demonstrate to us that man is really possessed of two beings—two egos.

"The Hanna case is the first one of double personality, to my knowledge, that has ever been cured. It is unique in medical history."

THE SWEETEST THINGS OF EARTH.

What are the sweetest things of earth?
Lips that can praise a rival's worth;
A fragrant rose that hides no thorn;
Riches of gold untouched by scorn.

A happy little child asleep;
Eyes that can smile though they may weep;
A brother's cheer; a father's praise;
The minstrel's of summer days.

A heart whose anger never burns;
A gift that looks for no returns;
Wrong's overthrow; pain's swift release;
Dark footsteps guided into peace.

The light of love in lover's eyes;
Age that is young as well as wise;
A mother's kiss; a baby's mirth—
These are the sweetest things of earth.

—Philadelphia Times.

THOUGHT FROM THE SPIRIT WORLD

—By Mrs. Yeatman Smith. 20 cents.

CONTINUITY.

(By Prof. D. C. Seymour.)

This faculty of the brain lies on both sides of the median line, just above "Love of Home" and below "Self-Esteem." When large or very large, it gives great length to the head, from the superciliary ridge backwards. This organ is not grouped, but works independently of the other organs. When large, it gives great tenacity of opinion, and causes the person to concentrate his whole mind, strength and power on the subject in hand, and to hold on long and faithfully until the object is accomplished. One thing at a time, and that thoroughly done, is its motto. All persons who have attained great success in life have had this organ large. It keeps us, when well developed, from trying to do too many things at once, or having too many irons in the fire. When very large it causes one to be prolix, slow and tedious, and it leads a speaker or writer to repeat over and over again the same ideas and sentences, thus using two hours of peoples' time to tell them what could have been told much better in one hour. It is a very necessary organ in invention, discovery, chemistry; in fact, wherever patience and determination are required. Think of Pallas spending seventeen years trying to find the articles that would melt and combine and form the glazing on queensware, until he was so reduced by poverty that, in his final efforts, for his fuel, he burned some of his household furniture and shelving, and his wife and children ran crying from the house to the neighbors', thinking their father had gone crazy, but he succeeded at last, and our beautiful glazed chinaware is a monument to his large concentration.

Elias Howe spent the better part of his life in studying out and perfecting the sewing machine and lived in poverty and want, but would not give up his idea until he had worked it out. He also had continuity largely developed. It was so with Newton, the discoverer of the law of gravitation. It was large in the heads of Dr. Gall, Galileo, Copernicus, Morse, Stephenson, Fulton; in fact, this faculty has always been well developed in everyone who has made a great success in life of an intellectual nature. It has always been found inferiorly developed, or small, in those who have made life a failure, and those who have roamed from pillar to post and scattered their forces in being "Jack-at-all-trades." In trade, it leads men to try all kinds of occupations and succeed in none. When "Love of Home" is also small, they will ever be selling out and moving from place to place, and if "Hope" is large, they will often be trying new schemes, localities, and may jump from vending pills to dealing in patent rights, or from being a minister of the "Gospel" to a lightning-rod man. There are many people in poverty and the poor-house, of paupers' graves, because of this faculty being too small. Many are insane and lose their minds from having it too large. When it is too large, it leads to dwelling too much and too long on one thing, causing the brain, especially this part of it, to become inflamed and thus diseased. Phrenology has shed more light on the cause and cure of insanity than all other sciences combined. It is the camera that takes our mental picture. It, so to speak, photographs the brain, and pictures man's mental calibre. It shows us our own deficiencies and those of our children, and tells us in plain language how to remedy them. It enables us to know ourselves, and likewise our brother men.

FAILURE OF THE ENGLISH STRIKE AND SOCIALISM.

(By B. F. Underwood.)

The failure of the English workmen in engineering trades, after a strike long maintained, may lead to results but little considered by many at the present time. Hitherto the trades unions have been able to insist successfully upon the principle of collective bargaining. The workmen have made terms with employers collectively and have thereby secured advantages which individuals, unprotected by contracts between the employers and the unions as to the conditions of labor, could not have obtained. The failure of the English strikers and the triumph of the employers involve at least the temporary overthrow of collective bargaining by the workmen.

But this is a principle which has earned advocates among the influential classes of England. It is defended by many representatives of the educated classes who are not in sympathy with the eight-hour movement or with the opposition of the unions to piece work. Last December fifteen Oxford university professors signed a protest against carrying the war against unionism to the extent of opposing the rights of workmen collectively to make contracts with employers of labor.

But the failure of the strikers leaves the workmen at the mercy of the employers. What will be the result? The champions of the trades unions in the late struggle have declared that a victory over the old organizations, which have been remarkable for their conservatism, would be followed by a rapid diffusion and acceptance of the principles of socialism by the working classes of England. Careful observers and thinkers have for some time maintained that the trades unions prevented the spread of socialism in England. The conservatism of the English mechanics, artisans and laborers, in comparison with those of France and Germany, has been ascribed to the power and influence of the unions in protecting the interests of workmen in England. Without this conservative influence, it has been claimed, England would have had to reckon with the same extreme radicalism and the same revolutionary spirit in the sphere of industry which have prevailed in continental Europe.

English socialists view the present failure of the engineering trades with satisfaction, because they have long regarded the trades unions as exclusive and unprogressive, and as opposed to that solidarity of labor which is indispensable to the elevation of the working class. The socialists say that the present defeat is a real victory for labor since the unionists, who are cast loose, must now join in the radical opposition to the existing economic system under which competitive greed renders industrial co-operation for the common good impossible.

Time only can tell whether the hopes of the socialists will be realized, but we may feel certain that English workmen will find means for regaining what they have lost by their failure in the recent strike, which was perhaps the most expensive, and in the results for the time being, one of the most disastrous in the history of industrialism.

B. F. UNDERWOOD.

TRACT NO. 1.

PSYCHIC PROBLEMS—By Lillian Whiting. A series of Spiritual essays on subjects compatible with the philosophy of life. Price 10 cents; 25, \$1.75; 50, \$2.50; 100, \$5.

THE LIGHT OF TRUTH.



J. J. MORSE

THE INTERNATIONAL CONGRESS OF SPIRITUALISTS—ON THE WAY.

Editor Light of Truth:

As you well know, at the recent Rochester Golden Jubilee Mr. Barrett, Mrs. Richmond, Dr. Willis, Mrs. Hagan Jackson, Mrs. Cadwallader and myself were appointed delegates to represent Spiritualism and its interest in America at the London International Congress of Spiritualists to convene in London on the 25th of June. Mr. J. J. Morse honored alike on both sides of the Atlantic had this deputation of delegates in charge, and I think he will testify that there seldom ever salled a more harmonious body of representatives. Each "in honor preferring one another." Their soul sympathies mingled like the fabled dewdrops that are said to have descended upon fabled orontes in an almost pre-historic period. Fables with the proper key of interpretation are often rich in meaning, Mr. Morse proved to be a most able guide and diplomat. It was very disappointing that Dr. Willis ever able and eloquent could not have constituted one of the party.

Voyages across the Atlantic ocean are so common now that descriptions of them in the line of winds and waves, stars by night and sea birds by day, together with the meaningless chatter of a conglomerated crowd of passengers, are stale. The whales seen on these voyages are always subjected. The friendships formed last till landing.

SUNDAY ON THE KENSINGTON.

The day was delightful. The sea was at its best. There was worship in the air. At 11 o'clock we were summoned by the steamer's bugler to church service. The Rev. J. B. Thomas, an Episcopal clergyman, officiated. After reading a few prayers he delivered a clear, broad minded practice discourse, just such an one as might be heard any Sunday in scores of Unitarian pulpits. At the conclusion he announced that Mrs. Richmond would by request of the passengers deliver a lecture in the evening upon Spiritualism and its aims. The meeting, as all meetings of this character should be, was religious in tone as well as scientific and philosophical. In spirit the discourse was well timed and in every way excellent. At the conclusion, the speaker and Mrs. Jackson improvised a poem in concert, each receiving a different subject from the assemblage. The captain graced the occasion. Mr. Morse always apt and able as a chairman rounded off the varied exercises with some earnest and thrillingly eloquent words relating to the aims of the spiritual philosophy.

THE SEAMEN'S CONCERT.

As happily as naturally Mrs. Cadwallader conceived the idea of getting up a benefit concert for the seamen and sailors' homes on both sides of the waters. She was assisted by Dr. Norris, and yet the burden of the effort fell upon herself. At an early hour the saloon was filled with passengers; Dr. Thomas occupied the chair. The exercises consisted of short speeches, instrumental music, singing, declarations, recitations and reading, all manifesting an unusual degree of talent. Mrs. Cadwallader recited an original poem, Mrs. Jackson and Mrs. Richmond improvised poems, Mr. Morse presented an able, eloquent and pathetic appeal for the seamen and sailors, resulting in a contribution of between \$20 and \$30. At the conclusion a most cordial and unanimous vote of thanks was tendered to Mrs. Cadwallader for the conception and skillful engineering of this worthy enterprise to such a successful conclusion.

THE OPENING OF THE INTERNATIONAL CONGRESS.

In accordance with the printed program at an early hour Sunday evening, delegates and those interested in this great Spiritual movement were seen flocking to St. James' Hall. This is a very popular place for high-class gatherings. Long before 7 o'clock the general banqueting hall was filled to its utmost capacity. The doors being closed, the overflow convened in an adjoining hall, which was also literally packed with earnest listeners. In this latter hall Mr. J. J. Morse took the chair, and after a few preliminary and appropriate remarks, introduced the writer of this to the audience. Following my discourse, Mrs. Richmond addressed the audience, and after some music, Mrs. Hagan Jackson improvised a poem upon intuition and progress given her from the audience. It was pronounced very excellent.

In the larger hall the Rev. J. Page Hopps delivered a most excellent and at times eloquent discourse. It was pronounced suggestive, liberal, devotional and spiritually helpful. This sermon will doubtless appear in the columns of London Light. Mr. Hopps is an easy, graceful speaker, having something to say—knows how to say it—and when through, knows enough to stop. It is unnecessary to say that he held the audience in his psychic grasp to the end.

WHO IS THE REV. HOPPS?

It is a pleasure to tell. He is an Unitarian minister with the full courage of his conviction. He is also the esteemed and honored pastor of the Free Christian church (Unitarian) at Croydon, London. Previous to this pastorate he was a popular preacher in the Unitarian Chapel in Leicester. This proving too small his congregation secured Floral Hall with a sitting capacity of 4,000. The scheme proved most imminently successful. The voluntary band of music each Sunday was inspiring. The platform was almost loaded with flowers and Fatherhood of God, the Brotherhood of Man, present spirit ministries and the truer and higher aims of life.

The Rev. Mr. Hopps is no moral coward—no truckler to public opinion, and never does he seek to conceal his full faith in the fact of an intercommunion between the visible and the invisible world. For this manly bravery all sensible and honorable men honor him. There is an innate manliness in human nature, that if it does not dispense, it pities a cringing wriggling cowardice. Very many Unitarian ministers in America besides Savage, Brunton, Allen and

Solon Laser share in the convictions of the Rev. Mr. Hopps. Pulpit parrots and theological puppets are in less demand yearly. If there is any difference in the philosophy of a broad, liberal Unitarian and the higher religious Spiritualism I have not as yet been able to see it.

THE PROGRAM OF ADDRESSES.

Monday, the 29th.

The Congress proper convenes tomorrow afternoon in St. James' Hall. There are already delegates present from France, Italy and Germany, and a large number of papers have been received and filed for reading and discussion.

Mr. E. Dawson Rogers will occupy the chair at the opening session, and the council has announced myself as the first speaker before the Congress. This was an unexpected honor, inasmuch as the opening lecture is supposed to suggest the tone and general trend of the proceedings. My subject will be "Spiritualism in All Lands." Mrs. Richmond will follow me, her subject being "Spiritualism in the Next Fifty Years." Mr. E. W. Wallis occupies the chair on Tuesday evening, Mr. J. J. Morse Wednesday afternoon, myself on Wednesday evening and on Thursday afternoon Dr. Alfred Russell Wallace will occupy the chair and the principal address will be by Prof. A. Alexander, from Brazil; on Thursday evening Mr. W. T. Stead, so well known by his Reviews of Reviews, Borderland, etc., will occupy the chair, and the address will be by Mr. Henry Forbes, whose father was one of the most brilliant of American Spiritualists. It is expected that Sir William Crookes will be with us during the Thursday's session. Being president of the Royal Society and overworked in the various branches of his scientific pursuits he can only spend a few hours in conference with the members of this International Congress.

TUESDAY NIGHT 11:30 O'CLOCK.

It is rigidly against my principles of hygiene and health to be up at this wretchedly late hour. But custom in London sanctions this unpardonable sin of turning day into night and night into day. They have not yet discovered that it is cheaper and healthier to use sunlight than to burn gas or kerosene.

The Tuesday evening session was most enjoyable. Mr. Wallis, editor of the Two World, occupied the chair, for which he is well adapted. Dr. Helen Densmore's paper this evening upon the "Philosophy and Imitations of Mediumship," read by herself, was suggestive, eliciting discussion by Dr. Densmore, Mr. Robinson of Glasgow,

Dr. Langdorf's paper was (by request) read by Mr. J. J. Morse. It was an extraordinary document, exciting as the most weird novel, and yet literally true. The paper gave the history of a medium at the courts of the Czar of Russia, and also of Berlin. The father of this remarkable medium, the controlling spirits of whom more than once saved the precious Czar's life, was present upon the platform. Tomorrow evening I am to occupy the chair, and the first speaker will be Mr. Gabriel Delanne of Paris, subject: "The Doctrine of Successive Lives." The London Spiritualists are treating us delegates royally, personally. I am the guest of J. J. Morse and his very excellent family.

J. M. PEEBLES, M. D.

—Sending you a sample copy of this paper is an invitation to subscribe. After remitting please hand the paper to your nearest Spiritualist neighbor to read.

SELF-EXPLANATORY.

Georgia Gladys Cooley's Persecution and Arrest—The Result.

Editor Light of Truth:

Enclosed you will find letter, as copied by myself, and written by Dr. G. B. Warne, for publication, he being very busy at present.

You will see I have come out triumphantly, but my enemies are still trying to persecute me, however, I feel confident of a complete victory should any further proceedings in connection of case take place. Enclosed you will also find one of my photos, taken on the day of my arrest, 12th of March, previous to my entering into the store of A. M. Rothschild.

Yours for truth and justice,

GEORGIA GLADYS COOLEY
3402 Prairie Avenue.

Chicago, June 27, 1898.

To All Spiritualists:—James C. Martin, Police Magistrate of Chicago, has this day decided, after a careful re-reading of the six hundred pages of testimony taken in the preliminary examination of Mrs. Georgia Gladys Cooley on the charge of shoplifting or larceny, preferred by A. M. Rothschild & Co., of this city, he found nothing to warrant him in holding her to the grand jury and ordered her discharged.

The case became a remarkable one in the annals of the Chicago Police Courts, some twenty-five witnesses having been granted therein, extending over a period of one hundred and seven days. In addition the seriousness of the contest fought was further attested by the reputation of the leading counsel drawn by it into an inferior court. Captain William P. Black represented Mrs. Cooley's interest, while W. S. Forest, the criminal lawyer was Rothschild's special representative.

The arrest occurred March 12, 1898. Cooley stood at the counter of the above firm holding a bolt of veiling in her hand, from which she waited the convenience of the saleswoman to cut for her a desired measure. The store detective making the costly blunder had been in the firm's employ five days. The First South Side Spiritualist society of the city, roused to righteous indignation by the arrest, promptly organized a committee of defense to protect their pastor's interests and were unswerving in their confidence and generous in their financial aid.

Should Rothschild & Co. persuade the grand jury to indict Mrs. Cooley independent of the judgment of the lower court they will have to be whipped again. Nelson Morris, the wealthy stock yard packer, is a stockholder in the firm, while his son-in-law, A. M. Rothschild, is another one.

GEORGE B. WARNE,
President M. S. S. A.

(Mrs. Cooley's photo is presented in this issue as a frontispiece.—Ed.)

SUGGESTIVE RAPPORT.

Practically the battleship Oregon sailed from the Pacific until the present time, wherever I am in conversation with friends and any remarks concerning the Oregon are made, I am immediately seized with a chill and nervous twitching, and have all I can do to keep from screaming with anguish. Whether this is a premonition I leave for others to decide. Possibly others have had a like experience, and this may be the means of bringing the matter before our mediums.

THEO. A. IBACH,
1209 Brown street, Philadelphia, Pa.

The World of Psychics and Liberal Thought

The new United States one-cent postage stamp is embellished with a portrait of a Jesuit priest, Marquette.

Perth Amboy: The following is told in connection with the recent collision of the steamer Island of the Thingvalla line with the Swedish brig Duo:

The sailing of the Island was advertised extensively in this city, where there are a great many Danish people. About 11 of them took passage on her for Copenhagen and other ports. Among these a good deal of talk had been created by a dream. A fireman on board had a vivid dream of the shipwreck of the Island by a collision. His dream made so strong an impression upon him that he told a relative in Perth Amboy. This relative spread the story among the people who had taken passage on the Danish steamer, thereby creating a strong feeling of dread. This was intensified when, on Thursday, one of them received a letter from a brother in the old country, saying that he also had dreamed of shipwreck by collision. As a result many of the passengers and all of the crew left port with feelings of apprehension, which they doubtless now feel have been justified by the event. The report of the collision, however, says the Island was not injured, and that she towed the Duo into port.

If you shall not buy the whole man, you shall not buy or sell part of a man. You shall not count into your purses the ruddy drops, from morn till noon, from noon to dewy eve, and then say, "I know not whence they came nor how." We who "buy" labor, who take all the expenditure of life that labor can part with, and do not return to the laborer that share in the produce of labor which will permit him to repair his vitality, maintain a family, attend to his political duties, save enough for sickness and old age, have enough for such play and rest as will enable him to live to his allotted span, are, in the words of the Bible, "man-stealers."—Henry D. Lloyd.

Ghosts! We could not live without them.

But hypnotism, like every other useful agent, in order to exhibit its best powers and uses, must be in the hands of intelligent, skillful, high-minded persons, for the results will be no higher than the ideals of the operator. And while the idea of a coarse, unrefined or sensual man making use of hypnotic influence upon a refined and sensitive woman or child is repugnant in the extreme, the influence of the hypnotic condition when produced and directed by a properly constituted and refined person, has a tendency not only to strengthen the mind, but to elevate and refine the whole personality. In short, one of the chief characteristics of hypnotism is its power to elevate the moral status of the subject and give him a more perfect control over both his physical and mental organization.—Dr. R. Osgood Mason.

This add. appeared in a New York paper: "Influence of Spiritualist medium successfully removed from victims; all assignments east of Chicago accepted; bonus exacted for success.—Bonus, 18 Herald, Downtown, New York Herald."

There are ghosts in the chambers of every man's inner temple.

The Bible, like all ancient literature, is written in allegories, metonymy of language being of frequent occurrence. Thus the word "pit" occurs in the Bible forty-seven times, and in most cases has reference to the winter solstice, or that point in the zodiac where the sun seems to halt or "stand still," from the 22d till the 25th of December, from departing any farther south from the equinoctial, and when we have the shortest day. David, speaking in the character of the sun, says: "He brought me up also out of the miry clay, and set my feet upon a rock, and established my goings." (Ps. xl. 2.) The "miry clay" is very appropriate in the metaphor, for the winter rains at this season caused even the clay to be miry. So, too, the "rock," which was ever the symbol of a limit or boundary, and on Christmas the sun had passed the limit of short days. "Established my goings;" the sun is there halted for three days in the "great fish," Capricornus, but its "goings" are established when Capricornus, improperly rendered "whale" in the New Testament, vomits up the sun, meaning that the sun is resurrected from its lowest southern declination, or "bottomless pit," (for space is boundless), or the grave of winter. Solstice, from solstitium, Sol "the sun," stitium, from sistere, "to cause to stand," is most appropriate for the point in the zodiac which the sun reaches June 22 where the sun "stood still" at the command of Joshua.—D. F. Chaney.

The hell of Spiritualism is hot enough. "Whatsoever a man soweth that shall he also reap.

"Dynamite" O'Donovan Rossa is now inspector of weights and measures in New York city.

About Christian science we may conclude that imaginative diseases are healed by imaginative means, that healthy hysterics and wholesome hypochondria may banish the ordinary sorts, and that cheap metaphysics have a beneficent result in the minds of ladies whose education has not included a course of Hegel and Aristotle, Fichte and Plato. It is improbable that Christian science would heal a malady of the Master of Balliol.—Andrew Lang in Westminster Gazette.

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.—Emerson.

—If you obtain a sample copy of this paper you are invited to subscribe.

—NEW—

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SIX MONTHS' SUBSCRIBERS.

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Light of Truth

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By B. F. FRENCH,

For SIX MONTHS to any Address in the United States, Canada and Mexico. Send in your Subscriptions now

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Light of Truth Publishing Co.,
COLUMBUS, OHIO.

A FEW DEFINITIONS.

Hope is to wish with doubt attached. Love is to be just in thought and action.

Hate is to be in a hell of our own making.

Truth is a matter of justification and circumstance. True pride is to starve sooner than accept a favor.

Conventionalism is the orthodoxy of society individualized.

Faith is to be true to one's convictions according to experiences.

Self-sufficiency is a distaste for advice—preferring to be wrong to acknowledging another right.

Arrogance is will-power illogically and often stupidly applied—exemplified best in Hibernian peace preservers.

Vanity is self-love gone to seed—as manifested by the unreason that sometimes dominates fashions—beauty perverted.

Modesty is to withhold rather than tell all you know. Leave some as a nest-egg for enlargement or growth by addition and attraction.

Conceit is ignorance polished up by a little knowledge—personified in hayseed congressmen, market-stall legislators and peanut aldermen.

Honesty is a policy with thieves when money is out of their reach—a principle with him who knows what justice is in its true meaning.

False pride is to ignore the man in the light who has helped you in the dark, or aided you unseen to those to whom you are making pretensions.

Selfishness is infernalism in modified form—exemplified in the law-maker who needs the majority vote to elect him, and then raises the taxes against that vote to a starvation point.

Charity is a thing we would have others practice in our behalf—a thing to be defined rather than practiced—something not expected from us according to our own opinion of it.

DO YOU SEE THE POINT?

The dear, good government makes a great parade of its condescension in offering the workers a chance to buy bonds. It figures that the workers will buy them, and each one who holds a bond for \$20 will be in favor of further issues, seeing that he is a bondholder himself. The interest on a \$20 bond is a nickel a month, or 60 cents a year. This is a great sum to allow oneself to be blindfolded for! The war tax on any small article, which the poor daily use, is larger than that. The workers won't keep their bonds long—they will cash them and they will accumulate in the hands of the plutocrats. But the worker, having had a bond once, will still be favorably inclined toward further issues because some day he will doubtless be a millionaire and desire bonds for an investment. It will be handy to have them. In the meantime he will pay the freight.—The Coming Nation.

SCIENTIFIC KNOWLEDGE. HOW FAR PROVISIONAL.

Professor Crookes, F. R. S., in his recent address before the Society of Psychical Research, London, draws pointed attention to the "great difference in the apparent laws of the universe which would follow upon a mere variation of the size of the observer of them." "Was it not also possible," he asks, "that we also by the mere virtue of our size and weight might fall into misinterpretations of phenomena, and that our boasted knowledge might be simply conditioned by accidental environment and therefore liable to a large and hitherto unsuspected element of subjectivity?"



MRS. LOE F. PRIOR.

Speaker For the Camp Meeting at New Era, Oregon.

The New Era camp meeting convenes during the month of July. It attracts large numbers of people from various quarters of the state, and is always a source of instruction and interest to those who attend. It closes on the 25th inst.

OPENING OF MAPLE DELL CAMP MEETING.

This beautiful Spiritual camp meeting ground, at Mantau Station, Ohio, will be formally opened for its tenth season, Sunday, July 17, continuing until August 22.

The speakers for the opening day are Rev. A. J. Weaver of Old Orchard, Me., and Mrs. Marian Carpenter of Detroit, Mich., one of the most phenomenal and versatile mediums on the Spiritualistic rostrum.

From Cleveland a special train will leave the Erie railroad depot on South Water street at 8:30 a. m., stopping at Wilson avenue and Newburg station. Round trip tickets, 50 cents; children, 25 cents.

In honor of the occasion, a large delegation of Cleveland Spiritualists is expected.

The Children's Progressive Lyceum will also attend, and hold its annual picnic in Maple Dell Park.

Friends, let us make a grand rally on this, our opening day.

D. M. KING, Pres.

Awe is the power that is taking possession of nations not in sympathy with Americans. The hypnotic effect of our army and navy over that of other nations is a greater power than can be conjured by all the crowns and scepters combined. In the latter the force is centralized in the government, and if that is weak or not of one mind with its people, it falls or falls against a government that is The Americans are all a part of their government, thus the psychological influence that goes with the army and navy, and their self-poise, accuracy of aim and undaunted spirit. It is like spirit against matter. Mind power is bound to win in every contest, even if the material oculus are against it. But the power must be left with the people to retain this control. So far, we have had it. Let it continue thus.

AN ANTIDOTE AGAINST ANTI-ISM

—Is—

Rev. Marlon F. Ham's SERMON ON SPIRITUALISM

—and—

Rev. Dr. Duryea's ACKNOWLEDGMENT OF MEDIUMSHIP

Both contained in one tract at 5 cent each, or \$1 for 25; \$1.50 for 50, and \$2.10 for 100.



ENTRANCE—CASSADAGA.

BEAUTIFUL LILY DALE—THE CAMP AT CASSADAGA.

The Campbell brothers write of this camp: We have had many letters of inquiry in relation to Cassadaga Camp at Lily Dale, N. Y., and would state to our numerous friends through the columns of your valuable paper that there is not the slightest truth or foundation in the report of a fire having destroyed part of the buildings, there has never been one building destroyed by fire or accident since the camp's formation 13 years since. We have just held the annual picnic of three days on June 17, 18 and 19, with the marked success as in former years, and many people who have been accustomed to attending the gatherings were seen with the addition of many new faces, some coming hundreds and thousands of miles to participate in the pleasures that are here found. This is the 13th annual celebration of this picnic, which is only a forerunner of a long and instructive round of pleasure, for the season of this beautiful camp opened Friday, July 15, and continues until August 23.

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THE AGE OF CHIVALRY.

Some say that the age of chivalry is past. The age of chivalry is never past as long as there is a wrong left unredressed on earth, and a man or woman left to say, "I will redress that wrong, or spend my life in the attempt." The age of chivalry is never past as long as men have faith enough in God to say, "God will help me to redress that wrong; if not me, surely He will help those that come after me. For His eternal will is to overcome evil with good."—Charles Kingsley.



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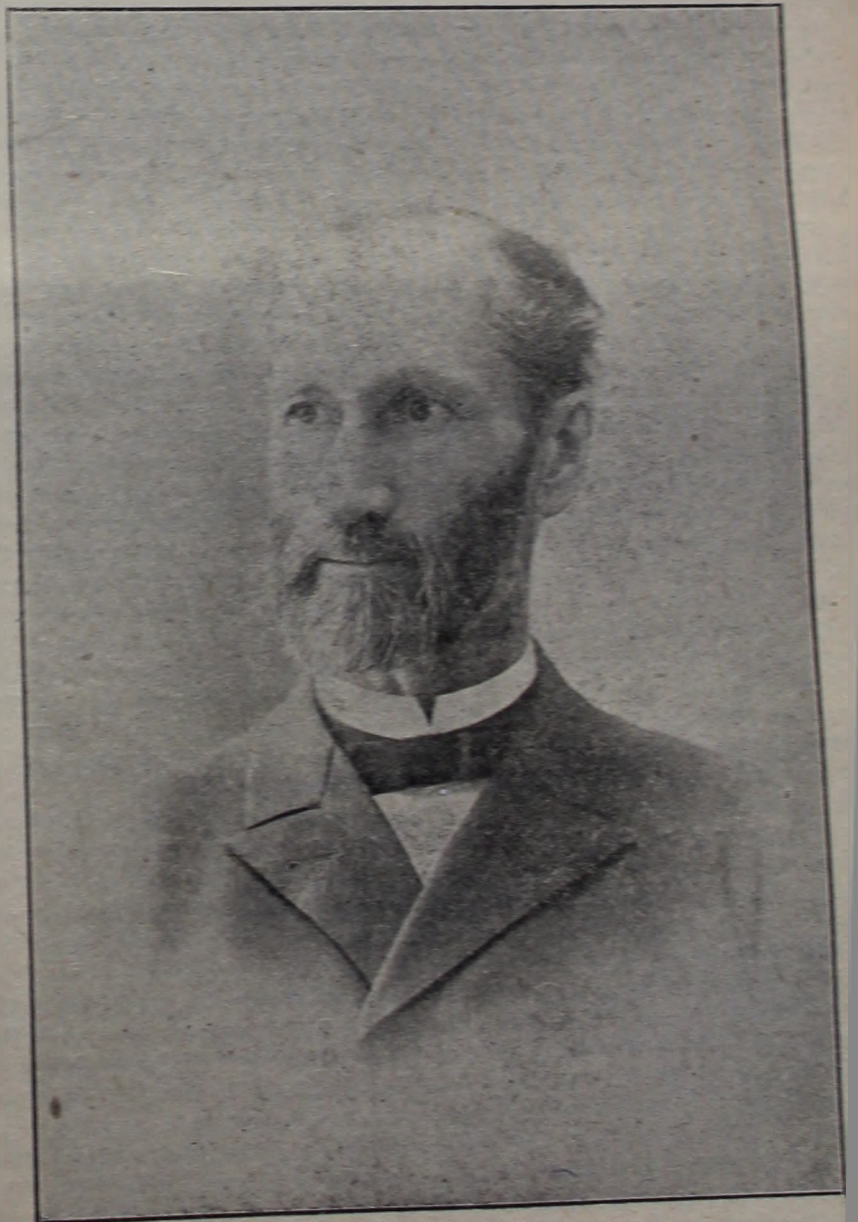
THE PAST REVIVED.

Dedicated to Newman Weeks by M. A. Townsend Wood.

I was there, dear Brother "Newman"
 In those years so long gone by,
 When they raised the tent in Scotland
 With the "Free Speech" battle cry.
 I remember well that army
 Of brave soldiers gone before!
 I remember Dr. Storer
 With his white flag at the door;
 Speaking peace to those contestants
 Who were clashing words of fire
 Over thoughts they were discussing,
 Growing full of wrath and ire.
 How he quelled the stormy spirit
 With his gentle words of love!
 Bringing, truly, Freedom's armor,
 From the angel hands above.
 I remember Nellie Temple
 As she stood before the throng,
 Then a young and blushing maiden,
 Made by inspiration strong.
 Still she lives, a noble woman,
 Ever working for the cause,
 Gaining friends wh'er she labors
 Worthy of the world's applause.
 Achsa Sprague! My loved soul sister!
 Long we labored side by side.
 One in spirit in our labors,
 Nothing could our hearts divide.
 Still she comes, with holy blessings,
 Bringing comfort to my life.
 Giving hope where I am weary
 Of life's woes and bitter strife.
 I remember dear old Henry,
 With his majesty of thought,
 Urging on the car of progress
 Until all the race were taught
 How to generate the mortal
 By the power of God within,
 Needing no regeneration
 To escape the snares of sin.
 I remember all these soldiers
 In the army of the Lord!
 Thirty years I worked beside them
 With what strength I could afford.

You'll called to private service
 As a crippled soldier's wife,
 I have tried to do my duty
 And to lead a useful life
 Doing little deeds of kindness
 To the poor with whom I meet;
 Saying words to cheer and comfort
 Those who march with weary feet.
 My long suffering companion,
 Soldier in the civil war,
 Patiently awaits the summons,
 To march on to realms afar.
 I am now almost a stranger
 To the younger ones who teach,
 But few are living, Brother Newman!
 Who remember of my speech
 When the band of thinking angels
 Taught me how to work and teach.
 It is well to be forgotten
 If our labor leaves its fruit—
 Yet, 'tis sweet to be remembered
 'All along life's weary route.
 You and I will soon pass over;
 Leave these scenes of earthly care;
 Join the glorious angels marching
 On the road of Progress there—
 Glorious souls will give us welcome
 To those homes of peace above;
 Teaching still more holy lessons
 Of the realms of endless Love.
 Stoneham, Mass., '98.

As long as we have a physical ailment left death is an unwelcome guest, for every such ailment betrays some inherited or developed moral discord with nature, which we should slough off before entering the great beyond, where harmony reigns supreme, and where the soul not in harmony with nature would be but a sufferer. There is no arbitrary punishment, but our own discords punish themselves as they come in contact with spirit.



LYMAN C. HOWE.



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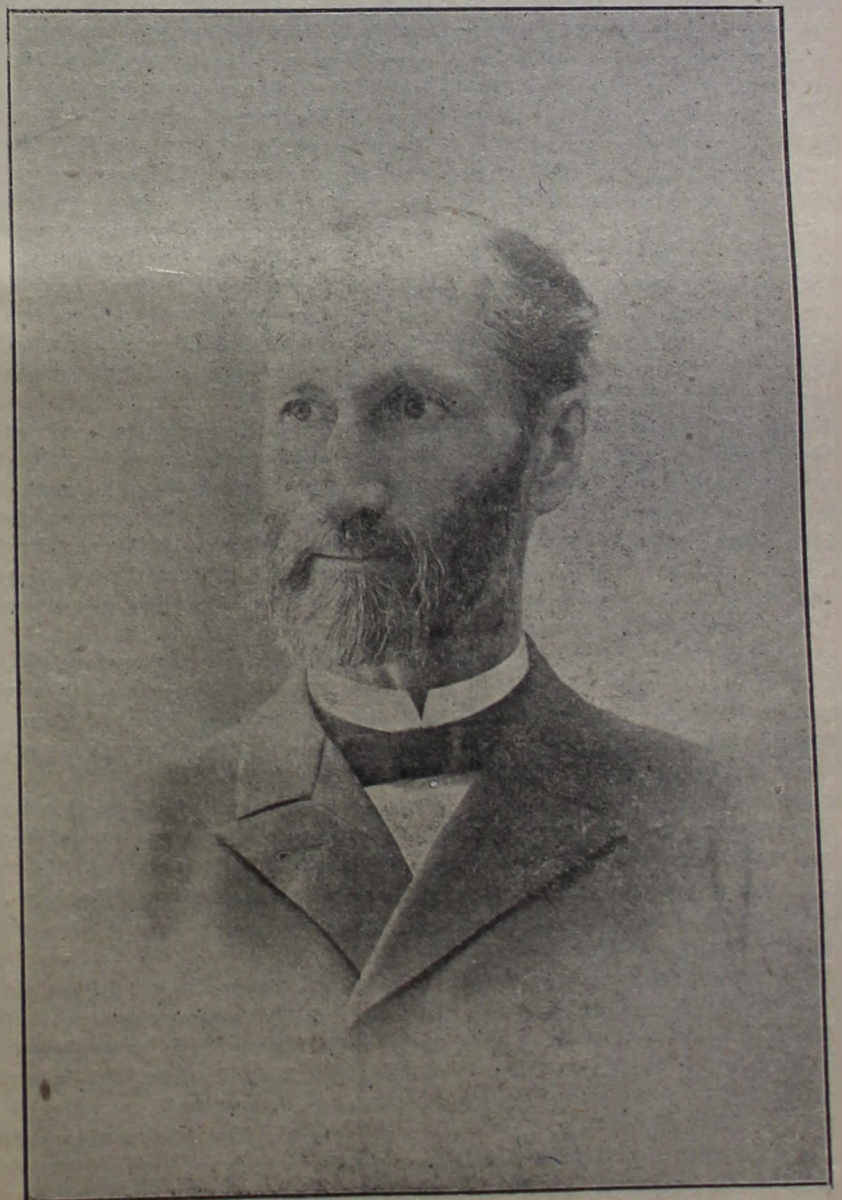
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 Bringing, truly, Freedom's armor,
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 Then a young and blushing maiden,
 Made by inspiration strong.
 Still she lives, a noble woman,
 Ever working for the cause,
 Gaining friends wh'er she labors
 Worthy of the world's applause.
 Achsa Sprague! My loved soul sister!
 Long we labored side by side.
 One in spirit in our labors,
 Nothing could our hearts divide.
 Still she comes, with holy blessings,
 Bringing comfort to my life,
 Giving hope where I am weary
 Of life's woes and bitter strife.
 I remember dear old Henry,
 With his majesty of thought,
 Urging on the car of progress
 Until all the race were taught
 How to generate the mortal
 By the power of God within,
 Needing no regeneration
 To escape the snares of sin.
 I remember all these soldiers
 In the army of the Lord!
 Thirty years I worked beside them
 With what strength I could afford.

Until called to private service
 As a crippled soldier's wife,
 I have tried to do my duty
 And to lead a useful life.
 Doing little deeds of kindness
 To the poor with whom I meet;
 Saying words to cheer and comfort
 Those who march with weary feet.
 My long suffering companion,
 Soldier in the civil war,
 Patiently awaits the summons,
 To march on to realms afar.
 I am now almost a stranger
 To the younger ones who teach,
 But few are living, Brother Newman!
 Who remember of my speech
 When the band of thinking angels
 Taught me how to work and teach.
 It is well to be forgotten
 If our labor leaves its fruit—
 Yet, 'tis sweet to be remembered
 All along life's weary route.
 You and I will soon pass over;
 Leave these scenes of earthly care;
 Join the glorious angels marching
 On the road of Progress there
 Glorious souls will give us welcome
 To those homes of peace above;
 Teaching still more holy lessons
 Of the realms of endless Love.
 Stoneham, Mass., '98.

As long as we have a physical ailment left death is an unwelcome guest, for every such ailment betrays some inherited or developed moral discord with nature, which we should slough off before entering the great beyond, where harmony reigns supreme, and where the soul not in harmony with nature would be but a sufferer. There is no arbitrary punishment, but our own discords punish themselves as they come in contact with spirit.



LYMAN C. HOWE.

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THE MISFITS OF CIVILIZATION.

Primitively, says M. de Lavalleye, the soil was the joint property of the tribes and was subject to periodical distribution among all the families so that all might live by their labor as nature has ordained. The comfort of each was thus proportioned to his energy and intelligence. No one was destitute of the means of subsistence and inequality increasing from generation to generation was provided against.

If M. de Lavalleye is correct, and his investigations with those of Sir Henry Maine, Prof. Nazae, of Bonn and many others, left no part of the inhabitable world unexplored, then it is easy to see that there is something radically wrong at the heart of modern civilization.

The primary and all potent instinct of animal life is self-preservation, resulting in the struggle for existence and the survival of the fittest. Man in a primitive state turns to the earth for sustenance as naturally and unerringly as the dews fall upon the verdure at his feet. He is an outgrowth and partakes of those attributes which lodge within and give control to every form of life below him. Here is found the secret of selfishness. In the animal that instinct impels it to destroy its enemy wherever and whenever natural tendencies bring them together, while the same faculty in man enables him by the possession of superior qualities assumed or acquired to subjugate and terrorize his fellow beings a million times more horrible and unnatural than outright homicide. And still there are persons who maintain that man was created a perfect being, and when confronted with the evidences of evolution feel insulted and tell us we blaspheme a wise creator. Nevertheless there is less evidence to prove Genesis true than there is to prove Evolution false. Evolution is fast becoming as self-evident as the principles of the Copernican Astronomy, which every school boy has at his fingers' ends, and the perception of those principles like the simple and general laws of the Newtonian and Copernican systems confers the loftiest honor upon the entire intellect of man.

The day is coming when Darwin, Spencer and Wallace will change places with Moses, Abraham and Joshua, just as the theories of Malthus, Adam Smith and Ricardo must give way to the oncoming light of a higher political economy. Nothing is more certain in evidence than the links which bind man to the species below him, not only physically but mentally, and to his everlasting discredit be it said he frequently puts to shame his quadruped ancestor.

While in India Captain Marryat, the novelist, was intensely interested in the devotion and self-denial of a huge

elephant, who was defending himself from swarms of mosquitoes, using a large branch to keep them from the crannies and crevices of his thick hide. He was evidently greatly annoyed when his keeper appeared with a little child, which he laid down before the animal, saying: "Watch it," and walked away. The elephant immediately broke off a small branch from a tree, and, instead of faning himself, directed his attention to driving away every mosquito from the infant, which act of self-denial he continued until his keeper returned and took the child away.

Here was an example of devotion and benevolence which few men would have imitated. Just compare it with the case of a sad-eyed man who walked into a store in Columbus the other day, says an account, and, plunking down a \$10-note, tearfully said: "Just four years ago today I stole a \$4 pair of shoes from your store. The matter has been prying on my mind, but my pride prevented me from confessing. I can stand it no longer. Take your pay out of this \$10 bill." The merchant, of course, was delighted to meet such a penitent, contrite soul, and gave the man \$6 and he departed with a light heart. The \$10 bill was a finely executed counterfeit.

There appeared not long ago an account of a visit of a scientist to a zoological garden, and this very interesting scene occurred. A half-grown rascal of a monkey had got possession of a lump of sugar. Just as he had taken the first nibble of it he saw his watchful mother descending from her perch above to inquire into matters. Instantly he placed the lump of sugar on the floor and sat upon it, assuming a look of innocence that would have won him a "not guilty" from any evolved fury. Then a conversation took place in which it was evident that the mother charged her offspring with having had a bit of something to eat. He made emphatic denials and showed her his empty hands. She persisted in the charges, and declared that he had not only got it, but that he had been eating it. With a dramatic gesture that would have done honor to a McCullough, he threw back his head and opened his mouth wide. "You see there is nothing in my mouth." It said as plainly as words. Then he caught his mother's face in his hands and breathed over it, as much as to say, "and you see there has not been anything in my mouth." That convinced her, and the instant her back was turned the rascal had popped the sugar back in his mouth and had swallowed it.

Now the question we want to put to the anti-evolutionist is: "How did the little monkey know that the sugar he had already eaten had no flavor about it that would leave its trace in his breath? Would he have breathed over his mother's face if it had been a peppermint drop?"

If Genesis is correct scientifically, then intelligence spreads both ways, and judging of the lives of men we know of the monkey has the best of the situation.

These facts are cited to illustrate how man is a growth, not an arbitrary fiat lost amidst the meshes of his own self-esteem and egotism. He has inherited both, and both require purging.

A bright editor observes that civilization is only a veneer, and that the element of savagery in man is never eradicated. This is true. It is a lamentable fact, and will remain thus until the simple idea of the golden rule becomes the watchword of civilization. The stigma of barbarism, which needs only the occasion to assert itself, will cling to us as long as self-interest usurps the general good.

SPIRITUALISM.

The world today, at least the western hemisphere, is in the midst of a philosophy that leads man from the dog out to the antelope, all along the lines of evolution, through every stage of moral, physical and spiritual development, carrying him not only from birth to decay and death, but beyond the reach of chemistry, above the grasp of a matter analysis, into the domain of omnipotent eternal spirit.

A philosophy which considers no question too holy to be thought, nor any subject too profane to be analyzed. It bids no man or woman halt in any honorable effort whatsoever. It admits all inquiry and knows no finality. It is without bigotry, seeking neither pomp nor adulation; its watchword liberty and fraternity. It declares that eternal interests are best subserved in the welfare and progress of humanity. It recognizes and accords to woman every right that nature and the ennobling qualities of her organization design her to occupy; her sphere of action not confined to home's sweet influence and the holy offices of wifehood and maternity; but to every department of human elevation that calls for deliberation, inspiration, fortitude and honor. We present these affirmations of Spiritualism today as the heritage of nineteenth century progress. They are the fruit of all the past and contain the solution of all present and future problems.

One hundred years ago their declaration would have been at the cost of social and financial position. If not liberty and possibly life itself. But we stand in the light of this last and best of all nature's outcomes, and after 50 years of spiritual teaching and the ever and over again demonstrated truth of man's immortality and eternal development the heaven is beginning to work, and as we declare now for this broad and comprehensive philosophy in the solution of those questions appealing to our highest welfare as a people and as individuals: when we reiterate the immortal clarion note of liberty that man is and of right ought to be free and independent; when we renounce the affront of priestcraft and laugh at the sophistries of the cults, the only annoyance we meet with is the frown of a dying theology and the contempt of a pseudo science.

The provisions of the divine plan, which under the name of Spiritualism, has revealed so much of absorbing interest to the insatiable mind, have brought the future state, its laws, its government, its rewards and punishments within the scope of man's powers of penetration. The inhabitants of that hitherto undiscovered country have after the lapse of ages of war and ignorance, reopened communication with the earth man, and they tell him of its beauties, its reality, its joys and its sorrows. Moreover, they tell him to look within himself for those sovereign instrumentalities by which he shall raise himself even higher than many of those who thus counsel him, for they oftentimes speak of lost and neglected opportunities, the value of which they discovered only after the dream of earth life had wakened into the realities of their present life and abode. This counsel and testimony as regards man's status in the spirit life are invariably the same from each and every spirit, viz.: that the moral, intellectual and spiritual development determine absolutely the plane upon which each man, woman and child shall move for the time being in the life of the spirit. Punishment, then, is remorse or disappointment, and no spirit has ever testified that happiness is regained or earned, except in earnest effort to undo past errors by uplifting other unfortunates and losing self in

the welfare and happiness of others. This is spiritualism in some of its ethical features. It is the lesson of the ages, and is working its slightly mission wherever there is mental darkness, either here or hereafter.

BRAND NEW HISTORY.

For the second time in a period of two months and two days the American navy has demonstrated its ability to carry out the decree of destiny's judgment upon the nation that gave the world a Torquemada.

Unparalleled in the history of naval warfare are the victories of Dewey and Sampson. It does appear indeed that an overruling power keeps mark and bound upon the movements of the navy, for under the most favorable advantages that human conditions might offer it is incredible that so great a contest as these two battles should result in the killing of only two men. Given due allowance for the superiority of marksmanship and gunnery on board the American warships, still the fact remains that the Spanish outfit was by no means an inferior affair in point of armament and all other modern appliances of war. And yet in the face of this fact Spain is today practically without a navy and but two Americans have been sacrificed in the herculean work of destruction. In all history there is no parallel to this. A precedent has been established to which all future struggles must turn for comparison if indeed comparison can be made.

Well may the puppets whose bejeweled heads nod and bend over European affairs, quake as they read the hand writing on the wall. The wornout and dying governments reared upon the butcheries of medievalism are soon to face the inevitable. The long line of horrors, which have made the name of Spain synonymous of hell, is to end. Ignorance, priestcraft, pillage and despotism under the name of kingcraft and yoked to the carcass on the Tiber, are to be removed. It is manifest destiny. It is the judgment of heaven and the grand spectacle is now being viewed by the ruling powers of continental Europe in which the magnificent prowess of the American navy gleams in letters of flame to light up the hideous golgotha into which their lust and strategy and conquest have plunged poor benighted humanity. May Cuba Libre be the initiative that shall herald liberty to every man, woman and child the world over! We are on the eve of great and wondrous changes.

IS THIS THE SURVIVAL OF THE FITTEST?

Another ocean horror has occurred in the sinking of the French steamship La Bourgogne and loss of hundreds of lives. A peculiarly distressing incident of the disaster was the brutality exercised in preserving life. Men became fiends and murdered women by the score in order to make places for themselves in the rush to escape. It all reveals the thin veneer of human culture in the presence of extreme peril, and how the instinct of self-preservation weighs down every ennobling faculty.

Happily this feature of the horror was largely confined to the crew who were simply ferocious in their frantic efforts to escape death, slashing and beating to death the passengers who were struggling to get into the boats and upon rafts, etc. The whole grim story is told by the fact that one woman out of some 300 was saved alive, and she was rescued by her husband.

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 2-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.

LIKE THE POOR, THE CARPING
CRITIC IS ALWAYS WITH US.

The New York Times really has commented on Mrs. C. L. V. Richmond's recent London address. It appears that Mrs. Richmond was answering questions, and one was asked having for its burden the employment of spirits, the gist of the answer being that they were fully employed in correcting their faults, and adding knowledge to knowledge. And this is what the Times said: "Why do not these spirits add something to our knowledge as well as to their own? All that they ever do for us when mediums bring them back to us is to move tables about, play banjos, or write absurd nonsense on slates."

If the soul of the man who wrote this drivel was worth predicting about, we should say that when death has mused over his anatomy he will be glad to tip a table, twang a banjo, or write more drivel on a slate for some future editor of the Times to sneer at.

CHICAGO JUSTICE.

The case of Mrs. Georgia Gladys Cooley, acquitted the other day in a Chicago court of the charge of shop-lifting, reveals in a startling manner the abuses to which suspected persons are subjected by the law's delays. Mrs. Cooley was arrested by a punctilious store detective early in March because he thought she had stolen a bolt of veiling which she had in her hand while looking up a clerk.

Even since then she has been seeking justice while resting under the imputation of being a thief and already condemned by four-fifths of the people who read of the case in the newspapers. Finally, after nearly four months, during which time the case was postponed from day to day, she was acquitted.

No doubt Mrs. Cooley's religion has figured largely in her persecution, she being a Spiritualist and the speaker for one of the Chicago societies of Spiritualists.

TWO YEARS FOR A "PROF."

"Prof." Gilman, who has been playing fast and loose in Detroit with his materialization seances has been sentenced to two years' imprisonment. The findings of the court and Gilman's own admission make his punishment just. He has been known for years as an all-around fraud, although possessing some mediumistic qualifications. It is another lesson in the art of circumspection, which people are woefully deficient in when patronizing these pretenders and endorsing them as honest mediums.

IN BRIEF.

Try the Spirits.

Did you hear anything on July 4? It is better to endeavor than to succeed.

Uncle Sam, hairdresser, to Admiral Camara: You're next.

God made all men to be happy. Then he made woman.

The Spaniards in Madrid celebrated Cervera's escape on July 5.

Wonder what the spirit world in the vicinity of Santiago looks like!

Do you know the man on the fence? Send him a copy of the Light of Truth.

Will Mr. Hanna please deliver himself as to the precipitatness of Mr. Sampson.

Wonder if the Vatican is celebrating any te deums over Spanish victories now-a-days!

The history of the true God has never been written in a book and never will be.

Every Spiritualist heart ought to have bubbled over with pride on last Fourth of July.

'Twas the day after, and the name of Shafter provoked laughter that shook heaven's rafter.

The worst blows are from those who who owe us the most. The stab of a loved one is the deepest.

Love is off somewhere shooting sparrows, when a woman kisses a man good-bye while wearing a veil.

Equality colony is a mighty success in every department of its work so far as it has been taken up.

Ananias is no where in comparison with the subjective mind in the art of lying, if T. Jay Hudson is correct.

So far as the great moving forces of a cause are concerned it is better to serve than to lead, and frequently they who wait serve the best.

Clara Barton and her corps of ministers are preaching practical sermons on the battlefield at Santiago. Wherever mercy has her seat there woman finds her chief office.

There wasn't any more jawbone in the report made by Admiral Sampson of his great victory than there was in the means employed to achieve it.

We shall print next week a spicy letter from our old friend, Jay Chaapel, giving some fresh and exceedingly interesting glimpses of New England life and history.

The "Holy Sabbath" has been considerably cracked of late. If Commodore Watson can find Spain's Camara Obscura fleet on Sunday the day may be broken up altogether.

A man who is willing to work but cannot get work has a right to steal bread.—Cardinal Manning. The above ought to be posted over the door of every calaboose and court house from Bangor to San Francisco.

An understanding of Paganism and mythology is necessary to an understanding of the Bible. The exoteric intepretation of the Scripture is at the bottom of all the confusion in religious observances and ethics.

Read what the July number of the New Times says about the English-American alliance, the war and grain. Send us your subscription for a year. Our clubbing rate for The New Time and the Light of Truth is \$1.50 per annum.

We don't know how an increase of about 300,000 on the Socialist vote, and a Socialist gain of twelve seats in the reichstag looks in German, but suppose that the Kaiser and his satellites have given it some little thought.

There is a gospel in the land waiting for preachers. It is the gospel of action, not of belief. There is no in-

toning of the prayer: "Give us bread!" Neither is it addressed to the gods. It is the growl of humanity at bay. Look out for it.

W. R. Hearst, the proprietor of the New York Journal, has given the machine editors something to talk about by writing a thrilling account of the naval battle at Santiago from the quarter-deck of the battered and sunken wreck of the Vizcaya. There is enterprise for you.

Harry Clifton, whose last escapade a year or two ago drove him out of Canton and other Ohio towns, has emerged from obscurity and is now "doing" Minneapolis and St. Paul. We warn Spiritualists and investigators in that section of the country to watch this man closely.

Comstockism has taken hold of the Japanese department of state for home affairs and the nude in pictorial art is therefore proscribed in that country. It is one of the peculiar phases of civilization that in the proportion in which a people become externally cultured they grow inwardly corrupt.

Turin, Italy, says a Roman Catholic paper, was recently the scene of a great pilgrimage to pay reverence to the "holy winding sheet of our Lord." The show lasted a week and a million people took it in. We are duly advised that the "sheet" is the veritable garment in which "our saviour" was wrapped up after being taken from the cross.

What! paternalism? Not a bit of it. No people can be "free and independent" as guaranteed by the constitution and have a paternal government meddling in their affairs. And yet the District of Columbia gets along very well under a strict paternalism composed of three commissioners, one a Republican, one a Democrat and the third an army officer, all appointed by the president of the United States. Queer, isn't it?

Here is a plump fresh lie from the Boston Journal, one of the great "educators" of the Dives-Lazarus school: "Another co-operative colony appears to be approaching its death. This time it is Equality, the town established in Oregon by the believers in the late Mr. Bellamy's theories. Some of the friends of this Utopian project are ready to declare the scheme a failure and to admit the dissatisfaction of the five hundred 'brothers.'"

The railroads ought to encourage Christian Science. A woman was thrown from a Missouri train the other day and sustained serious injuries. A claim agent, true to his instincts and the interests of his employers, came along post haste and waited upon the woman in hopes of making a settlement and waded off a suit, and he liked to have dropped dead when she told him she was a Christian Scientist and wasn't hurt at all. She even signed a paper to that effect.

The Self-Culture society of St. Louis will reorganize and adopt the name of The First Spiritual church, installing Prof. W. F. Peck as permanent minister. The new work will begin the first of October. Thus another society puts the stamp of disapproval upon the Itinerary. Prof. Peck is one of the foremost orators on the Spiritualist rostrum, a man of broad views, abundant information and untiring energy, and his work will certainly be appreciated in the great Southwest metropolis.

The evolution of the vagrant, the criminal and the pauper has followed upon the extinction of the common right to be gratuitous bounties of nature. No theory of independence can ever be made practical where the means of livelihood for the individual

are under the control of other individuals. Vice is the offspring alike of silks, satins and velvets, of rags, hunger and neglect. An old sanscrit legend runs thus: "White parasols and elephants mad with pride are the flowers of a grant of land."

About a century ago Bishop Butler, author of Butler's Analogy, declared that "a constitution of civil government without any religious establishment is a chimerical project of which there is no example." Bishop Butler has quite likely revised his opinion ere this, but for the information of Spain, whose system of government is a political annex to the church of Rome, it may be as well to point out that the United States has waxed strong for nearly a century and a quarter without a state church.

President McKinley set apart by proclamation Sunday, July 10, as a day of thanksgiving to God for vouchsafing to the American forces the recent incomparable victories, and the day was generally observed. The president's motives are not to be questioned nor his sincerity impugned, but we think the thanks ought to go to the fellows behind the guns. We are sot in the opinion, as Samantha Allen would say, that gunners, not gods determine the result of battles. It is all very beautiful to trust in God, but a navy or an army without good shooters and plenty of dry powder would not amount to much.

"It is vitally necessary for us to be convinced that we cannot delegate to others the work required of us, each individual with his own hands must do his share." Ex-President Cleveland, in his founder's day address at Lawrenceville, N. J., on "Good Citizenship."

From Eighteenth street to the top of Murray Hill in New York there are two miles of millionaires, and from Bangor to San Francisco there are some 4,000,000 tramps. Grover Cleveland has not gotten into innocuous desuitude so far, but what newspaper comment credits him with exerting a powerful influence in our public affairs, hence his very true assertion that "each individual with his own hands must do his share in promoting good citizenship, and that we cannot delegate to others the work required of us," ought to be received with great uncton by those who sit under the droppings of the Princeton Vesuvius.

Light (London) devotes its entire issue of June 25 and July 2 to the proceedings of the International Congress of Spiritualists recently held in the big city. It was a memorable occasion. In a long list of letters from leading men we take the one from Prof. Crookes as follows: "Sir William Crookes, F. R. S., in reply to an invitation to take part in the Congress, wrote: 'I fear it will be impossible for me to do what you so kindly propose. I wish the Congress every success, and that it may be the means of disclosing the truth about many points which are at present doubtful.' In a subsequent letter Sir William says that he will endeavor to dovetail a few minutes at the Congress, on Thursday afternoon, between other pressing engagements; and he adds: 'If I am unable to do so I hope it will not be looked upon as a want of respect to Mr. Wallace. There is no man for whose scientific abilities and achievements I have a greater respect, and the bold manner in which he championed a cause when it was far more unpopular than it is at the present day is worthy of all admiration.'"

Mr. Wallace, alluded to, is Prof. Alfred Russell Wallace, who presided at one of the sessions of the Congress.

SOME OF THE TALENT ENGAGED AT ONSET, MASS.



MRS. GLADING.

THE BANQUET.

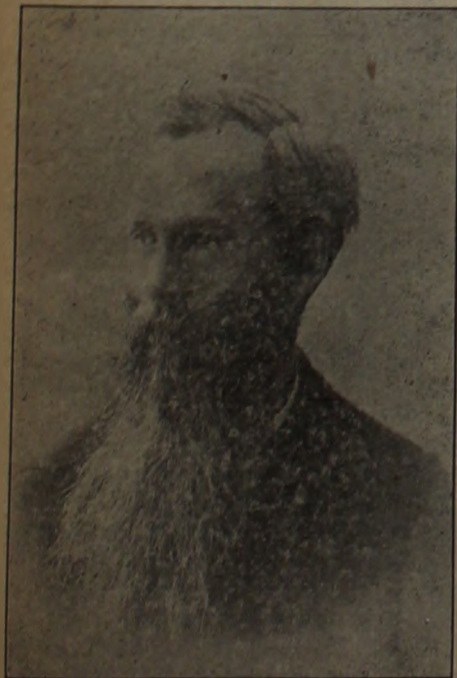
(By Walter A. Ratcliffe.)

In a dream I walked among the trees of the forest. Autumn had breathed upon them and they were no longer green. They were royal giants, robed in gorgeous apparel of crimson and silver, and purple and gold.

Autumn had opened the nut-burs, and as I passed beneath the burs he shook the ripe nuts down upon and about me.

It was the harvest time for mouse and squirrel, and my heart was glad as I watched them bearing grain to their garner. All the promises of all the year were fulfilled. Plenty she had promised and plenty she had spread beneath Earth's veil of amber.

By the brook that murmured dreamily as it smiled back at the joyous world above it, through the little dell



PROF. KENYON.

where I had so often talked with the flowers, now asleep forever, I wandered, and as I went I mused upon the ways of men. "Surely," I said, "no man need hunger now, for even the mice lack nothing. Through all the songful springtime and through all the golden hours of amorous summer they disported themselves. Theirs had been a love-feast long and unbroken by toll, or want, or worry, and now they take from Nature's hand all that they need. Are not men more than mice?"

"Not so, my son," answered a low sweet voice close to me, and turning I saw the wand-bearer. "Mice know now how to be selfish," she continued, "but come, and I will show you how men fare in autumn."

She led me, by a pathway that I had never before seen, to a great hall. Music there was beneath its roof, but it was loud and shrill and discordant, not low and soft, and sweet, like that which floated up into the blue from the bosom of the forest.

Through the open doors and windows rolled wave upon wave of strangely mingled odors, but nowhere among them all could I find the breath of any flower that I had ever known.

We entered. It was a great banqueting hall, and countless tables were spread as for a feast. The guests were already assembled, and a few, a very few, were eating and drinking.

"Why are not all feasting?" I asked the wand-bearer.

"Because there is not room," she answered.

"But," said I, "I see many vacant chairs; surely there is no reason why any should stand."

Then she led me to a table. It had been spread for fifty and a chair had been placed for each. All had been bidden, but only one was seated, only one was feasting. I looked closely at the chairs and saw that they were all alike. One was in no wise more comfortable than another. The wand-

bearer showed me a name written upon each chair, and the names I saw were the names of those men who were standing. I was about to ask some more why they did not take their seats at the table when my guide touched my eyes and I saw clearly that the chairs were not as they had at first been.

He who feasted had blotted the names so that those who stood could not read them. After he had thus done he had written his own name and set his seal in many places upon the chairs.

We went from table to table and all were the same. All had been spread for many, but only one feasted at each. Some of those who sat had written their names upon one hundred chairs, some upon two hundred, some upon five hundred, and some upon a thousand.

Long then I watched them in sadness and anger as they feasted, and anon I saw them toss crumbs to those who stood. This they did to keep them from looking too closely at the chairs. Many of the names were but newly blotted and many who stood murmured.

"Surely some one can read," I said to the wand-bearer.

"Surely," she answered; "listen."

Even as she said these words a man stepped from his place among the fasters and spoke so that all might hear him, and this is what he said:

"We came at our mother's bidding to this feast. Then why do we stand and hunger? Has she not prepared a place for us? Truly she has prepared a place for us, but some one has stolen it. I see our names written upon these chairs, but he who eats has dared to blot them. While we stand we slander her who has prepared this feast and called us to it, for we say that she is inhospitable. Brothers, follow me and we will take what our mother has provided for us."

Then those who feasted grew fearful, for those who stood drew nearer to the chairs when they heard the words of the speaker. But their fear soon gave way to anger, and one of them, reaching under his table, pulled



W. J. COLVILLE.

a lever. This unlocked a trap-door upon which the speaker stood. It dropped, and he went down, down, so that I saw him no more, and the feast went on.

I was exceedingly angry, for those who did eat did but waste the good things before them, for they had many times more than they could use to their advantage. But the wand-bearer soothed me with gentle words and once more bade me listen.

"What dost thou hear?" she asked.

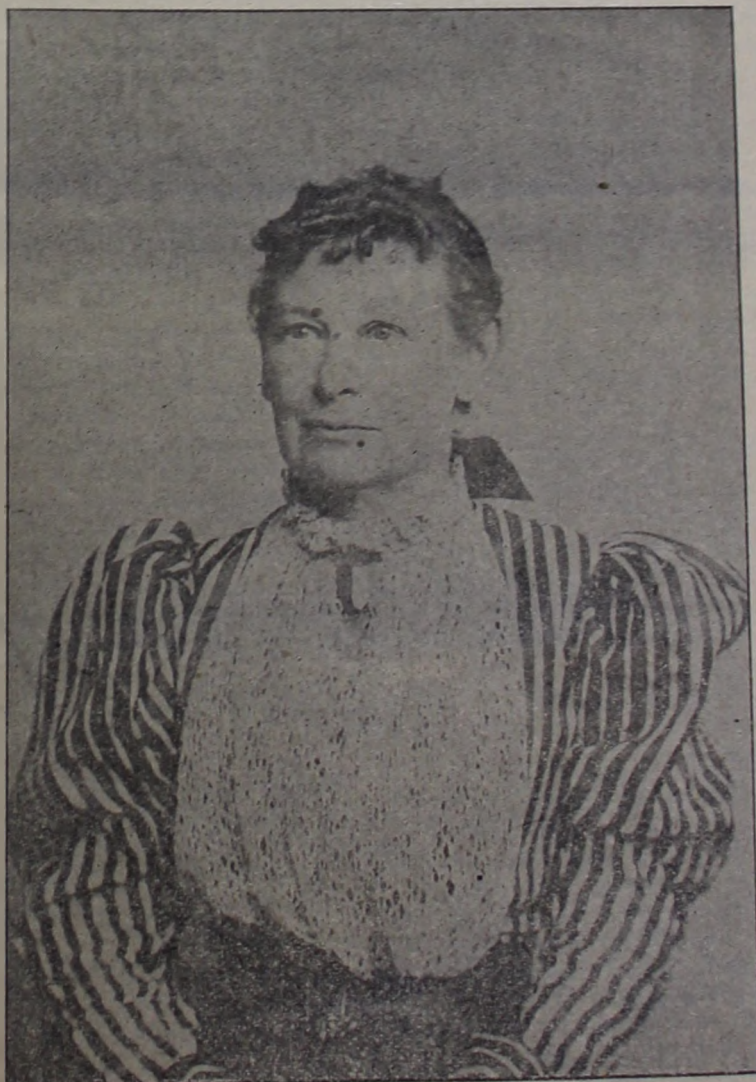
"I hear a sound as of billows upon a rocky shore, but I know not what it means," I replied.

"That," said the wand-bearer, "is the moaning of the Great Tide that tomorrow shall sweep these gluttons from their places and wash out every name they have written."

I turned to speak to her, but she was gone. At that moment one of the feasters fell drunken from his chair and I awoke.—The New Time.

—If you want to keep up with the war news from a Spiritual standpoint subscribe for the Light of Truth.

MIND, THOUGHT AND CEREBRATION
—By Alex. Wilder.



MRS. C. FANNIE ALLYN.

VOICE OF THE PEOPLE

SPIRITUALISM—OCCULTISM—CHRISTIAN SCIENCE.

The purpose of this writing is to show the unity of Spiritualism with Christian Science. "When I came into the science" in 1889 at Kansas City there was exhibited by the "Scientists" a violent contempt for Spiritualism, spirits, and in fact for forms of all kinds. They all assuaged me vehemently. "All is Spirit," "God is all." I then ventured the suggestion privately and in public meetings that to me it would be highly unsatisfactory to live in "formless spirit," with no object to sense—nothing perceptible—just one boundless, noiseless, objectless, formless expanse. Mrs. Eddy was then considered the Sole Revelator and High Priestess of "the science," and turning to her great book—"Science and Health"—thirty-first edition, we find the following bitter denunciations of Spiritualism and Spiritualists on page 82: "Mortal mind has a modus of its own, undirected and unsustained by God. It brings a rose into contact with the olfactory nerves, that they may smell it. In common methods it handles the rose. In the uncommon methods it employs legerdemain, or rises, in credulous frenzy, to the belief that spirits unseen handle the flower for mortals." On page 235: "In proportion as Mental Science is understood Spiritual mediumship (so-called) will be found erroneous. Spirit is supposed to be a finite form having soul inside of it. Such opinions are inadmissible," etc. "Blind to the impossibility of the sensual being made the medium of the spiritual, or the finite being the medium of the infinite, the notion of gaining light from Spiritualistic philosophy is, in the main, like expecting Stygian darkness to emit a sunbeam. Spirit is God and there is no room for more than one infinite." On page 203: "When I learned of a verity that mind, and not matter, effects the cure, I had such qualms of conscience over attributing the cure to matter that I gave up a respectable profession, and heard the soft impeachment that I had lost my wits, or become a Spiritualist, which seems to me much the same thing." On page 244, after detailing some experiences with a medium, she says: "People who are rational on other topics sustain and believe such mumery as this, while at the same time they loudly admonish the world against Christian Science as dangerous." On page 236: "The supposition that persons are spirits is a mistake, since spirit is God, and there is but one. The belief in good or evil spirits belongs to the dark ages." On page 237: "Spiritualism assigns the dead to a state resembling that of blighted buds; to a poor purgatory, where their chances of improvement narrow into nothing," etc. On page 242: "Spirit needs no wire or electricity in order to be omnipresent. Spiritualism with its material accompaniments, would destroy supremacy of spirit." On page 260, she, speaking of Jesus, says: "He paid no homage to forms of doctrine or theories of man, but acted and spoke as he was moved, not by spirits, but by spirit." I could give other quotations from her "Science and Health" tending to show her antagonism to Spiritualism, but the foregoing will suffice for my purpose. Is it any wonder that the fledgelings of Christian Science of the Eddy School should have discarded Spiritualism in their first period of ecstasy over the discovery of the great

truths of mental science and perchance the sudden recovery from protracted ailments? I have, showing that Mrs. Eddy and other prominent Christian Scientists are with us in all essentials of Spiritualism. It was given me through most reliable channels in Kansas City about 1890 that Colonel Vanars, a profound Spiritualist for many years, and then editor-in-chief of the Kansas City Journal, now member of congress from Kansas City, interviewed Mrs. Eddy in Boston concerning her apparent hostile attitude toward Spiritualism and that she told him that she regretted having published those utterances in "Science and Health." That her purpose in doing so was to reach the church people with the science. In the Sunday Post-Dispatch Magazine of St. Louis, dated April 17, 1898, is a nearly two-page interview with Mrs. Eddy from which I shall quote briefly, but fairly, showing that she is and all her life has been a most wonderful medium, and that her inspired writings have been at least filtered through spirits at times, if not at all times. The interview commences with: "Concord, N. H., April 16.—Mrs. Mary Baker Eddy, the founder of Christian Science, etc., today breaks her long standing rule and permits the publication of an interview in the Sunday Post-Dispatch." In one part of the interview she says, in answer to the question by the interviewer: "Why do you think you were chosen by God to discover and give Christian Science to the world?" "I do not know, child. I do not know why I was chosen for so great a work. I have given up everything to carry out the Lord's purpose. I have given up society and have never had time or room for devotion to anything but work. One cannot lead two lives. Even when I was a child my life was different. There were strange things in it; strange things happened to my mother before my birth. Once a minister, a good old soul, held me to his side and told my mother she ought to consecrate me to God. When I was very little I used to hear voices. They called me. They spoke my name, 'Mary, Mary!' I used to go to my mother and say, 'Mother, did you call me?' 'What do you want?' and she would say no child, I didn't call you.' Then I would go away to play, but the voices would call again distinctly. There was a day when my cousin, whom I dearly loved, was playing with me, when she, too, heard the voices. She said: 'Your mother's calling you, Mary,' and when I didn't go I could hear them again. But I knew that it was not mother. My cousin didn't know what to make of my behavior, because I was always an obedient child. 'Why, Mary,' she repeated, 'what do you mean by not going?' When she heard it again we went to my mother and my cousin said: 'Didn't you call Mary?' My mother asked if I had heard voices and I said I did. Then she asked my cousin if she had heard them, and when she said 'Yes,' my mother cried. She talked to me that night and told me when I heard them again—no matter where I was—to say: 'What wouldst thou Lord? Here am I.' That is what Samuel said, you know, when the Lord called him. She told me not to be afraid, but surely answer. The next day I heard voices again, but I was too frightened to speak. I felt badly. Mother noticed it and asked me if I had heard the call again. When I said I was too frightened to say what she had told me to she talked with and told me that next time I must surely answer and not fear. When the voice came again I was in bed. I answered as quickly as I could as she had told me to do, and when I had spoken a curious light

came over me. I remember it so well. It seemed to me I was being lifted off my little bed and I put out my little hands and caught its sides." Mrs. Eddy illustrated the act instructively. Her eyes and voice were trembling with motion. "From that time," she went on, "I never heard the voice." "They ceased." This interview is quite lengthy and very interesting, but I have given sufficient of it to satisfy an informed Spiritualist that Mrs. Eddy was a born medium.

Now for some other proofs that the voices and impressions given to Christian Scientists and by them ascribed directly to "spirit," are from and through spirits. I violate no confidences in making public what follows, although received in a private way. A. P. Barton of Kansas City is proprietor and editor of a Christian Science weekly publication named The Life. He is an able, inspired writer and healer. A short time—a couple of years—after he became a scientist, and with all the others was ignoring forms and all that. My wife and I persuaded him to sit with us about a small table in his home a few minutes one evening before sunset. His hands and arms and the little table showed great agitation. My wife and I sat away from the table, leaving him alone touching it. It tilted and cracked and moved about very much like a live thing. Some time afterward I met Barton and said to him. Barton, do you think our spirit friends are about us? His answer was: "Purviance, there is no doubt about it." Another eminent Christian Science teacher and healer or demonstrator of Kansas City, Kan., Susan L. Newton, in a long and interesting letter to my wife, dated January 25, 1895, makes the following statement: "Over one year ago while at Mrs. Priestley's, one day, we were reading some good thoughts from the Spiritualistic papers that had been sent to them. I sat listening to the reading when my hand began to move in spite of myself. Mrs. P. got pencil and paper, and I wrote. Since then I have had some loving communications from those who have lain off the form. I never knew anything about Spiritualism in my life. Now this has brought me to know that what is called Spiritualism is one phase of mind, one expression, but not the highest, for it is on the physical plane. Now my dear sister, I have no condemnation for what is called Spiritualism, but, at the same time I don't wish to get so satisfied with it as to not seek the highest thought I can get. It is our privilege to know all, and I find that all these things are made visible to us when we are ready to have them. Hypnotism, mesmerism and all kinds of isms are but expressions of the one mind. There is only one mind, and it manifests itself in many ways. 'God is all.'" The little seance with Mr. Barton mentioned above was his first introduction to Spiritualism also. And the Mrs. Priestly spoken of above is now a resident of Springfield, Mo., and she and her husband are teachers and healers in Science, as they were at the time and place referred to in Mrs. N.'s letter.

Christian Scientists, as well as Spiritualists, claim identity with primitive Christianity.

Things that are equal to the same thing are equal to each other. Having been a Spiritualist for more than a quarter of a century, I know it to be true. Having been a Christian Scientist for more than 10 years, I know that to be true. Truth can never clash with itself. The principal difference between the two, as appears on the surface, is the Spiritualists continue to be sick and to rely upon matter for cure, while the Scientist would rather be

caught stealing a sheep than to be sick or swallowing something to make or keep him well. I must speak very plainly at this point. Scientists do not become sick. The Spiritualists do. We are evidently all on the same ladder, but, surely the Scientists are on higher rounds than the other folks. The chief mission of Jesus was to heal the sick. He did little else. Christian Science, as the name implies, is the science he taught and demonstrated. It works now just as it then did. Like the principle of mathematics, it never changes. Some operators make mistakes, but the principle is not blamable. For discords in music would you blame the principle of harmony.

I name Christian Science "Higher Spiritualism." My advice to all Spiritualists is to get all of truth you can and as rapidly as possible.

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NEWS ITEMS (Continued.)

tion of Rockland and Secretary Miss Viola Rand of Hartland of the state association were present and assisted in the meetings.

Concerning Island Lake camp, Dr. F. Schenker writes: "Island Lake camp meeting opened July 3 under favorable conditions and a fair attendance. Dr. F. Schenker, the chairman for the season, made the address of welcome, which was responded to by W. H. Bach of Lily Dale. The Fourth of July was fittingly observed. W. H. Bach delivered the oration, which was concise and instructive. In the evening, from the island in the middle of the lake there was a fine display of fireworks furnished through the courtesy of the management and the Michigan troops encamped across the lake. The exercises closed with a social hop, in which many of the soldiers participated. The efficient sentry, A. G. Brown, and his wife are doing all in their power to make this year a banner year for Island Lake; and everything looks favorable for the accomplishment of that purpose."

The Spiritual Union of Norwich, Conn., closed its Sunday services for the summer vacation with a concert by the lyceum in the Spiritual academy on Park street. A pleasant entertainment was presented by the conductor, Miss Eleanor Kloppenburg, and the musical director, Miss Ruth Spalding. The exercises opened with a song by the lyceum. Recitations were given by Nellie and Wilhemina Shepard, Hedwig Blackstone, Vivian Allen, Johnnie Bennett and others. A quartette with Miss Kloppenburg, soprano; Miss Faith Spalding, alto; Walter Spalding, tenor; A. R. Prentice, bass, sang acceptably. A duet, "Holy Mother," was beautifully rendered by Miss Kloppenburg and Miss Faith Spalding. A solo, "Consider the Lilies," by Miss Spalding, received merited appreciation. Mrs. Spalding recited a poem, "Have the Flowers Intuition?" A sunflower recital was given by ten little children. The exercises closed with singing "The Star Spangled Banner." The rostrum was prettily decorated with the national colors and decorated with flowers and ferns. The lyceum will reopen its sessions the first Sunday in September.

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

Question.—To have the truth, so-called, seems to have been the cry of ages, and yet we are receiving truth every day. Now, what particular desire induces this cry for the Truth, and what is meant by it? Is not all fact truth?—Puzzled.

Answer.—Yes, all fact is truth, but you don't know the truth of every fact. There is a foundation—a cause—to every fact, and it is this fundamental truth of things which people intuitively crave to know. The soul is hungry as the brain or the stomach to be fed or stilled. Curiosity tempts you to find out the cause of a sound or noise taking place suddenly in your environment. You seek and find an overturned urn or dish—nothing more. Your mind or spirit is satisfied. It knows what produced the noise. But the soul wonders what overturned the dish, not seeing any valid reasons therefor. Now begins the hunt after first causes, as it were—the truth of the fact—the *raison d'être* of the whole. Such is the soul's hunt after truth in all ages. It wants to know the bottom causes of things. But being embodied in matter it can not see through the same, and thus suffers—cries for the light. It would be the same were it out of the body. The spirit does not furnish a window or outlet. The soul must grow out of its covering—grow through it sufficiently to shine through it as the light rays through a crevice. Either this or the spirit body must be sufficiently purified to let the soul peer out into the causes of things. Now the first is developed by love—good deeds and kindly acts, generosity, charity and justice. This expands the soul and the soul bulges out of its material covering, as it were—its aura or spirit—matter being no obstruction if it can peer through the spirit. The second process is by esoteric culture—abnegation, temperance, physical purity and self-denial generally as practiced by the adepts of India. But this is suffering, in a measure, and one must give up the pleasures of earth life—though readily accomplished by some if they have sufficient will power to resist temptation and have no dominant sensual passions to overcome. Love, however, in its broad significance, embraces a good deal of self-denial. For it is generosity and abnegation both to rob oneself of a pleasure for another's sake. Such is the Christ principle of existence—self-sacrifice practiced in home life or among friends and neighbors, and not its antithesis, which is to speculate on what can be made out of another. This latter practice is a virtual burying of the soul in deeper darkness or away from the truth, according to the selfishness indulged. And all is selfish that is not love. Love and light are synonymous, and happiness is an accompaniment of light or truth. To have the truth, therefore, means to possess happiness at the same time; and to become happy—forget self.

Question.—What is love in its first analysis as between the sexes? Is passion a prime factor in true connubial love? How does connubial love differ from parental and platonic love in the spirit life?—A Subscriber.

Answers.—Did you ever feel an attracting influence conducting your

thoughts in the direction of one of the opposite sex at all hours of the day or night? If so, your first question is answered. Passion, so-called, is not a necessary qualification to bring this about. Magnetic vibration of one accord invites this—a sort of like attracting like for mutual desire of being in each other's company. This is the kind of love that lasts. Neither society, education nor wealth has a voice in the matter—though it does not occur very remote from similarity of stations in life, for the mutual vibration ceases as this separation takes place. Passion assumes control as the latter occurs, and true love is warped or sacrificed. But even in the first-named instance passion sometimes plays a part. But it must be mutual—both having the same evil. In that case it remains love, though nearer to the animal plane than the first named. Of course, connubial love, which results in marriage, bears its legitimate fruits, but it is holier in one relation than in another—often beautifully so, and on the other hand debasing. Effects, however, prove the nature of the cause. Parental love is like the first named in its holiest relation—purely spiritual and free from all fleshly sensation or emotion. It is a mutual feeding of the magnetic influences between the inner consciousness of the beings in question—sweet in comparison to their freedom from selfishness, anger, hatred and intemperance generally. Thus the beautiful examples of parental love among the spiritual-minded or sweet-tempered—the pure and just—of the human family. Platonic love is the same as brotherly love, only it is between those of opposite sex. Mutual tastes, culture, aims, may bring this about, and is more prevalent than is supposed—especially among bicyclists—and is growing daily by the commingling of the sexes in a business way.

Question.—How can we cognize truth after having it?—Puzzled.

Answer.—That depends on yourself. If you deal in truth largely or to a larger extent than in deception you are enabled to cognize truth more readily than in the reversed instance. If you deal more largely in deception you can sense the latter more readily, while the truth comes slowly to your consciousness. Many do not cognize a truth until it is too late to benefit by it. Many speak wiser than they know. This is because they live the truth to their best understanding and ability—that is, they are willing and anxious to do right, and intuitively fear wrong. Such are known as the God-fearing people. This is not orthodox. There is a vast gulf between the two. The God-fearing are good from the soul. The others are good from fear of the devil, the church and public opinion, and are as uncharitable towards those who do not agree with them as they are superstitious. The God-fearing man may be either a good Christian or a Freethinker, but he is honest all the way through—consistent and just, truthful and pure-minded. Such may be relied on to the extent of their logic; for what they say they know by an interior or a higher conviction. You may build on that with superior knowledge or experience if you have it, but do not destroy the foundation. Truth is truth, always, however simple it may be, and is ever utilizable for greater things. The child often speaks the truth in its sweetest innocence. The wise man cognizes it; the truthful man utilizes it, and the spiritual man accepts it without doubt or hesitation. He knows that God lives nearer to the babe than to the adult; for it is said that men must become as little children ere they can become god-like.

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Spiritualists and everybody else seem wonderfully muddled about the gods, and they, any of them, don't know anything about them. They confound spirit with God and sometimes they confound Nature with God. The gods are human souls gone up higher, and there are many of them, but they are not perfect and some of them are not even good. But spirit is a living essence or force, and is not person or personal or even intelligent only as it produces intelligence through organized persons with brains. Spirit is high above all the gods, and furnishes the spiritual part of all the gods and all human souls. A human soul is not a spirit, any more than a tree is a matter. People should understand and talk sensibly. J. B. CAMPBELL, M. D., V. D.

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