

# Light of Truth

Next Spiritual Assn  
600 Penna Av  
S. P.  
1-23-98

VOL. XXIV. APRIL 22, 1899. NO. 16.



MRS. M. H. COWEN.

An Exponent of the  
Philosophy of Life.



HARPER ILL'S SYN. COL'S O

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

INITIAL EXPERIENCES OF SPIRIT PRESENCE AND POWER.

(By Giles B. Stebbins.)

Illuminating hours, to many, are those in which these experiences first come. They seem, in memory long years after, as of transfiguring power, opening a vision of a new heaven and a new earth—an undying and celestial life and light within and above. My initial experiences were simple but wonderful.

Coming home to Rochester, N. Y., after a year in Milwaukee, we were again members of the family of Benjamin and Sarah D. Fish, the Quaker parents of my wife. We found them among the earliest investigators, and knew their intelligence and freedom from weak credulity.

New wonders were told us by our friends. We could not doubt the strange facts given, but I was occupied otherwise and waited for wiser persons to solve this "nine days' wonder." To my surprise I found most of these seekers for light superior persons, but waiting only seemed to make the solution more difficult. Benjamin and Sarah D. Fish and Isaac and Amy Post were intimate friends, pioneer Abolitionists and Hicksite Quakers together. For a lifetime Amy Post had been the wife of the Fox family, but Sarah Fish said: "Amy, thee will have to believe them." Soon Amy's superior judgment and Quaker insight led her to that belief, and she became a prized and faithful Spiritualist, held in high respect by those who knew her, as was her husband.

My time for personal investigation and thought was soon to come. Fortunately I was among those whom I knew and could trust, and who thought freely and reverently of what they saw and heard.

Fortunately, too, I came from an ancestry of independent Massachusetts farmers, little given to the strictness of the old Puritan regime, respecting their neighbors and respected by them, branching out in the later generations into Unitarianism and like lines of free inquiry. More fortunate still, no ghost stories were told me and my good sister with our parents' approval; no witch stories, no miraculous signs and wonders dazed our souls; no credal dogmas were imposed on us. We were free seekers for spiritual light, only held in restraint by a loving reverence for good parents. Oliver Wendell Holmes said: "Study your grandparents to learn what you are." I had an ancestry largely free and true. That helped me to a good start in the great study of our age—Man a spirit, with celestial and terrestrial kindred, and the door open, to and fro, for all brave and patient enough to find and follow the path.

One cold December day in 1850, meeting Isaac Post in his drug store, he said to me: "I want thee to come to our house tonight. We had a circle last night, and it was rapped out that thee must come and hear the raps tonight." I started for a long wintry walk, and found at the house Isaac and Amy, two or three friends whom I knew well, and Leah and Margueretta Fox, whom I had never met, and we all sat around the table an hour. No sounds came and all left the table dis-

appointed. Isaac said: "Thee may get a message yet. They come sometimes when we have left the table." All remained in the room. I waited awhile and then put on my overcoat to go, but was urged to wait a little. At last, standing with a hand on the door, I said: "I must go. I am sorry, for your sakes as well as my own, that these spirits do not keep their promise." Just then Isaac said, "Listen!" and there came raps from under a bureau in the far corner of the lighted room, not near any person. The peculiar quality of sound, marked yet indescribable, which I have often since heard, distinguished them from any other raps.

I asked a few simple questions and the answers came in a way to reveal an intelligent personality distinct and separate from any in our bodily forms. Three raps being "yes," one "no," two "doubtful," all spelling out words alphabetically.

A peculiar series of raps came meaning "goodnight," as I was told. No more responses came, and I started home.

It was all simple yet wonderful. It seemed like a summons to look further, like the New Testament injunction: "Ask and ye shall receive \* \* knock and it shall be opened to you." I was not perturbed or alarmed, and had asked my questions quietly as I would address a familiar friend. I knew the house and the persons; it was no work of theirs. One medium was in a distant room, the other sat quietly near me. I came to no hasty conclusion, but felt that these facts must be thoroughly looked at thoughtfully. Walking over the creaking snow the stars shown with a new brightness, the blue sky was deeper in its azure hue than ever. It seemed as though I had caught gleams of radiance from some supernal region, yet it might be the glamour of some illusion. Those intelligent responses stirred me strangely. Did heaven and earth touch each other so beautifully and so naturally?

I needed no urging to follow up so great a matter. A sacred impulse a cry of the inmost spirit for "light, more light," urged me on.

My first lesson foretold others greater to come. Step by step they have been reached.

One more can be given here, and others in future articles.

I visited the house of Isaac Post a second time to meet him and Amy. Leah Fish (nee Fox) and two known friends, in the full light of a bright forenoon. There was no circle. Leah stood some four feet distant, facing me, Isaac and the others near and in full sight. The door into the hall was closed, and was a foot or more behind her. Suddenly came heavy blows, as from an ax or club, as though the door must be shattered by their force. She stood quiet while I opened the door and stepped into the hall. There was no dent or mark on it; no mar on its white paint. Here was force, destructive yet destroying nothing—a lesson in spiritual dynamics. I began to think that some supernal intelligence might be giving these lessons fitted to my needs. Surely, if I needed stirring up, I had it then. Not an ax or club was near. When I was in the hall the crashing blows came on the

other side, but not a break or mar on that door. Leah serenely quiet in her place.

(To be Continued.)

INDISPUTABLE PROOF OF GENUINE PHENOMENA.

Editor Light of Truth: As a seeker after truth I have accepted the invitations kindly given me by Mrs. Carrie M. Sawyer of Boston, 21 Yarmouth street. On my first visit Mrs. Sawyer was tied in the cabinet and the knot sealed and she enwrapped entirely in a seamless netting, and that was tied and sealed also and marked with a private seal, and an electric lamp was carried into the cabinet and examined by at least nine of the company, and the following were a part of the high grade manifestations which appeared outside and seen by all present: Independent voices were heard in three parts of the parlor and a beautiful baby came to view, creeping outside the cabinet and cooling and talking for full two minutes. An ancient form, calling himself "Augustus," came, having a turban on his head, sandals on his feet, his robe was lined in crimson to the outside, royal purple, and trimmed in golden Masonic and magic symbols, and I was called to see him and said Augustus gave me the grip of both orders and the passwords. And upon the breast was stamped the zodiac, and there was an illuminated crescent and a 9-pointed star (not seven points) brilliantly set thereon. At the next seance the whole suite was examined and a coat of plaster entirely covered Mrs. Sawyer's mouth, and a brother of F. A. M. put his private mark upon the court plaster, and in one-half minute voices distinct and intelligent conversed and talked for several minutes to those present. Soon the court plaster was examined with the aid of an electric light and all was the same as before. Then she was tied inside the cabinet and sealed as formerly—and attested by experienced persons—and in one minute an illuminated form came outside holding an insignia of peace, and one of original Fox sisters soon appeared several feet outside the cabinet and I took her hand as naturally as life; and then a form of a lady appeared as if just taken from water. Her clothing and drapery and lace felt to me as if it had just been wrung out. She expressed a chilly condition in sobs only.

Mrs. Sawyer gave a benefit for Mrs. Maggie Butler's Progressive Lyceum at 514 Tremont street, to over 300 members and friends, under test conditions—pictures, writings and music. Mr. Griffin took two slates fastened with four screws and held them in his own hands outside the cabinet and in good light in the presence of the above lyceum, and in less than one minute writings were heard, and in two minutes said slates were opened in the presence of all, and thereupon were written letters dumfounding Mr. Griffin, and demonstrating the fact of independent slate writing. And even the secular press in Boston does not even attempt to deny this demonstration. Since the above were given I was privileged to see Mrs. Sawyer at her parlors, and she sat outside of the cabinet and was held by me and a lady and the lights were turned down; the slates were put inside the cabinet and soon writings were heard, and then they were placed in my lap and the light turned up, and behold two crayon pictures were complete in artistic finish. One picture was that of a high grade "F. A. M.," with a nine-pointed star over his head and "Vinces" written in a scroll, with smaller pictures in the border; and on the other slate was the picture of

a young lady in complete lace drapery and pose, and I have those pictures to attest the above abstract and synopsis of at least four seances, demonstrated under test conditions, as Mrs. Sawyer's guides always demand test conditions; and at the close of each seance Mrs. Sawyer was each time found to be inside said cabinet and tied just as she was at the commencement of the seance. Independent writings of my mother and brother, who passed on in 1864 while in the civil war, were given me, besides many of those present.

LESTER A. HULSE.

Boston, April 3, 1899.

P. S.—Editor Light of Truth: I am a student—seeking the highest truth and proving all things, and having all phases come to me as a lawyer and as a registered and practicing physician, in active practice in both. I have the very best opportunity to find truth and to detect fraud.—L. A. H.

PSYCHIC EXPERIENCES.

Following is the experience of a lady whose domestic relations were unhappy, and who was battling with ill-health and discouragement in consequence. The record of it is copied from a letter she wrote to an intimate friend:

"Quite recently I had a remarkable dream, or vision—I hardly know what to call it, but I know that it was beautiful and precious. My mother came to me and lay down in the bed, and held me long and close—in that firm way that one clasps a hand in intense sympathy. I opened my eyes. It was quite dark, but I turned my head to look at her. She was plainly visible—with that clear, youthful look in her eyes that they showed me the day before she left me. I was a little afraid and thought to call my daughter, but remembered that the door was locked and that I should have to get out of bed to open it. Then mother seemed to hold me closer, and I thought: 'Surely I need have no fear of the mother who loved me more than any one else ever did—the blessed mother who never did aught but love and help me to the last hour of her earth life!' And although she spoke not a word, yet there came to me a sense of utter contentment, and something like an exhilaration of happiness that has remained with me ever since. I can not explain it, but my mother seemed to bring peace and comfort so tangible and real as to abide with me."

Another lady, well known to the writer, was circumstanced in a similar way to the one above referred to. She finally reached a point of despair at which she was ready to give up everything, as she declared, and make no more effort to bring about improved conditions. Throwing herself on her bed in this mood, she soon became unaccountably calm. Then the silence was broken by the well-remembered voice of her mother, who had passed on some years before, saying, "Be faithful to the end, dear child, and you will not fail of your reward." This message was an inspiration that aroused her to renewed effort, and gave her courage faithfully to abide in what seemed a hard path of duty. In the end her reward was abundant.

A gentleman whom I know very well was a few years ago engaged in repairing a piece of machinery in a factory. It was run by water power, and the gate was supposed to be entirely closed and the whole machinery thrown out of gear. He was at work inside a cylindrical shaft, when suddenly he paused and looked up on hearing his Christian name spoken distinctly and sharply by a woman's voice. No woman met his gaze, but what he did see was that the wheels

of the machinery had begun to turn. Instantly recognizing his danger, he made a spring that enabled him to catch hold of a beam, to which he clung with desperation until he could be rescued. The delay of a minute would have been fatal; and as it was, a part of his clothing was torn from him. It was found that the water gate was imperfectly closed, and the pressure of the water had finally forced it open.—Helen L. Manning, in *Mind*.

#### PSYCHICAL DISTURBANCE IN ALLEGHENY, PA.

The *Pittsburg Dispatch* is responsible for the following:

Ghosts have been troubling a family living near the East Parks, Allegheny, for the last year and a half. The people who live in the house are not in the least superstitious, but they have been so much annoyed that they have decided to leave. Only on condition that the number of the house or the name of the occupants should not be mentioned would they consent to give an account of their experiences. The man who has been renting the house is a veteran of the Mexican and Civil wars.

He said: "We do not want our names, or the number of the house, published, for the obvious reason that it might injure, or detract from, the value of the property. Since we moved in here we have been constantly annoyed, but recently the demonstrations of the unwelcome visitors have become so unbearable that we could not sleep at night."

"Last Friday night was one of the worst we have had. Since we have been in the house we have heard people walking around at all hours of the day and night, and we have been frequently fooled by thinking at the time that it was some of our own folks who had come in, but later we have always found that this was not the case. There are several boarders in the house, and none of us slept a wink Friday night.

"There were sounds as of some one walking through the hallways all the time, and when we went into the halls to investigate, the apparent walking continued right beside us, and around us. If they would only let us sleep we would not care. Once in a while there would be a sound on one of the upper floors as of some one dragging a logchain through the halls, just about the time, of course, that we were getting into a doze.

Sunday evening my wife heard an unusual racket in the hall, and on going out saw a woman, very lifelike, kneeling at the head of the stairway. She started to go up, and all the time kept watching the form of the woman, but before she could get to the spot the apparition had faded. A search was at once instituted, but, of course, no one was found in the house who did not belong in it.

"The house is about 30 years old, as near as I can learn, and no one has ever heard of any murders or mysterious disappearances in this locality, and we are all puzzled to know why any decent, self-respecting ghost should be troubling us in the way this one has been doing. The houses are three-story brick affairs, and not any too substantial, but the noises do not come from any material causes, so far as we can learn. The other day my wife was out marketing and was buying some butter from an old resident of Allegheny, on Federal street. The market woman asked my wife where she lived, and she told her the number of our house on Liberty street. The market woman was astonished. 'What!' she exclaimed, 'do you mean to tell me that you live in that haunt-

ed house? I don't see how you can stand it.'

That was the first intimation we had that the house was known to outsiders as a haunted house. All I can say is that I do not believe in ghosts, but I am unable to explain the noises which have kept us and the people who live with us awake, and the vision which my wife saw at the top of the stairs is unexplainable."

#### REMARKABLE FIND BY SPIRITS.

Editor *Light of Truth*—Please make a record of this: Last evening, April 4th, while out riding, I lost a fine opal pin which I prized very highly. I made two calls. This morning I discovered my loss and went over the same road, and had the parties look carefully for it without success. I then went to Mrs. Francis Ruddick for a slate-writing. She requested her guides to assist me. They wrote on the slate: "We will find and bring it to you in 15 minutes."

We then held the slate, and in seven minutes we felt the slate open, and upon examination there was my pin with the opal out of the setting, without any other injury. I consider this one of the most wonderful tests of spirit power that I have ever come in contact with, and I consider Mrs. R. one of the best slate-writing mediums on the platform today, and is worthy of all sympathy and support.

CAPT. J. A. HUMPHREYS,  
1706 N. Alabama St., Indianapolis, Ind.

At Caldwell, Kan., the other day, a man chastised his neighbor for referring to his child as a "kid." When the case was brought before a justice of the peace Webster's dictionary was consulted, and it was found that "kid" was there defined as "a young child or infant." The indignant parent was the wrong, and was fined \$5 and costs.

#### SPIRIT ESTELLE

To her mother, Mrs. Orville Olden.

It is no sin to mourn your kin,  
You mortals are fashioned so to be;  
As life's fast pace soon ends the race  
From mortal to immortality.

'Tis Deity's evolution, not God's retri-  
bution,  
Who resides off in some sky,  
On your daughter, whose tasted the water  
That alas! nothing can die.

My knowledge of this is exquisite bliss  
To me, and to you, in a measure;  
Mother, how sweet when we'll all meet  
In this land of mutual pleasure.

I ask you not to mourn for your daughter  
That's borne  
From dear friends of earth—from trials  
and cares  
To this shining shore where partings no  
more.  
To this land of pure wheat, minus the  
tares.

The spirit of gloom, on leaving my home,  
Has gone, and ceased to offend.  
'Tis the beautiful thought that nothing is  
wrought  
But what will come right in the end.

So when you're impressed that all is for  
the best  
I beg you heed this spiritual thought,  
Whose rosenate hues will banish the blues  
And turn all your trials and troubles to  
nought.

Weeping and wailing don't lift the veiling  
That hides my presence from you;  
Spiritual abeyance is the only conveyance  
I'd advise you to pursue.

And take little heed of orthodox creed,  
May it teach a literal hell, ever so mild,  
And infant damnation is poor consolation  
For a father and mother bereft of their  
child.

Would you be near it, obey the spirit  
Is the word of the Master and guide.  
I know the tomorrow will end all your  
sorrow;  
You'll be with us, our mother, our pride.

Willink, N. Y.

—Tom Millar.

#### WISE SAYINGS OF WISE MEN.

Medicine is no more an exact science than is millinery.—Dr. Campbell Black.

There are many who do not seem to be sensible that... whosoever is wrong, the persecutor can not be right.—Thomas Clarke.

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man.—Herbert Spencer.

The chief object of all good governments should be the protection of all the natural rights of their constituent members.—Alexander H. Stephens.

If all mankind, minus one, were of one opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind.—John Stuart Mill.

The experience of many ages proves that men may be ready to fight to death, and to persecute without pity, for a religion whose creed they do not understand and whose precepts they habitually disobey.—Lord Macaulay.

Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right.—Dr. Philip Schaff.

Divine wisdom in man does not speculate or 'draw logical conclusions,' neither is it dependent for knowledge on communications received from anybody; but it is the power of the true living faith, i. e., the power of the spirit of man to grasp spiritual truths existing within its own self.—Franz Hartmann.

Our own religious faith is, I do not doubt, the right religion to produce goodness and charity. Unfortunately we are not the right people in whom to produce them, and after all these centuries of Christianity Christian nations are not a shade better morally than Mohammedans, Brahmans and Buddhists.—Ambrose Bierce.

The activity of the Universal Mind can only come to the consciousness of those whose spheres of mind are capable of receiving its impressions. Those who make room for such impressions will receive them. Such impressions are passing in and out of the sphere of the individual mind, and they may cause visions and dreams having an important meaning, and whose interpretation is an art that is known to the wise.—Paracelsus.

The venerable R. L. Dabney, D. D., is well known in this country and abroad. Upward of twenty years ago his youngest son, Lewis, was a sharp-witted lad who promised to become a respected "chip of the old block."

The lad was whipped one day for an act of disobedience, and then had to undergo the more trying ordeal of sitting quietly on the sofa. He became deeply absorbed in thought, and presently asked:

"Mamma, why did you whip me?"

"So as to make you a better boy," was the response.

Lewis again became lost in thoughtful reflection. Presently he blurted out:

"Ma, do you believe in prayer?"

"Yes, my son."

"If you were to ask God to make me a better boy do you think he would grant your prayer?"

"I think he would, my son."

"Well, then, ma, I wish you would pray a little more and whip a little less."—The Truth Seeker.

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

#### JONAH COUGHED UP AGAIN.

Jonah was an unwilling guest. He wanted to get out. However much he may have liked fish, he did not want it three times a day and all the time. So he kept up a fidget and a struggle and a turning over, and gave the whale no time to assimilate him. The man knew that if he was ever to get out he must be in perpetual motion. We know men who are so lethargic they would have given it up, and laid so quietly that in a few hours they would have gone into the flukes and fish bones, blowhole and blubber. Now we see men all around us who have been swallowed by monstrous misfortunes. Some of them sit down on a piece of whalebone and give it up. They say: "No use! I will never get back my money or restore my good name or recover my health." They float out to sea and never again are heard of. Others, the moment they go down the throat of some great trouble, begin to plan for egress. They make a rapid estimate of the length of the vertebrae, and come to the conclusion how far they are in. They dig up enough spermaceti out of the darkness to make a light, and keep turning this way and that, till the first you know they are out. Determination to get well has much to do with recovered invalidism. Firm will to defeat bankruptcy decides financial deliverance. Never surrender to misfortune or discouragement. You can, if you are spry enough, make it as uncomfortable for the whale as the whale can make it uncomfortable for you. There will be some place where you can brace your feet against his ribs, and some large upper tooth around which you can take hold, and he will soon be as glad to get rid of you for a tenant as you will be glad to get rid of him for a landlord.—Exchange.

#### PERHAPS MACDONALD IS RIGHT.

Leroy Berrier, who honored himself by going to prison in Minnesota for violating the Comstock law, has been pardoned out and restored to his family. In announcing this happy event the *Light of Truth*, a Spiritualist paper, makes its contemporaries notice an oversight of theirs by saying: "Not a Freethought paper or magazine that comes to this office that has had a word to say in Berrier's behalf, even when the *Light of Truth* blazed the hideous facts to them nearly every week for two months." The paper has done well, though if the *Light of Truth* were shed on the completed records it might be found that in at least one exchange several words have been spoken in behalf of the victims of Anthony Comstock's lust for the blood of moral heretics. Still, having led the fight in this case, and won it, the editor properly forestalls any claim for a division of the glory. It is regrettable that men with high purposes in view are so often compelled to turn aside and take a fall out of Nanigos like Comstock, who is personally unworthy their notice. Such is the essential baseness of that individual that in my opinion his last end would not fall below the general level of his life if he should perish in a kicking match with a mule. Nothing could degrade him but to die by his own hand; and then the disgrace would not consist in the deed, but would be brought upon the deceased by the disreputable character of the person committing it.—"Observations" by Geo. E. MacDonald, in *The Truth Seeker*.

Read "The Commandments Analyzed," by W. H. Bach. For sale here. Price 25 cents.

## TWO LETTERS.

### NO DEADLY PARALLEL.

#### SOMETHING FOR SPIRITUALISTS TO CONSIDER.

##### LOOK ON THIS.

To the Editor: Your leading editorial in Light of Truth, April 1st, is grand. It has the right ring in it, and I wish it could be read by every Spiritualist in the land. There is crying need of such exhortation from our platform, and by our Spiritualist journals, for Spiritualists as a body are not as yet as active or as earnest as they should be in trying to make practical the teachings of the spirit world. We have thought more of tests and communications from guides and spirit friends than of aiding them in their efforts for humanity. Spiritualism means something more than attending seances and meetings. The spirit world has for fifty years been giving its grand truths to the world, and all through these years has also been teaching the doctrine of human brotherhood. It has sent us a Bellamy with brain inspired by the wise and beneficent of spirit life to point the way whereby their teaching could be put in practice among men. The spirit world works through mortal agency and it expects those who are its avowed disciples who avail themselves of its comforts and its privileges to do their part in the great work they have undertaken of redeeming the world. They call upon us to come forth and be its helpers, and why should we not, even if only selfish considerations prompt us? Can we not see that it is for our interests and that of our children that a better state of society be inaugurated? When we remember that "of one blood are all the nations of men," that we are all members of one great family, how can we look on in careless indifference at the want and degradation everywhere about us. When we think of the hopeless misery and ceaseless drudgery that makes life a burden to the great majority of our fellow beings, and the need of the bare necessities of life that drive so many poor creatures to suicide, surely we should not rest until we have done our part toward ushering in a better state of society—a social order such as Edward Bellamy pictured, where life would be a joy and a blessing to all of earth's children. It is time that our spiritual journals and platform speakers took up the subject of human brotherhood and kept it before the people until they awoke to a realizing sense of the charge that has been given into their hands by the spirit world.

JANE D. CHURCHILL.  
Federal Point, Fla.

##### THEN ON THIS.

To the Editor:—I send inclosed 25c to square my account for the paper to date, do not care to take it any longer. Have lost interest in it, and do not like to be dunned. You thrash too much old straw, you have too many long-winded articles from old stagers, too many unjust criticisms against the government. Your Socialism tends towards anarchy. The money question is simply an economical one. All could be comfortably housed, clothed and fed if they were only industrious and economic. The majority of idle men who claim to be hunting work do not really want to find it, they are simply waiting for "something to turn up," and their hope is that it will be a general divide.

Give us facts in phenomena, facts in science, facts in mental science, occult science, Christian science, in telepathy, and communications from the spirit world. You are aware of the hundreds of reform papers like the Coming Nation that you are coming in competition with. Such class of reading matter as they print is flooding the country as cheap reading matter. What you add to it does no good, but does you harm.

B. F. LIVINGSTON,  
St. Petersburg, Fla.

P. S.—I badly want a real spiritual paper.

(These letters are printed to show the Light of Truth readers the hiatus between what one person knows and another thinks he knows. Can you imagine a wider gulf in feeling and sentiment? Both of these letters came in the same mail and were laid on the editor's desk together. Harmonize the disorganized forces of Spiritualists, did you say? Rather ask if it is not time to slough from the progressive, intelligent forces of the movement the gradgrinds and court fools of the Livingston stripe. Doubtless Mr. Livingston is a "hard headed," "matter of fact," "practical" man. If he is he has grown so by force of circumstances. He has certainly missed his natural avocation and is simply living out an old Karma, as the Blavatskians would say. His proper position is that of a king's jester, and he ought to have lived in the sixteenth century.—Ed.)

#### RESOLUTIONS.

At the conclusion of Professor F. A. Brady's engagement in this city the members of the First Spiritual church adopted the following:

In view of the fact that the farewell address of our worthy and esteemed pastor and brother occurs this evening, and recognizing that during his short stay with us he has endeavored to bring before us the true philosophy of Modern Spiritualism, and with his teachings, not only has he given us a better and more practical insight to the ideal and comprehensive teachings of Spiritualism, but he impressed us with his grand and noble thoughts of Brotherly Love and Hu-

manity to Mankind; therefore, be it

Resolved, That we, as a society, looking forward to the intellectual and spiritual development of all mankind, unanimously extend to him our heartfelt thanks and gratitude for the services rendered, assuring him that his efforts are duly and sincerely appreciated, and extend to him the hand of Fellowship, Love and Good Will, and let our best wishes follow his family and himself in the success of their future welfare. Never forget the grand and elevating ideas that he has suggested to us, and his teachings of Spiritualism have been of such a nature as to convince us that within its portals are that which is True, Just and Honorable.

#### THE PHILOSOPHY AND THE PHENOMENA OF SPIRITUALISM.

##### Their Importance Upon the Platform.

Editor Light of Truth: Kindly permit me to express a few thoughts in your valuable paper on the above important subject, and to mention a case of the decline of general interest in the Spiritual societies and their public work where the phenomena are tabooed upon the platform. In making this statement, I have no personal ends to serve, nor do I feel at enmity towards any one. I only desire to state plain facts, and am willing to let your readers judge for themselves whether my conclusions, that the phenomena are needed, and demanded by the public, are correct or not.

To my mind the phenomena of Spiritualism are of the utmost importance, as they are the bulwark of strength of our cause, and without them we could make no converts to the truth of immortality, nor could we satisfy the longing, mourning heart of the continued existence and affection of its departed friends. Investigators into the claims of Spiritualism as a rule attend our public meetings to hear the "tests" and communications from the spirit side. Hoping to receive some personal evidence of immortality, or pleased to note the messages that other sincere people receive, they pack the hall, and listen with bated breath to the work that is done by the mediums on the platform, giving also courteous attention to the lecturer and his presentation of the Spiritualistic philosophy.

But when there is no test medium to appear the chances are that there will be but a very slim attendance, and that the hungry souls who seek for truth and evidence of a future life will remain away from the meetings altogether. Now I submit, Mr. Editor, it is this very class that we should desire to reach with the bread of life. They are hungry, and they need it, and if, by placing good and genuine mediums—not "fakes" and charlatans—upon the platform side by side with the lecturers, we can reach the larger and more needy class, it is surely our duty to do so.

A case in view is before me. Mrs. Cora L. V. Richmond has been lecturing in Washington, D. C., for a year and a half. That lady is averse to having any medium follow her lectures with tests, or spirit communications, and she will not speak for a society that requests it. Therefore, during her ministry here, the Sunday meetings have only been for the presentation of the philosophy. The consequence is that the society has gone heavily into debt, and the meetings have closed before the season is finished, while the pastor has accepted an urgent and important call to return to her old home in Chicago and to her former society there.

At several of the closing public meetings in this city the president of the First Spiritual society made urgent appeals for funds, stating that the society was heavily in debt, and that it would be a disgrace to allow Mrs. Richmond to leave the city under this cloud of debt. The pastor herself stated that at some of the Sunday meetings the collection—there was no door fee—did not amount to enough to defray the printing bills.

The truth is that between the cold and distant demeanor of the pastor towards all but a few of her particular friends, and the tabooing of the phenomena, people generally became weary in attending the meetings, and preferred to stay away, and among these were a large number of influential Spiritualists.

The Ladies' Aid connected with this society has a building fund of some

hundreds of dollars, which was collected by hard work on the part of its early members. Fairs, donations, etc. contributed to this fund. No one had a right to vote any part of that money to any purpose but that for which it was originally designed. Yet, last winter, finding themselves in a dilemma as to how the expenses of the Sunday meetings were to be met, members of the Ladies' Aid and of the First Spiritual society met and voted \$300 as a loan to the Sunday management.

As yet this debt has not been discharged—that is, it was not at last accounts; whether it will be or not does not alter the fact that it should not have been incurred, nor that meetings can not be conducted successfully with a hostile attitude maintained towards the phenomena of Spiritualism, and with a pastor who ignores the common people, and only gives her smiles to a favored few.

I leave the matter to the consideration of the readers of Light of Truth. With nothing to extenuate, and with naught set down in malice. Very respectfully, THEODORE J. MAYER.

Washington, D. C.

##### A. SCOTT BLEDSOE.

The subject of this sketch is a native of Kentucky, but has been a resident of Kansas since 1888. For ten years he has been a minister of the Christian church (Disciples) having been educated at Kentucky university, Lexington, Ky. He has been a believer in Spiritualism for the past three years and an advocate of its beautiful philosophy. He now offers his services to societies on very reasonable terms, and guarantees satisfaction as an inspirational speaker. Any friends of Spiritualism desiring the services of an earnest, able speaker will do well to address Mr. Bledsoe at Concordia, Kansas.

##### MASS MEETINGS IN TOLEDO, O.

The Progressive Thought Society of Toledo, Ohio, will hold a series of meetings on Saturday and Sunday, April 29 and 30, in the Pythian Castle in that city.

President Harrison D. Barrett of the National association will be present and deliver an address at each meeting, to be followed by tests by Mrs. Dr. Caird of Chicago, Mrs. Carrie Firth Curran and others.

A cordial invitation is extended to all, far and near, to attend and participate. JOHN W. MARTIN,  
Chairman Com.

##### SKILLFUL COOKS' DUTY.

Should Make Food Taste and Look Well.

The true science of cookery is to select proper and nourishing ingredients and then prepare them in such a manner as will please the taste, and incidentally the eye.

The most valuable food will not long agree with a person if its taste is disagreeable. This does not argue that all nice tasting articles are nutritious and nourishing. However, it is the duty of all food experts to produce delicious food and from the best possible ingredients, and to have a comprehensive knowledge of the laws of digestion and assimilation.

Grape-Nuts, the new food, made by Postum Cereal Co., Ltd., Battle Creek, and now on sale at grocers, is thought to be the highest type of scientifically made food thus far produced.

It possesses the delicate sweet of grape-sugar, with a new and peculiar flavor of a most winning character, while the processes of manufacture have brought the food to such a condition that it is absorbed by the system in a most natural and healthful manner.—Adv.

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# Samantha at Saratoga

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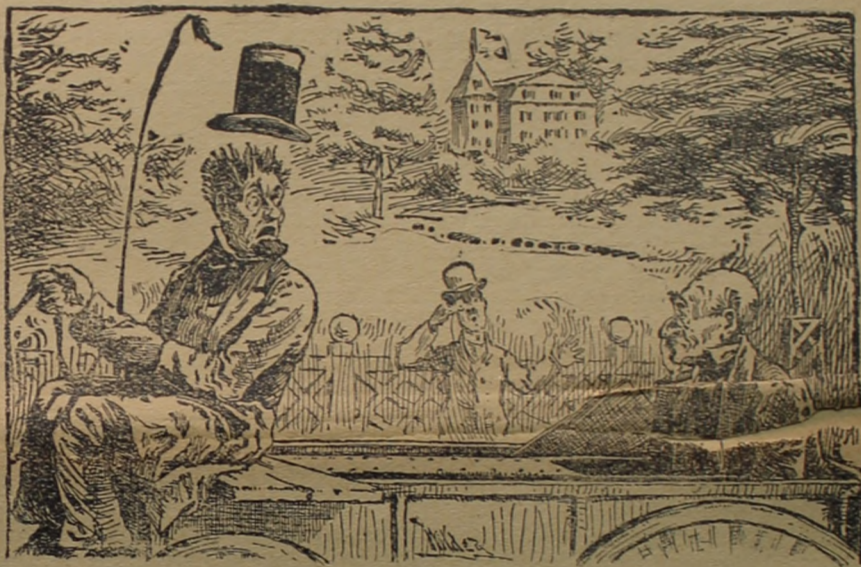
— BY —  
Josiah Allen's Wife  
[Marietta Holley.]

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A SPECIMEN OF MISS HOLLEY'S HUMOR.

A few days after this, Josiah Allen came in, and sez he, "The everlastin' spring is the one for me, Samantha! I believe it will keep me alive for huddreds and huddreds of years." Sez I, "I don't believe that, Josiah Allen."

But Josiah kep' on, for he was fearfully excited. Sez he, "Why, the fellow said, there waz a old man who lived right by the side of this spring, and felt the effects of it inside and out all the time, it wuz so healthy there. Why the old man kep' on livin', and a livin', till he got to be a hundred. And he was kinder lazy naturally and he got tired of livin'. He said he wuz tired of getting up mornin's and dressin' of him, tired of pullin' on his boots and drawin' on his trowses, and he told his grandson Sam to take him up to Troy and let him die."



"Wall, Sam took him up to Troy, and he died right away, almost. And Sam bein' a good hearted chap, thought it would please the old man to be buried down by the spring, that healthy spot. So he took him back their in a wagon he borrowed. And when he got clost to the spring, Sam heard a sithe, and he looked back and there the old gentleman wuz a sittin' up a leanin' his head on his elbo, and he sez, in a sort of a sad way, not mad, but melancholly, 'You hadn't ort to done it, Sam. You hadn't ort to. I'm in now for another hundred years.'"

She takes off Follies, Flirtations, Low Neck Dressing, Dudes, Pug Dogs, Tobogganing, etc.

## OPINIONS OF NOTED CRITICS

"Exceedingly amusing"—Rose E. Cleveland  
"Delicious Humor."—Will Carleton.  
"So excruciatingly funny that, we had to sit back and laugh until the tears came."—Witness.  
"Unquestionably her best."—Detroit Free Press.  
"Bitterest satire, coated with the sweetest of exhilarating fun."—Bishop Newman.

## FREE Unparalleled Offer FREE

\$10,000 CASH was paid for the copyright of this work, and until recently it was sold at \$2.50, but lately to put it within the reach of every body it has been published in somewhat cheaper form. It is exquisitely bound in cloth, printed in new type, and on fine paper.

## OUR OFFER

While the LIGHT OF TRUTH for one year is only \$1, and while a great many thousands of "Samantha at Saratoga" have been sold at \$2.50 per copy, yet by a lucky turn of events we are enabled to and will (for a limited period), mail, postage paid, a copy of this wonderfully funny book absolutely free to every person sending us 1.00 for one year's subscription to the LIGHT OF TRUTH. If you want it send AT ONCE.

This offer is for New Subscribers only.



A. SCOTT BLEDSOE.

### ANNIVERSARY, CLEVELAND, O.

The First Association of Spiritualists of this city celebrated the 51st anniversary of Modern Spiritualism on March 26, '99, at Army and Navy Hall. The hall was well filled in the afternoon, when we had able address by Prof. Seymour, H. M. French and Mrs. Anna E. Thomas of Newport, Ky. Mrs. Thomas so enthused the audience in a pathetic appeal for the Lyceum that she was enabled to collect a large sum as a "free will offering." She then impromptu asked present to remain to the banquet, not only to partake of the feast which the ladies of the society had prepared, in honor of the occasion, but to be able to get a front seat in the evening. She predicted that every seat would be filled and that we were going to throw open the banquet hall to accommodate the crowd. Some people smiled, but when the opening ode was sung she was presented to a large and intelligent audience. Her prediction was fulfilled to the letter, and in addition the platform was also crowded. Her address was well received and eloquently delivered. It was a rich spiritual treat, crowned (as her work always is) by the beautiful demonstration of spirit return. She has endeared herself to our people.

PROF. WM. SEYMOUR, Pres.  
CHAS. LYALL, Sec.  
A. B. EBERHARDT, Treas.

Buffalo, N. Y. April 7, 1899.

Dear Mr. Editor: This short report of our very enjoyable anniversary meeting comes a little late, owing to my being "on the wing" ever since. But the old adage holds good here, "Better late than never." Our chapel, radiant with flowers, bunting and appropriate mottoes, was filled to overflowing both afternoon and evening, by an appreciative audience. The supper that was served between sessions was "fit for the gods." The music, both vocal and instrumental, was soul-inspiring. The recitations were beautifully rendered and well received. The anniversary address was listened to with apparent interest, and

the spirit messages that were voiced through the lips of our medium, Mrs. C. L. Chase, brought tears of joy and comfort to many in the audience. Thus passed the fifty-first anniversary and it will live a sweet memory in the hearts of the Buffalo Spiritual society.

MRS. S. AUGUSTA ARMSTRONG.

P. S.—May I ask the readers of your paper to send out their thoughts and prayers for health and strength to our brother in the cause, Mr. James Stone of Waverly, N. Y., who has been in poor health for some months? Spiritualists and the world at large can ill afford to give him up yet to the spirit side of life, so let us concentrate our forces and bring him back to his health.—S. A. A.

### OBITUARY NOTICE.

Passed to the higher life at Baker's Corners, Ind., on March 13, 1899, at about 1 o'clock a. m., Mrs. Penelope Gardner, leaving two sons and four sisters to mourn her loss, her husband having passed to higher life April 18, 1874. She had been a staunch Spiritualist for many years, and it was her comfort in life and her solace in passing through the change called death. The funeral sermon was preached in the Methodist church, her own spirit controlling the medium, Mrs. A. Annihil of Indianapolis, to a large audience of relatives, friends and neighbors.

Passed to spirit life, from Lynn, Mass., Feb. 26th, 1899, Mrs. Mary C. Murray, wife of Dr. Edward F. Murray, aged 38 years. After three days of suffering with apoplexy and paralysis the spirit was finally released and she has entered the home of which she so often spoke and proved by her mediumship, to join the loved ones gone before. The funeral services were held at Rhodes Memorial chapel at Pine Grove cemetery, Feb. 28, conducted by Capt. J. Balcom. Appropriate selections by Prof. J. E. Abon's quartet. By the loss of Mrs. Murray the Spiritualists have lost a good worker and medium, who will be missed by her many friends, husband and seven children.—L. H. James.

## VOICE OF THE PEOPLE

### "THE CHRIST QUESTION SETTLED."

Jesus, Man, Medium, Martyr.

The above is the striking title of a large 370-page volume just issued by the venerable Dr. J. M. Peebles, and sells at \$1.25 per copy. The book is strongly written and compiled and is a valuable symposium pro and con on the historical existence of the man Jesus, those arguing on the affirmative being, besides the learned doctor, Dr. J. R. Buchanan, Wm. Emmette Coleman, Moses Hull and Rabbi I. M. Wise. The negative side is given by J. S. Loveland, Hudson Tuttle, B. B. Hill and R. G. Ingersoll (the latter's agnosticism being reviewed rather than what he says about Jesus' existence).

The first chapter, "But—'Who say ye that I am,'" is written in Dr. Peebles' happiest vein, and is a masterly presentation of facts and notes concerning the actual existence of Jesus. The second chapter is composed of articles by Hudson Tuttle and W. E. Coleman in argument as to the historical fact of the existence of both Jesus and Mohammed, and are ably written, both presenting many citations against and for the existence of these personages. The third chapter of some 60 pages is by the scholarly Wm. Emmette Coleman, in refutation of the claims of "Prof." Edwin Johnson of England, and Hudson Tuttle, concerning the actual existence of Jesus, Josephus and other historic characters, and I do not think I have ever read a more masterly presentation of

than I have here by the erudite Mr. Coleman. And candidly, in my humble opinion, Wm. Emmette Coleman stands at the head of Spiritualist writers and thinkers, as the most critical, and best informed man on the historical accuracy of subjects usually considered by advanced thinkers and scholars. I have read his terrible roasting of Madam Blavatsky some years ago in the Religio-Philosophical Journal, as well as other critical articles of review, and have never yet seen his like in showing up the inconsistencies and inaccuracies of writers on ancient historic subjects. His knowledge of Oriental explorations and discoveries is very valuable, and shows him to be a very painstaking, deep-thinking scholar and writer. I can not speak too freely in obligation to Wm. Emmette Coleman for his masterly presentation of proof of Jesus' existence and concurrent historical facts in this third chapter.

In the fourth chapter the able Dr. J. R. Buchanan has clearly presented his views on the historical fact of Jesus' existence outlined more fully in his valuable books on "Primitive Christianity," and which are positively at variance at every point with certain other books against the existence of Jesus, among them one book called "Antiquity Unveiled," to which Dr. Buchanan pays his best respects in opposition in an able manner. The fifth chapter contains the opinions of the scholarly Moses Hull, an acknowledged authority on Biblical Spiritualism and cognate subjects, on the subject of Jesus' existence, and also much valuable matter from the pen of Rabbi Isaac M. Wise, president of the Hebrew Union college, of Cincinnati, O., concerning Jewish authority for believing that Jesus once existed as a man.

The sixth chapter contains the well presented reasons of J. S. Loveland

for believing that Jesus was a myth, and is followed by the scholarly W. E. Coleman's as well presented authorities and citations that Jesus was a very live personage, in history and in fact. The seventh chapter contains correspondence from Rabbi Wise, citations from the Talmud, and other Jewish writings, and is ably written to prove the existence of Jesus, his mission and mediumship. The eighth chapter is given to a presentation of opinions of "Prof." Johnson (of England as aforesaid), Rabbis Wise, Voorsanger and others as to the existence of Josephus, whether he ever existed, if so, was he a monk of the sixteenth century; Johnson saying he was a manufactured myth of several hundred years ago, and "Antiquity Unveiled" claiming to present a communication from the spirit of Josephus. Chapter nine treats at length of the Qur'an (or Koran) of Mohammad, Judaism, Oriental discoveries and their bearing on Biblical history, and the tenth chapter describes in an interesting manner the character of newly found documents bearing on Jesus and his teachings.

Besides paying respects again to "Prof." Johnson, regarding his astounding and unqualified assertions concerning the non-historical existence of nearly every ancient personage, chapter eleven at great length describes the religious and general allied doctrines of the Gnostics. Chapter twelve gives the reasons for believing that Jesus never existed, written by B. B. Hill, in which he used "Antiquity Unveiled" as a base. This chapter of about 60 pages also contains Dr. Peebles' reply to Mr. Hill, in which he cites many authorities, both mortal history and spirit communication, to prove the existence of Jesus, and gives many interesting bits of information concerning mistaken conceptions of eastern writings, ancient and modern, and opinions of sages and savants concerning Biblical and religious subjects.

Chapter thirteen contains many valuable citations by Jewish authorities, among them Rabbis Wise, Deutsch, Schlesinger, Krauskopf, Raphael, Rosenspitz, Professor Adler, on the historical existence of Jesus, from Talmudic and other sources. The fourteenth chapter cites from the world's scholars and thinkers, such as Lecky, Huxley, Muller, Denton, Bunsen, Mill, Carlyle, Kant, Clodd, Paine, Greg, Parker, Everett, Humboldt, Macauley, Tyndall and others as to the social and ethical teachings of Jesus. The fifteenth (and last) chapter is a presentation of Dr. Peebles' views of Colonel Ingersoll and his making a straw man of Calvinism, calling it Christianity, and then setting it up to knock down at his leisure. The doughty colonel is given credit for all the good he is doing by demolishing old creeds, and he is smartly taken to task by the Doctor for his shortcomings and adroit "I don't know" to vexing questions (to him, the Colonel).

Regarding the true position of Jesus in history and his teachings to the world, I will make one quotation from this book, as I find it hard to quote much without quoting too much: "Jesus, my elder brother and yours, persecuted and martyred, occupies a high position in the Pantheon of the world's saviors, and walks today a radiant angel in the hierarchies of heaven. Sayings and teachings were ascribed to him that he never uttered; hence, the Jesus of the Synoptics, of the Fourth gospel, of the Apocalypse, and of the Gnostics is in each quite a different person, while the old church fathers transformed the man into the Very God, who died to appease his own wrath, and opened the way through blood, whereby sinners might escape the just punishment for their wrong-

doings. Accordingly, Isaac Watts sang in a hymn:

"This Infant is the Mighty God,  
Come to be suckled and adored."

Think of it, this God "suckled"—the Mighty God in diapers! This is ecclesiastic Christianity—rather it is the counterfeit coin, current and popular, but false. It puts the emphasis upon belief rather than conduct—upon faith rather than knowledge. It builds cathedrals, not men. Religion is transformed from a principle into an institution. We look for a Christ and find a church edifice. We listen for angels and hear the doctrines of devils from a thousand pulpits. \* \* \* Rejecting these, do we offer no substitutes? Indeed we do—we offer you sound limbs for crutches; fresh, living food for Israel's stale manna; truth for authority, and palaces and temples of transcendent magnificence in place of your old ecclesiastical mud-huts, conceived in Babylon, born in Egyptio-Syria, cradled in Mesopotamia, framed in the interest of Roman priestcraft, and enforced by kingly potentates when in power. \* \* \* Previously to visiting the birthland of Jesus, I had looked upon the Isle of Samos, that gave birth to Pythagoras; I had stood upon the spot where Socrates was imprisoned for corrupting the youth; I had wandered over the fields of Sarnath, where Buddha's feet had pressed the soil; I had traversed the land where Plato taught in Athenian groves; and now I was at the gates of the city where Jesus, the anointed 'man, medium and martyr,' had toiled and taught, healed and suffered, wept and died with the prayer upon his purpling lips, 'Father, forgive them!' \* \* \* Christianity, as sealed by Christ Jesus, the Palestine reformer, is divine, and its work is to transfigure and redeem the human soul. \* \* \* Spiritualism is not only the religion of wisdom, but it is pre-eminently the religion of tenderness and charity. Spiritualism is the ripest, richest fruitage of the unfolded ages, being grounded in God, and overshadowed by his ministering spirits. It is the holy religion of peace—the eternal, unselfish religion of universal love, purity and beauty, and will abide forever."

In concluding this imperfect review of "The Christ Question Settled," I must say that in my opinion it has been very clearly proven by Dr. Peebles and his authorities that Jesus actually did exist, and it will well repay those even who can not conscientiously believe in Jesus' existence, to get this book and read the other side, and to those "on the fence," it will cause them to drop on one side or the other, and I would be sure of them dropping on the right side.

U. G. FIGLEY.

Ney, Ohio.

### THE TOWN OF NOGOOD.

My friend, have you heard of the town of Nogoood,

On the banks of the river Slow,  
Where blooms the Waltawhile flower fair,  
Where the-Sometimes-often scents the air,  
And the soft Goensys grow?

It lies in the valley of Whatsthouse,  
In the province of Leterslide,  
And Thattiredfeeling is native there;  
It's the home of the reckless Idon'tcare,  
Where the Givettups abide.

It stands at the bottom of Lazyhill,  
And is easy to reach, I declare;  
You've only to fold up your hands and glide

Down the slope of the Weakwills toboggan slide  
To be landed quickly there.

The town is as old as the human race,  
And it grows with the flight of years;  
It is wrapped in the fog of Idlers' dreams,  
Its streets are paved with discarded schemes,  
And sprinkled with useless tears.

EMANUEL M. JONES

### THE QUESTION OF MARRIAGE.

By Carrie M. Nay.

The thoughtful and conscientious article of Rev. A. J. Weaver's on the much discussed social system of civilization brought to my mind the fact that we seldom see a word of protest or approval from a woman's pen touching this vital theme.

Pardon me if I depart from custom's ways and add a woman's word to the mass of suggestion which has, since civilization gave birth to the home ideal, been brought forward for its development.

But let us first consider marriage in its ideal sense, which is defined by Henry Norman as "The love which feels no conflict—where two become one as naturally and as quietly as two drops of water come together in the hollow of your hand." Eliza Lamb Martyn expressed the self-same thought when she said, "spirits blend" in the true marriage—"as one river blends with another—they are not content with merely doing for each other, but their highest ambition lies in being for each other. Success is but the natural result of such a marriage for health, prosperity and heaven are all within their united selves."

When Pharos, the wise control of Mrs. Sara A. Underwood, was asked if husband and wife continue lovers on the spirit plane, the reply was: "If a man and woman, married according to your ideas, are in true rapport with each other, the change called death does not alter their relations; but if through misapprehension they are mismated, their ardent hopes count for naught if natural sympathy says no. Changed conditions make new relations."

Because only a minimum of the multitude have here entered within that holy of holies—the truly—life, yet would anything be gained, or with our present understanding of the laws of life, should we advance one step on the ladder of progression? Rather the danger would beset us of a debauched and sensuous environment were our laws of wedlock, imperfect though they are, cast aside.

Is there no happiness outside the portal of the at-one-ment of marriage from which circumstances withhold the vast majority? Is there no charm in the serene peace of hearts at rest in loved homes, the reward of patience and fidelity in making of life something more than an unholy dream or a path of destruction within the silver bonds of wedlock, simply because we have not attained all which we perhaps selfishly sought?

Let us remember we, in common with all else, are subjects of the law of evolution, and have not yet progressed so far from savagery that we can point the finger of scorn at the crude practices of Pagan nations, but the beautiful homes of enlightened people are the strongest evidence of progression and attest to the value of the ties that bind and make home life possible in this fair land.

Love of home is the chief element in the love of country, and any influence potent in extinguishing the hearthstone fires undermines the cornerstone of a nation.

That parental love has no justification outside ideal marriage we can not believe, but outside wedlock the troubles which environ the hapless victims—both parents and children—point to the fact that such ways are not ways of pleasantness, nor such paths paths of peace. Hence I would distinguish between marriage and wedlock but each should be sacred and unselfish and if we are led by the promptings of duty and universal love in either condition, a glad fruition will

as surely close our earthly life as that sunshine follows rain.

But another factor enters within the social circle of every community. Its baleful influence seems unheeded, to be reaching out its tentacles like the octopus, absorbing the sweetness of life from many a hapless victim. Insincerity and rivalry, where conscience does not interfere, have not infrequently changed the early promise of a joyous life glowing with the sunshine of happiness, into a valley of desolation.

Indulgence in flirtation, striving to win the admiration of the opposite sex by simulating love with tender and sly caress seems to have all the fascination and demoralization of the winecup of the inebriate.

Good men and women of all classes smile indulgently at the freaks of Cupid and declare there is no harm in a little flirtation, but add the warning, "Be careful who you marry!"

Can the white robes of true conjugal love be trailed in the slime of sensuousness and jealous rivalries without harm to enticer and victim?

I would by no means arraign one sex as more guilty than the other. Men with kind courtesy seldom call attention to the fact that they are more merciless in the game of hearts than the fair coquette who counts the victims she has wounded, as does the savage the scalps which hang from his belt.

Palmists tell us if the mount of the sun is scored by many lines its power is weakened, but if we concentrate our energy in one true endeavor the broken conditions will cease and the line of the sun will appear straight and true, hence the hand faithfully portrays the life. How must it be with the soul? Is it not gentle Reason's way to cherish one love sweet and true, turning steadfastly from temptations wiles?

Olive Wendell Holmes discoursed in his trenchant way on this subject when he said: "If nature or accident has put one of the keys which opens at once into the sacred chambers of the heart, into the hands of a person who has the torturing instinct, I can only sullenly pronounce the words that Justice utters over its doomed victim—Lord have mercy on your soul! You will probably go mad within a reasonable time—or if you are a man, run off and die with your head on a curbstone, or if you are a woman break your heart or turn into a pale, jointed petrification that moves about as if it were alive, or play some real live tragedy or other. Be very careful to whom you trust one of those side door keys."

But must these conditions remain unchanged? Surely we see rays of light through the interstices which Time has made in our social structure. It is not illusory to look with a thrill of joy to the potent power of magnetism to untangle the knots of our social mistakes and bring trusting hearts the certainty of true affiliation instead of destroyed ideals.

Telepathy and thought transference have been proven, and an understanding of the laws of attraction and repulsion is becoming so clear that even "he who runs may read." Is it thus chimerical to dream that the portal of each home shall in the near future be the entrance to a paradise which angels pass not by?

Peterboro, N. H.

Adolphe D'Ennery, the French dramatist, who died recently, had a ready and pungent wit. One of his rivals once remarked: "This D'Ennery is a true Jew; that is why he never produces a play without interest." "Ah," replied D'Ennery, "what a good Christian you are!"

DISCUSSING IT.

"People living in glass houses should never throw stones," is an old saying and on that in my opinion applies to Rose Evangeline Angel. That the unthinking catch at an idea advanced by a thinker, do not grasp it, and then rant senselessly, is evidenced by the article in the Light of Truth of March 4, 1899. Under heading "Discussing It." Now, honor bright, Rose Evangeline Angel, in what book on socialism recommended by a Socialist, did you read that the Socialists believe in taking the wealth from the rich and distributing it equally among the poor? Your statement that in the 20 years from now the rich will be richer and the poor just as poor as they are now is true only in part. Look about you, take a peep into the business world, and you see—what? An endless struggle for existence. Those houses which have a large amount of capital concentrating their several interests into large trusts, thus driving the smaller competitors to the wall. To make it plain, so that it may be plainly understood, let us say that Smith and Jones and others whom we will call B C and D (who have less capital) are engaged in the manufacture of shoes. Smith has his men out on the road and has acquired a large trade. His shoes sell at \$2.50 a pair. Jones is not in the business for fun, but for profits. In order to get profits he must sell his shoes, and to do that he must compete with Smith. He must either make his shoes of a better quality and sell as cheaply or he must sell them cheaper. As his primary object is to make profits, he realizes that if he goes into the market with a cheaper article he can sell quicker than a shoe of a better quality at a dearer price. Then Jones comes to his workmen and tells them times are bad and he can not get orders enough to supply them with work. But he can get orders if he can sell cheaper, therefore he must have his work done cheaper, and then down come the wages of the men. Smith meets this cut in prices in Jones' shoes with a corresponding cut in his shoes, while the quality also deteriorates. B, C and D are compelled to do likewise. They cut the prices from under each other; they cut and cut and cut again till ruin is staring them in the face, for the price of shoes has come down so low that even at the low prices at which they produce their labor they can make no profits. Smith and Jones amalgamate in their several interests and B, C and D are driven from the field of manufacture. B, C and D are compelled to go into the field of labor to compete for a job with those men whom they formerly employed. Then you see that Smith and Jones the rich become richer, and the workmen become poorer, and B, C and D, who before were rich, are now poor.

The Socialists do not regard the trusts with fear, for they realize that it is making their work easier, that concentration is but the inevitable result of competition, the ushering in of the new era, and clearly evidences the fact that competition is in its death struggle; yes, rapidly being downed.

Why do we not work out one reform at a time? Did you ever hear the story of the man who had a pet dog, one of those dogs that has a worm in the end of his tail? To keep the dog from becoming crazy a dog fancier will cut the end off. Well, this man, loving his dog, could not find it in his heart to inflict pain upon it, so he took a sharp ax, placed the dog's tail upon a chopping block, and cut half an inch off. He then let it heal, and with tears in his eyes took it once more to



"THE WHITE MAN'S BURDEN."

the chopping block and cut off another half inch. This operation he performed four or five times, with much anguish to himself and unnecessary pain to the dog, whereas had he taken the ax and with one good stroke cut off the amount wanted, he would have done the work with more satisfying results. How can a man save money, as you say, to make his old age comfortable, when statistics prove that the average man gets \$325 a year? or do you refer to the exceptions? You contradict yourself. You say a man saves enough to support himself in his old age, and in the next paragraph say that old men go to the poorhouse. No, Uncle Sam is not given to stealing, but the officials who are ejected are; but even then if they did not steal that would not solve the problem. You say make a suffrage limit—exclude the rabble. Is it their fault if they vote unintelligently? Are they not compelled to leave school at the age of 12 to 13 years to take the place of their fathers in the workshop?

I am afraid this answer is so long that the editor will refuse to publish it, yet to tell the truth I have hardly begun to answer the article. But for an answer to your statements on the land question, let me tell you there is no book better than Merrie England or an article written for the people called the "Philosophy of Red Herrings." Now then, in conclusion, what is it that the horde called Socialists want? Not the wealth to be equally divided among the poor, but that all the instruments of production and distribution be placed in the hands of the people, that there shall be an equal opportunity to labor, and that the workingman get the full value of all he produces.

That there shall be no fictitious value added to the real value of an article, and which the producer must pay when he goes into the market to buy.

Do you not see at the rapid rate that concentration is going on that the time is coming when all the industries of the country—yes, and of the world, will be in the hands of a few people? Therefore placing the tools of production in their control and the workmen in a state of slavery to them? Can you not see that trusts are being formed every day and in geometrical progression? Does not the formation of these trusts prove the fact that competition is dying a natural death among the manufacturers, while the competition for a chance to work and live between the workers is becoming ever keener and keener? Don't rant senselessly, my dear Rose, study up Socialism. And I am sure that when the medicine has been administered

to our poor dying body politic, that you will be found in the front rank of the delivered proletariat swinging your hat for the Socialist Labor party, the true apostle of life, liberty and happiness. Respectfully,

CHAS. RATHKOPF,  
419 Wythe avenue, Brooklyn, N. Y.

THE DRUNKARD'S PLEA.

To the Editor: As a neighbor has been giving me some of your papers to read, I would like to ask your people to pray for me; as I have been bothering the regular churches off and on, without success, ever since Moody and Ingersoll converted me. Sincerely yours,  
YANKEE CROOK.

Bangor Wash.

Ladies and Gentlemen: I am a miserable drunkard, and ~~state~~ your prayers — if you have any to spare after everybody else is mentioned.

I am told that God made me and everything else, and that he is the owner of the earth and all it contains—except a trifle in cash which the Barons Rothschild and a few others in the great trade centers have beat Him out of.

Now I am told that God made the corn, wheat, rye, barley, potatoes, etc., and filled them chock full of whisky, which any half-witted Dutchman, with a few kettles, tubs and a copper tube can render out as easy as an old woman can fry out grease.

Now I have a taste for the stuff—a hankering from my very cradle, that I am afraid will stick to me till I fill a drunkard's grave; so that sober people call me lunny on the subject. Well, I guess I am lunny; for I always follow the example of the moon and get full just as often as I possibly can.

The only excuse I have to offer is that, whatever others may have done, I know that I did not create my taste; so I suppose God did it for me according to the best of His judgment, and it is not for me to complain. Besides, if He didn't want me to drink the whisky, why did He put it in the corn and other things, and allow the Dutchman to render it out, at the same time giving me such an all-fired craving for it?

Now there is only just two ways about it; either God did all this or He didn't. If He did, then it must be the correct thing for me to drink the whisky. If He didn't, then man is responsible for the whisky, appetite, drinkette and all, and I am lunny, sure enough. YANKEE CROOK.

As the old man's hand is too shaky to write, I have consented to pen his appeal to Spiritualists for him.

J. MARION GALE

(Entered at the Postoffice at Columbus, O.,  
as Second-Class Matter.)

## Light of Truth

IS ISSUED EVERY SATURDAY BY  
**The Light of Truth Publishing Co**  
305 & 307 North Front St., Columbus, Ohio.  
**WILLARD J. HULL, - - - EDITOR.**

VOL. XXIV., APRIL 22, 1899. NO. 16.

### TERMS OF SUBSCRIPTION.

One year	- - - - -	\$1.00
Club of ten, (a copy to the one getting up the club),	- - - - -	7.50
Single copies	- - - - -	.05
England or Europe	- - - - -	1.52
India or Australia	- - - - -	2.04

Obituary notices of five lines inserted free; 10 cts. per line over that number.

Advertising Department. — Morrison & Sommerman, New York City, 500 Temple Court; Chicago, Boyce Building.

The Light of Truth can be found on sale at the following news dealers: Boston, Banner of Light; New York City, Brentano Bros., 31 Union Square, and F. P. Evans, 103 W. Forty-Second St.; Cincinnati, The Cincinnati News Co., 127-9 Shillito Place; Chicago, Char. McDonald & Co., 33 Washington Street.

### THE FACTS AND THE GRADGRINDS.

"All could be comfortably housed, clothed and fed, if they were only industrious and economical," eh! Suppose somebody yells fire in a theatre and a panic ensues. Who is likely to get out first? Why, the big strong man who rushes over and tramples down the weak. Now if all in the theatre trying to get out were as strong as he, what would be his chances of getting out? If the assertion that a man determining to succeed will succeed was true, it would only prove that the qualities which enable one man to succeed would enable all men to succeed. The one man who is industrious and frugal succeeds because he possesses superior particular advantages, strength and skill. If all men displayed these qualities in like degree, he could not rise.

The Gradgrinds who stick to facts and bawl for more of them, assure us that the poor remain poor because they are indolent, extravagant and idle. There never was a balder lie. God help the Spiritualist (?) who utters it. May angels gaze with pitying eyes upon his benighted soul and try to point for his seared and calloused mind the way to light and life, men can not do it. Go with us to the galleys of Moloch, the commercial treadmill, Mr. Gradgrind. There see the hordes of men, women and children who labor all the hours of God's daylight year in and year out at the full bent of their physical forces. And now look upon their homes, foetid dens, such as the Gradgrinds would not put their hogs into, their wages, barely enough to keep life in their poisoned frames until merciful death comes to their aid; their raiment, rags. See men by the thousands work in dirt and heat like so many brutes for twelve hours a day and sleep in styes. Look at the graveyards, composed of the filterings of these human styes. Observe the thousands who take their places in the grind and glut and shame and dishonor. Generation after generation these "industrious and economical" slaves putrify, while the smug hypocrites who grow rich plundering them tell us that the majority of idle men who claim to be hunting for work don't really want to find it. If to libel one's fellows in this manner is Spiritualism, then the editor of this paper is not a Spiritualist. If to call attention to the robbers and plunderers who are responsible for the condition of the miserable, ignorant and bigoted working classes of the country is anarchy, then he is

an anarchist. If to point out the great, warm, loving heart of humanity, and show how it can and must reach the light; if to show how smiles can take the place of frowns and tears and despair; if to show that men have the right to that which they produce or its equivalent in that which they need and desire; if to show that nature is the only true monopolist and the functions of government the administration of nature's bounties in the interests of the people; if to maintain that the instruments of all human production, land, labor and the unearned increment which capital attaches to itself, belong to the whole nation; if all this is Socialism, then he is a Socialist.

Names count for but little. The Gradgrinds who call harsh names and tell us not to allude to the woes of humanity, else the Light of Truth will become "partisan," and lose its influence, and they become tired of it, are welcome to their weariness and this paper will count itself the gainer when they go effectually to sleep. Thank heaven these men do not represent Spiritualism. They represent nothing save their own shallow, ignorant and pitiful condition.

\*\*\*\*\*  
\* "Samantha at Saratoga," one \*  
\* of the most quaintly humorous \*  
\* books, sells everywhere for \*  
\* \$2.40, free to every new sub- \*  
\* scriber of the Light of Truth. \*  
\* Send one dollar and get fifty- \*  
\* two issues of the Light of Truth \*  
\* and this book. \*  
\*\*\*\*\*

### MEDIUMSHIP CANNOT BE FRAUDULENT.

Mediumship is not, per se, a moral attribute. Neither is it an intellectual, spiritual or any other attribute of the soul. It is an aberration of the nervous system, a purely functional and oftentimes involuntary or automatic functioning of the nerve centers. Especially is this true of physical mediumship. Hence in a scientific sense, that sense in which men study abnormal phenomena without reference to ethics, fraud on the part of the medium is not a valid reason for dropping the medium. Let it be remembered that mediumship stands upon its own basis. Strictly speaking there is no such thing as a fraudulent medium. The medium who perpetrates fraud does not expose mediumship, but something which is an imitation of mediumship. Anything can be imitated. Spirits themselves may and do imitate. Where imitation or simulation takes place the case becomes one of morals, not of mediumship, and we have to deal with a dishonest person, but not a dishonest medium. Some of the most conclusive phenomena have come through persons whose moral natures were on a very low plane of development. It follows from all this that a medium and a good moral person are quite desirable, but a crusade against the mediumship of either a moral or immoral person is folly.

The question of "fraudulent mediums" so-called should be taken out of the study of psychism altogether. Mediumship is always genuine of itself. The fight against it is a straw man fight. When mediums are denounced let us be sure, quite sure, of what we are denouncing.

If the Filipino commission can get the ears of the Filipinos long enough to tell them what this great country proposes to do for them they ought to be satisfied. It is more than we get here.

### ELSIE REYNOLDS AND THE PORTLAND THUGS.

Certain newspapers of Portland, Ore., aided and abetted by Rev. Dr. Hill, pastor of the First Presbyterian church (who went out of his way later on to calumniate a dead man while preaching his funeral sermon), have been "exposing" Mrs. Elsie Reynolds, one of the oldest physical mediums in the United States. Rev. Hill concocted the scheme to bring the medium to grief. He took several persons into his confidence, among them the newspaper reporters, who, as a class know as much about psychical phenomena and the laws underlying them as cows know about gin flz. These attended a seance, Hill representing himself as a carpenter, and at the proper time flashed dark lanterns in the cabinet and drew forth the entranced medium and pronounced her a fraud to the assembled circle. We have read the whole miserable fanfaronade, which is on a par with that kind of persecution and which some so-called Spiritualists delight in reading, and have received a personal letter from Mrs. Reynolds concerning the affair, an extract from which is herewith appended. As between Rev. Hill and his pals, and Mrs. Reynolds, we believe the latter. She says:

I send you some clippings from three different papers in this city which may interest you, and should interest every true Spiritualist. I was here last summer and fall, and could not begin to accommodate the people who came to the seances. The elite of the city were constant visitors. I was anonymously warned to leave town. I remained until my time had expired. One month ago I returned again and had larger crowds than ever. The minister came and saw the best people in the city, as well as many of his congregation, at my seances, while his pews were empty. He had to do something to advertise his church. But he has killed himself. He says, "Men, women and children came out and allowed their friends to embrace them." He does not say where they came from or where they went to—does not try to explain what is impossible for him to do. They dragged me out of the cabinet and tore my clothes off, and sunk their nails into my flesh. I was dazed and frightened, and foolishly returned their money. The Spiritualists (a few mediums excepted) are standing nobly by me. I am not going to run. Although my time was up, I am advertising and having larger seances than ever.

Sincerely yours,

ELSIE REYNOLDS.

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\* "Samantha at Saratoga," and \*  
\* the Light of Truth one year, \$1. \*  
\*\*\*\*\*

### THE BANQUET OF DEATH.

Up in the notorious millionaire district of New York city the other night a lot of men who began life "without a penny" and now control about everything in that section of Manhattan Island and other parts of the country, except death, stood around and watched that important functionary snuff out the life of one of their number, together with his family, and servants to the number of a score, and were as impotent to stay his ghastly work as the whiskers of a North Dakota Populist are to stop the swish of a cyclone. It is a grim pleasure to observe that in the economy of nature and man's greed there is at least one Commouer who, when he taps on the blouse of a helot or the broadcloth of a baron, both become common clay. Death is a great leveler.

Mrs. Anna E. Thomas, the medium whose predictions concerning matters current in public affairs have created no little comment, is reported to have made the following prediction April 13th relative to the George case: "Mrs. Anna E. George, on trial at Canton, O., for the murder of George Saxton, will not be convicted. She is not guilty of the act!"

### NOTES AND COMMENTS.

Professor Booker T. Washington, answering the request of a prominent colored man in North Carolina as to what should be done to allay the present conflict between the races, clearly advises him to make alliance with the Democracy. This is about as sensible as it would be to expect an orthodox sinner to form an alliance with the devil in order to escape Gehenna.

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New Hampshire has a governor of whom the people ought to have some concern. His name is Rollins and he has delivered a fast day proclamation in which he says: "The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. There are towns where no church bell sends forth a solemn call from January to January; villages where children grow to manhood unchristened; communities where the dead are laid away without the benison of the name of Christ and where marriages are solemnized only by justices of the peace."

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As was indicated in these columns a few weeks ago Rev. Dr. Cadman, the New York Methodist divine, who talked about the Bible recently as a costermonger would talk about an almanac, is receiving the thunderous reverberations from the explosions of his critics in the ministry. Rev. Dr. Neely says: "Dr. Cadman is but 34 years old." Rev. Reed says: "Mr. Cadman seems to have reached conclusions on subjects concerning which the majority are waiting for more light, but the reports of his remarks may do him injustice." Dr. J. M. Buckley, editor of the Christian Advocate, says he was at the meeting, which was a secret one. Rev. Dr. O'Hanlon says: "Dr. Cadman's very able address at the New York preachers' meeting is dangerously radical. Any literary criticism which disturbs the plain statements of the Scriptures is dangerous. If this door is opened it will destroy our faith in the infallibility of the Word of God." Dr. W. W. Ramsey expressed views similar to those given by Dr. Neely, and declared that Dr. Cadman's remarks carried no significance except as coming from a minister of pronounced views, and that they were not those held by the ministers as a body, and portended no change of belief in the Methodist church.

Now that the elections are over the bankrupts are having their innings. A wholesome lot of these gentry, "prominent Columbus business men," as a newspaper calls them, appeared before Judge Thompson of the U. S. court one day last week to be declared bankrupt. One of them, Colonel A. G. Patton, confessed to debts to the amount of \$125,000 and no assets, and so on down the list. Besides these "prominent" people of Columbus, a number of other equally "prominent," "well known" and "leading" citizens from Athens, Gallipolis, Steubenville and Newark filed their papers and prayed the court to declare them bankrupt and financially ruined. Altogether it was a field day in "prominent business circles."

We have just printed a new lot of 5,000 hymn sheets, each containing 63 songs and four doxologies. They are gotten up in a neat pamphlet form on much better paper than formerly, and sell in lots as follows:

25 for \$1.00; postage 10c.  
50 for \$1.50; postage 20c.  
100 for \$2.00; postage 40c.



## A WORD OF CAUTION.

The Light of Truth is frequently questioned as to the utility and reliability of the various mechanical contrivances gotten up of late years under such names as "Witch Board," "Ouija Board," "Psychopomp," "Dial Planchette," and the like, and letters like the following are no uncommon thing:

Read's Landing, Minn., April 4, '99.

To the Editor: Being a subscriber to the Light of Truth, I take the liberty to ask you for a little information through your valuable paper. Can any one get reliable spirit communication by the use of a "witch board?" I have had what I thought wonderful communication with my spirit wife and other departed friends, but it all turned out to be a lot of lies. Yours respectfully,  
J. T. SMITH.

To such an extent have these annoyances grown that a word of caution is deemed advisable at this juncture. The experience of our correspondent is a common one and ought to be profited by. The whole method of procedure underlying communication with the world of spirits is thrown open by experiences of the kind in question, and the safeguards, physical, mental and spiritual, which ought to be first considered in opening up these avenues of communication, become of paramount importance. We hold that it is more important that wise deliberation, caution and intelligence well directed should be exerted in these initial experiments than that any kind of communication be received. We have known reliable and trustworthy communication to come by these instrumentalities, but in general, when carried too far, they have proven untrustworthy, have done more harm than good, and should be relegated to the domain of psychical experiment.

For the purposes of experimentation, i. e., to ascertain if mediumistic qualities are possessed by a given person, they are valuable. When that fact is learned they should be discarded, for the person who sits down with one of these contrivances for the purpose of obtaining information from spirits, immediately throws down the bars and lets in unhampered and uncontrolled all manner of psychical forces, carnate and discarnate. Wisdom would prompt first a well ordered, strong and determined intelligence on the part of the investigator, allied with like qualities in a "spirit band," so-called, who, if he is a medium and capable of doing any good with his mediumship, will surround him and keep out the Diavola infesting the lower spheres of spirit life, whose only purpose appears to be to create mischief, oftentimes impersonating spirits who may not be anywhere in the neighborhood, and perpetrating all manner of pranks calculated to deceive.

Again, many of the "communications," so-called, which purport to come from the spirit world through these crude avenues, are merely the disordered hallucinations of the sitter's own mind or of the minds of those who sit with him. Auto-suggestion, or the art, consciously or unconsciously employed, of hypnotizing one's self, accounts for much of this incongruity and apparent false pretense. These persons' own suggestions come to them through the "witch board," or whatever contrivance they are using, bearing all the marks of genuine spirit communication. People have yet to learn that spirit communion is a science and must, in order to get satisfactory results, be sought for along lines of strict scientific inquiry, together with

a clear head and warm, loving heart. The contrivances in question are like any other thing employed by human kind to gain a certain satisfaction, good if wisely used, bad if improperly used. At best they are a dubious means of even testing mediumistic powers. They should never be relied on for indiscriminate and promiscuous experiments in psychical research.

## LIGHT OF TRUTH AND COMING AGE.

More than 250 people have thus far taken advantage of our unparalleled combination offer of the Light of Truth and the Coming Age. Are YOU one of these? They are still coming in. The offer is still open, but can't be kept up much longer.

In making this combination the Coming Age people and the Light of Truth people have struck hands on one of the greatest propositions ever made the liberal reading public. Mr. Flower has cut his rate in two in order to introduce his magazine to Light of Truth readers. You know what the Light of Truth is, and now all you have to do is to renew your subscription and send us a dollar extra and secure for a year the greatest magazine of constructive thought now published.

The Light of Truth, One Dollar.  
The Coming Age, Two Dollars.  
Both NOW for one year for \$2.00.

## MRS. M. H. COWEN.

Wherever wrong is done  
To the humblest or the weakest  
'Neath the all-beholding sun,  
That wrong is done to us,  
And they are slaves most base  
Whose love of right is for themselves  
And not for all their race.

These lines of the immortal Lowell are vividly recalled when thoughts of the subject of this brief sketch and her unselfish, sympathetic work are brought into review. Like many who perform humanity's best service, the name of Mrs. Cowen is not heralded from the housetops. She is not, however, in the cloisters of life altogether, but she is sought after by those who desire counsel. And who are they? The poor, the weak, the unfortunate. At times she speaks in public and her utterances contain the fire of the spirit of truth, always exerted on behalf of the downtrodden, and those who are the victims of their surroundings. Like all who free others, she, too, has suffered. She has trodden the wine-press—and alone. Thus she knows, and knowing, becomes the best teacher. The moths of the social blaze never know anything, not even that they are moths. The worst slave is he who knows not his own servitude. These Mrs. Cowen labors for and many of them are brought into a better light through her efforts, today look upon her as their deliverer, and no homage of the warm, generous heart of true humanity, those whom she has served, is too precious to be bestowed upon her. In this she lives.

A Spiritualist? Yes. A medium? Yes. An altruist? Yes. All these Mrs. Cowen is in the highest, truest sense.

Mrs. Cowen is vitally identified with the Socialist labor organization of her city and a member of the county committee, member and speaker of the Labor Lyceum, and Daughters of Liberty. She finds time also apart from her arduous work to revel in the beauties of art, and teaches painting to a small class each week.

Light of Truth readers who visit Lily Dale will remember this indefatigable little lady as the librarian of that institution. Her home is in Syracuse, N. Y. Our frontispiece gives an excellent likeness of her.

## SHORT STOPS.

Do you observe anything in the line of premiums in this paper?

Spiritualism pertains to the race, not to the sect, society or cult.

There is no moral deformity but is a good passion out of place.—Emerson.

The "yellow journal" could not exist without its equally saffron-minded public.

The secret of making one's self tire-some is not to know when to stop.—Voltaire.

When you ask, why don't the spirits come to me, first be sure that you have asked, do they go away.

Spiritualism is being furthered amongst many people and in many places where the word Spiritualism is unknown.

Read our announcement of "Samantha at Saratoga." Nothing small about it except the price. If you want quaint humor get it.

The man who salts away money in the brine of other men's sweat and woman's tears is the man who tells you not to criticize the government or talk "anarchy."

If you don't want your soul stirred up don't read "Between Caesar and Jesus." But if you feel the quaking of the industrial and social Vesuvius, get this book.

A man's ears are placed so that he may catch the things said to his face. It was never intended that he should hear the things that are said behind his back.

Send us one dollar for a year's subscription and get "Samantha at Saratoga" FREE, and laugh it out. Samantha is as funny as Artemus Ward ever was, and that is saying a great deal.

The first "darlings of the spring," Trailing Arbutus, are now exposed for sale in the street. No artificial perfume can ever rival the delicious fragrance of these hardy, rose-colored blossoms.

Henry Labouchere in his latest estimate of the house of lords divides the members of that body into three classes—the "mentals," the "ornamentals" and the "detrimentals."—"Saemtang over hyar."

There is a suspicion in the air that Washington did not write his farewell address. In about another century the quid nunes will prove by all manner of evidence that no such person as Washington ever lived.

A mother mouse rocking her little mousey, said: "Why, child, you must be colicky, to wriggle thus and wall!" while every time she rocked she pinched the mousey's tail. Thus the Gradgrinds say: "If the poor were not so discontented and were more industrious, every man and woman of them could get on."

St. Petersburg is to have a novel kind of a museum—a building containing models of famous insane asylums and specimens of clothing and appliances used therein, together with the brains of lunatics preserved in alcohol, books, photographs, etc. The United States government ought to apply for space in this exposition right off.

The Campbell Brothers paid the Light of Truth sanctum a pleasant and welcome visit last week while in the city en route home to Lily Dale. They gave a public seance at the First Spiritualist church on Thursday evening, which was quite successful. They report a successful season in St. Louis, where they have been sojourning of late.

CHRIST, THE SOCIALIST—By the author of "Phillip Meyer's Scheme." Arena print. 50 cents. 357 pages.

## SPECIAL

## Premium Offer

FOR

## Renewals and New Subscribers to the Light of Truth.

This Company has made some premium offers heretofore in the way of books and pamphlets, but it has remained for this time and place to make an offer which partakes of the nature of an irresistible inducement.

Remember we have been selling most of the pamphlets we now give away.

## LOOK AT THIS.

We will give to every person renewing their subscription for one year, and to every person sending us a new subscription for one year the following books bound in paper:

## SPIRITUAL SCRAPS,

A compendium of Scientific Research and Experiences by prominent writers. Illustrated. 112 pp.

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## Testimonial to Mediumship,

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One of Willard J. Hull's greatest speeches.

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A Miniature Library of Practical Information.

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An Address by Willard J. Hull.

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All of the above works mailed absolutely FREE to any address to any person renewing or beginning a subscription to the LIGHT OF TRUTH for one year.

The LIGHT OF TRUTH, acknowledged by the advanced thinkers of the land to be the best Spiritualist paper in the world, together with this list of books ALL for ONE DOLLAR.

## Bachelor Ratiocinate and Widow Dot Intuite.

BY LISLE E. SAXTON.

### CHAPTER IV—(Continued.)

"Yes, I begin to see clearly that the surest way to a knowledge of others, of everything, is through an unprejudiced study of ourself."

"Dot suggested that to me some time ago, after dressing me up in a not very complimentary word garb!"

"Brother, your own conversation gave me the pattern, and didn't it fit you well?"

"Yes; candor compels me to admit!"

"I never knew one of Rate's strong prejudices who would admit a change of opinion as good-naturedly and freely as he does."

"I never realized that prejudice, public or individual opinion and inclination had so much to do with my conduct. But Dot has such a way of putting things that one is at first amused, then influenced to study self, seriously."

"To change the subject for more enlightenment, or rather return to that we dropped some time ago, why is it, ladies, that you have so many fraudulent mediums?"

"Mr. Leyton, when you can tell us why you have so many insidious ministers, we can elucidate the subject to your satisfaction!"

"We do not claim to receive directly from spirits and angels, Mrs. Intuite; and admit we are of the earth, and very weak!"

"Yet, Mr. Leyton, as Christian ministers, we claim to have experienced a change of heart, and that you are chosen by God to indicate the way for mankind, through the interpretation of His word, or law, as revealed in the Bible, by conduct as well as teaching; yet many of you are not reliable 'guide boards' even. Our mediums make no pretensions, as a rule, to excellency over their fellows; merely like the mediums of old—the prophets and Christ—but instruments through whom revelation, inspiration and phenomena are given. As the excellency of music depends upon the instrument upon which it is rendered, as well as on the skill of the performer, so truths given through media are similarly dependent, and each will give what will benefit some strata of human expression. But all who are denounced and called frauds are not proven such. Christ was treated similarly!"

"But Christ and the prophets are not to be compared with the media of today!"

"Wherein is the difference, Mr. Leyton?"

"Christ predicted what has never been fulfilled only through them."

"Christ and the prophets practiced consistently with their teachings."

"They had some peculiar teachings and practices, I admit. But how do we know, Mr. Leyton? Consider how little, after all, we have of reliable proof, that these personalities operated in any such way, and how much that would detract from their good name, may have been unchronicled. But suppose we grant that the Bible account of them is wholly true. Elisha because some children called him old bald head, gave them as tidbits for hungry bears. (II Kings, 2:23-24.) Do you consider that Godlike?"

"It was characteristic of God's nature as understood then, but our God

has grown so far from that stature that we would not tolerate one who would command us to borrow treasure (Exodus, 13:2) from our neighbors, preparatory to skipping the country. What would you think of one of our mediums going around cursing barren fruit trees, because they did not bear out of season (Mark 11:13-14) and helping himself to the fruits of other persons' hard work, doing what we censure tramps for doing now; or going into your churches to drive your preachers and members out with lashes because they were having a strawberry festival in the basement to add to the finances? (Matthew, 21:12.) Christ taught: 'Do unto others as you would have them do unto you,' yet says: 'Because ye have not acknowledged me before men, neither will I acknowledge you before my Father in heaven (Matthew, 10:32-33); and asserts by so doing he can keep such out.

"In investigating any subject, we will comprehend it according to our own evolution; and it will be dwarfed and colored, as we are the creatures of prejudice, teaching or defective mentality.

"I admire the Christ of the New Testament as a character delineation; and whether a myth or actuality, I consider him as one ideal of excellence in common with others, even Washington, Thomas Paine, Lincoln and numerous men and women unknown to fame, who have indicated, in a prominent or obscure life, the way to grander living. I consider the Christ personality was a medium, and a God in the same sense we all are, hence I do not look for perfection!"

"His teachings are incomparable, Dot."

"Did he advance any new ones? He but gave, in changed phraseology, what other nations and peoples had received, through media, years before. Understand me, I do not disparage his work, his mission or himself as a character. It is the truth he presented, not the person, that should be considered, only as the character of the personality enforces it. I try to consider a truth, uninfluenced by the externalization, but would estimate that fairly also. I rationally conclude that Christ was a teacher and a savior, only in the sense all educators are. The world never needed a savior, in the sense usually applied to him. For there is but one way to angelhood, and that is through evolution, which follows as a sequence of law, in all lives; and the combined power of a Jehovah and his cloven-footed adversary can not prevent it!"

"Well, Dot, what are you going to do with the churches?"

"I would have them centers of practical education, forming one sectless whole, where all are welcomed as student's of life's great problem; where instead of being compelled to study it exclusively from a book, one can often pocket, the student has immensity in which to seek, directed arbitrarily by naught save his own powers of discernment."

"How shall we use our Bibles, Dot?"

"As a fear dispossesses reason may dictate."

"It seems to me that you rob humanity of the most comforting and

sustaining part of religion when you take from it the savior, Mrs. Intuite."

"When we are children, we need parents or guardians to care for us, but the farther we grow from babyhood the less are we dictated to, and carried around, and the more we must depend upon ourselves. As we reach womanhood and manhood, our circle of execution, self-dependence and responsibility increases; yet only as mentality, education and experiences have prepared us; and young men and women, because of this, are eager to become teachers and guardians also. If you church folks prefer to remain in the baby circle of religious practices, and pray for a savior to bear your sins, and take you to heaven, and then have some Abraham carry you around in his bosom because you shrink from studying self, through experiences and expressions of all degrees, for the larger comprehension and practice that follows as growth, through effort, you may go through this life shirking in that way, singing 'He paid the debt,' but methinks as spirits you will hold yourselves debtors to the growth of your own powers, and insist upon paying up interest and a. i., and learn to appreciate Christ as a standard of excellence to emulate. You do not need to give him up in that sense, Mr. Leyton!"

"Very true; but just now the old view is to me more satisfactory. But Spiritualists are so often led into foolish and unwise conduct through the advice of spirits!"

"Did you never hear of Christians, both in ancient and modern times, committing foolish, even murderous acts, because God told them to do so? An ancient instance was Abraham offering Isaac as a sacrifice in obedience to God's command. A modern instance was that of the adventist offering his baby a sacrifice to death in obedience to a similar command, he supposed, but as no angel interfered the deed was considered the result of religious frenzy. Had he been a Spiritualist, it would have been obsession by an evil spirit. But how are we to learn discrimination, only as we comprehend the need? In our association with mortals we must exercise this precaution continually.

(To be Continued.)

### THE GOLDEN RULE.

"The true rule in business is to guard and do by the things of others as they do by their own."—Hindu.

"Do as you would be done by."—Persian.

"One should seek for others the happiness one desires for one's self."—Buddhist.

"What you would not wish done to yourself do not unto others."

"True politeness consists in never treating others as you would not like to be treated by them."—Chinese.

"Let none of you treat his brother in a way himself would dislike to be treated."—Mohammedan.

"Do not that to a neighbor which you would take ill from him."—Grecian.

"The law imprinted on the hearts of all men is to live the members of society and themselves."—Roman.

"Whatever you do not wish your neighbor to do to you, do not unto him. This is the whole law; the rest is a mere exposition of it."—Jewish.

"All things whatsoever ye would that men should do to you, do ye even so to them."—Christian.

"Obtain health, peace and happiness by living in harmony with your fellow men and nature's laws."—Infidel.

THREE PLANS OF SALVATION—10 cts.

### IN RE PROF. BUCHANAN'S ARTICLE ON "MR. SEAVER'S TRANCE AND OTHER ILLUSIONS."

To the Editor Light of Truth: Mr. Buchanan is asleep on the "China wall." This China wall means the wall of ignorance, that hides within its shadows, from the pure light of truth, the spirit of intolerance, and "big I and little you."

"If Mr. Buchanan chooses to ignore any message from angels, that is his business, but if he attacks and denounces other mediums' messages, delivered to men from the spirit, then it is my business, and he will have me to fight.

"Angels choose many of their mediums from the humble walks of life, because they are simple-minded and are not puffed up by their fleshy mind and their mighty importance. Many a precious jewel of thought and truth, inspired by angels, lies hidden away from the eyes of men in some obscure cabin or cottage home, crowded into darkness and obscurity by loud-mouthed false prophets, who proclaim to the world by their actions that they and God run the universe and regulate the clock of time.

"I am known in the angel world at the present time by the name of Avoe. I was many centuries old when King David was born. I am what was known in Bible times as a God spirit, but guide is the proper name for me and all other gods.

"There is government in spirit life. The 'Kindom of Heaven' is the name of a spirit government. There are many other governments in spirit existence. Not one man or spirit in existence that can grasp and comprehend all knowledge and truth, there being many standpoints or stages of mind development from which to look at things. I am old in ~~spirit~~ experience and spirit craft. I know that Mr. Seaver's trance and message from the spirit of Jesus is genuine, just as sure as one mason ever recognized another.

"I have spirit charts of the spirit heavens and navigate their spirit space with mathematical precision, the same as your sailors navigate your salt water oceans. There are mighty currents of electricity that exist in the spirit ocean of space, and are dangerous to the inexperienced spirit navigator. These mighty electric currents create a spirit noise that amounts in some instances to a mighty roar.

"The spirit of old King David often travels alone through the spirit ocean of space, in a spirit sea gig. He is a most daring sea navigator. You should hear Jesus and the Gods as they travel in glory through the spirit heavens. They make a spirit noise that can be heard by spirits many leagues away. An old God can expand and speak in a voice like thunder.

"You, as men, are just learning the A-B-Cs of life. Your true existence will begin when you enter spirit life as spirits. If you want to know the exact truth about spirit life, and publish an interesting paper, I would advise you to publish each week one or two pages of spirit messages, and let each message stand or fall on its own merit. There are many spheres in spirit life and many contradictions, and all true from certain mind standpoints.

"The tides are a contradiction. They flow back and forth. Night is a contradiction to day. Heat is a contradiction to cold. Down is a contradiction to up, etc., all through life. Ideality points with childish pride to a hobby, sometimes, and thinks it is the all of life. It will awaken in time. Let each mind have a chance to sprout and grow and don't try to drive them

by mind force into obscurity and slavery, if you do you will have old Avoe to fight, with many legions of angels. This message is a genuine spirit message, and the spirit truth as it exists in the heavens.

"I am Avoe, an old guide spirit and angel from the spirit Kingdom of Heaven. I speak to you through my instrument. Let the wise take heed."

Note.—The above communication is a genuine spirit message, written and sent you, by request of Spirit Avoe, to be published. Respectfully,

FRANCIS M. HICKOX.

Skagit, Wash.

MRS. LEVI WOOD.

Editor Light of Truth: Please grant the undersigned a little space in your columns that we may call the attention of Spiritualists outside of our narrow corner of the world, and of non-Spiritualists also, to Mrs. Levi Wood of South-Haven, Mich., a reliable medium, a worthy member of the Spiritualist society of that place, and also of the community there in which she has long resided.

For years Mrs. W. has been an indefatigable, though unpretending, worker in the cause she loves, both as psychometrist and test medium; serving acceptably in this double capacity not only her people at home, but often driving in company with her husband to other points to assist and encourage such as would desire to band themselves together in furtherance of our cheering cause; and especially is this true regarding our little society at Riverside, in whose meetings she and her husband often appear as most welcome guests. But notwithstanding Mrs. W.'s ability to entertain the people, she has never sought, through the press or otherwise, except in the exercise of her gift, to gain public attention, preferring the quietude of her home rather than the perturbed conditions often existing outside. And yet comparatively secluded as has been led from the fear that was torturing witness as to the good she has wrought here and in her home community; for many can attest that through her instrumentality they have been led from the fear that has tormented to a joyful acceptance of the manifestation of spirits. Mrs. W.'s undoubted honesty of purpose, as well as her genial and kindly disposition, command the respect of all—not only of those of her own faith, but of the churches as well; and many an one of the latter has been enabled through the striking correctness of her tests to exchange the sackcloth of mourning for the garments of rejoicing.

One thus favored by the spirit world and therefore so capable of comforting the mourner and feeding those who languish for the truth, should be more widely known and her sphere of usefulness thereby enlarged. For this reason it is deemed but just that her friends speak for her in a public manner a word of commendation, and thus show forth their appreciation of a sincere and worthy worker in the grand cause of Spiritualism.

I. K. SHIMER,  
IDA DAMON,  
D. BOYNTON,  
and others.

A statue of Charcot has been unveiled at the Salpetriere hospital, in Paris, by M. Leygues, minister of education. Charcot is represented in the attitude of lecturing, and in professor's robes, his right hand resting on the temples of a hypnotized patient.

**An Old Nurse for Children.**

Mrs. Widdow's SOOTHING SYRUP for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

**NEW TOOLS TO EAT WITH.**

With the fruit course at dinner is now served an odd-looking knife that has a silver handle and the narrowest of steel blades. This is accompanied by a rather deadly weapon that appears to be a silver corkscrew mounted on a straight silver shaft handle. In reality these new arrivals are designed for better mastery of oranges, apples and pears. The corkscrew is driven, by a deft rotary motion, into the fruit, which is thus firmly held during the removal of the skin and paring off of slices. Good form dictates the leaving of the screw in the fruit when all that is desired is eaten from the heart of the core.

Another addition is the deft handling of food in a pretty pair of scissors with saw-like points, in place of a knife-like edge, along the blades. Between the saws the tough ends of asparagus are caught and held fast and the tender head can then be neatly elevated and nipped off by the teeth. These same little scissors are employed in eating artichokes.

Early this morning when D. L. Whitney came down to his office, says the Beatrice (Neb.) Times, about the first remark he made was addressed to the city editor of The Times. He said: "There has been a fight at Manila and Captain Hollingworth has been seriously wounded." The writer laughed at him, although Mr. Whitney insisted that what he said would be ultimately proven true, nothing more was thought of the occurrence.

Readers of The Times can judge of the surprise and consternation occasioned when at noon the cablegram appearing elsewhere in this issue was received confirming Mr. Whitney's prophecy.

When apprised of the message Mr. Whitney said he was not surprised in the least. "At 3 o'clock this morning Mrs. Whitney awakened me. She was crying and said she had witnessed in her dreams a fight at Manila, and that Captain Hollingworth had been twice severely wounded. He was shot twice. He was apparently in a position where he was secure from harm."

When Whitney went home at noon he found his wife still much disturbed over her dream and unable to get it from her thoughts. After returning from dinner he learned of the receipt of the message and hurried back home to tell his wife its contents.

**DETERMINATION OF VALUES.**

Tennyson could take a worthless sheet of paper and write a poem on it and make it worth \$15,000. That's genius.

Vanderbilt could write a few words on a sheet of paper and make it worth \$500,000. That's capital.

The United States can take an ounce and a quarter of gold and stamp an eagle bird on it and make it worth \$20. That's money.

A mechanic can take metal worth \$5 and make it into watch springs worth \$100,000. That's skill.

A merchant can take an article worth 75 cents and sell it for \$1.50. That's business.

The ditch digger works ten hours a day and hauls several tons of earth for \$3. That's labor.

The writer of this article could make out a check for \$80,000, but it probably wouldn't be worth 80 cents. That's rought.

A man gets up in the morning, finds the bottle empty and drinks water. That's ————Traveler.

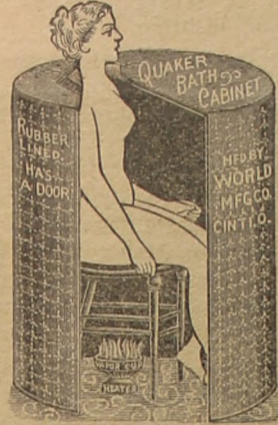
YOU want a trial subscription and a good luck finger ring. Send a quarter and get both.

**A REMARKABLE INVENTION**

BY AN OHIOAN.

A genius of Cincinnati has patented and placed on the market a remarkable Bath Cabinet, whereby any one resting on a chair within enjoys the famous Turkish, hot vapor or medicated baths at home for 3 cents each, heretofore enjoyed only by the rich at public bathrooms, health resorts, hot springs and sanitariums. These baths are celebrated for their marvelous cleansing, purifying and invigorating effects upon the human system, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse



CABINET OPEN—Step in or out.



FOLDED.

perspiration, drawing out of the system all impure salts, acids and poisonous matter, which, if retained, overwork the heart, kidneys, lungs and skin, causing disease, fevers, debility and sluggishness.

Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long-sought-for natural method of curing and preventing disease without medicine has certainly been found.

The makers inform the writer that 82,386 of these Quaker folding thermal Cabinets have been sold since January 1, and showed letters from thousands of users who speak of this Cabinet as giving entire satisfaction.

Since this invention bathtubs have been discarded, for it gives a better bath for all cleansing purposes than soap and water, and, as there are millions of homes without bathing facilities, it seems this would be a good article for our readers to take the agency for.

Thousands of remarkable letters have been written the inventors, and to our knowledge persons who were full of drugs and nostrums, and have been given up to die, have been restored to perfect, robust health, to the astonishment of their friends and physicians.

E. L. Eaton, M. D., of Topeka, Kan., gave up his practice, because, he said, he could do more good for humanity with this Cabinet than his medicines, and has already sold more than 600 of them. Congressman John J. Lentz, Mrs. Senator Douglas, Rev. R. E. Peale, Una, S. C.; Rev. Sampel Cooper, John T. Brown, editor of the Christian Guide, and a host of our most eminent people recommend it.

J. A. Hagan, Richfield, Mo., afflicted 15 years with rheumatism, in its worst form, was cured in 6 days. L. B. Westbrook, Newton, Ia., afflicted 45 years, was cured in three weeks of catarrh, asthma, heart and kidney trouble. O. P. Freeman, Sparta, O., afflicted 17 years, unable to walk, was cured of kidney troubles, piles and rheumatism. A prominent citizen of Elwood, Ind., E. Veher, was cured of a serious case of obesity. A lady in Maysville, Mo., Mrs. L. Coen, was cured of woman's troubles, and recommends it to all suffering ladies.

We find this is a genuine Cabinet, with a door, handsomely and durably made of best materials, rubber lined, has a steel frame, and should certainly last a lifetime.

It is important to know that the makers guarantee results, and assert positively, as do thousands of users, that this Cabinet will clear the skin, purify and enrich the blood, cure nervousness, weakness, that tired feeling, and the worst forms of rheumatism. (They offer \$50 reward for a case not relieved.) Cures woman's troubles, malaria, ague, sleeplessness, neuralgia, headaches, piles, dropsy, liver, kidney and nervous troubles. It will make you strong, energetic, full of life and vigor with the coming of spring and summer, and avoid illness later.

To please the ladies, a face and head steaming attachment is furnished. If desired, which clears the skin, beautifies the complexion, removes pimples, blackheads, eruptions, and is a sure cure for skin diseases, catarrh and asthma.

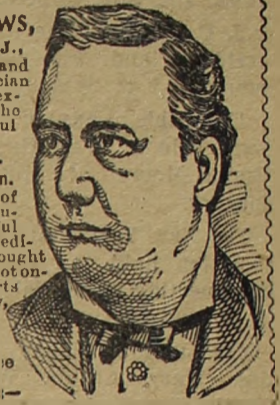
All our readers should have one of these remarkable Cabinets. The price is wonderfully low. Cabinet complete, with Heater, formulas and directions, only \$5. Head steamer, \$1 extra; and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much genuine health, strength and vigor.

Write today to the World Mfg. Co., 668 World Building, Cincinnati, O., for full information; or, better still, order a Cabinet. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money after 30 days if not just as represented. We know them to be perfectly reliable. Capital \$100,000 00, and they will ship promptly upon receipt of remittance.

Don't fail to send for booklet, anyway. This Cabinet is a wonderful seller for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 per month and expenses. It is certainly an opportunity not to be neglected

**Dr. Fellows,**

Vineland, N. J.,  
Is an able and learned physician of many years experience, and the most successful in curing all Sexual Weaknesses of Men. His new form of treatment is truly a wonderful discovery in medicine: it has brought him business not only from all parts of this country, but from foreign shores. For further information see his Private Counsellor—



**A BOOK FOR MEN!**

Sent sealed to any address for 10 cents, treating on that health-destroying and life-consuming weakness of men as the result of youthful errors and excesses. The book sets forth an infallible cure, which is a medicine to be applied externally (the only remedy of the kind in existence). You will feel improved the first day, benefited every day, until all signs of Early Decay, Weakness, Lost Manhood, etc., are fully restored. Address, R. PECK FELLOWS, M. D., Vineland, New Jersey, and say where you saw this advertisement.

Dr. Fellows' little book gives more solid truth about Self-Abuse, Loss of Manhood, Varicocele, Atrophy, etc., than any other book of its kind. The remedy is applied externally which comes in contact with the very seat of the complaint, and a cure is complete. As the Doctor is Liberal and Progressive the Friends of Progress of the land should give him their patronage.—L. of T.

**CAMPBELL BROS.**

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AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.

## CORRESPONDENCE

## THE FIELD AT A GLANCE.

Moses Hull ordained Dr. C. W. Burrows in Detroit, Mich.

Mrs. Loe F. Prior is serving the Spiritualists of Chattanooga, Tenn.

W. H. Foye, husband of Ada Foye, the well known medium, died in Seattle, Wash., April 3.

Miss Margaret Gaule is serving the First Spiritualist association of New York during April.

Interesting anniversary services were held in Newark, N. J., in the parlors of Mr. George Clark.

Mrs. Georgia Gladys Cooley lectures at Winslow, Ill., 18th to 21st; at Ottawa, Ill., 24th to 28th.

J. C. F. Grumbine has removed his residence and his publication, "Immortality," to Syracuse, N. Y.

Enjoyable anniversary meetings were held at West Grove, Ind. Mrs. Emma Moore of Muncie was the speaker.

The New York State Spiritualist association hold a grand three-days' massmeeting in Buffalo, N. Y., April 19, 20 and 21.

Mrs. Jennie Hagan Jackson and Mrs. Mary Arnold Wilson of Fort Worth, Texas, will soon take a tour through the north, middle and eastern states.

At Port Washington, Tuscarawas county, O., E. W. Sprague and wife held a series of meetings last week, and they are now ready to organize in that town.

Mrs. Lora Holton, platform test medium and lecturer, has a few open dates for camp meetings. Address her at 3310 1/2 Rhodes avenue, Chicago.

The Spiritualists of Stone Bluff, Ind., celebrated the 100th anniversary March 31, April 1 and 2. Dr. H. C. Andrews was the principal speaker.

Mr. J. W. Kenyon lectured at Haverhill, Mass., March 26th, N. Scituate the 31st, and will speak at Foxboro, Mass., April 9th. For camp meetings and the season of '99 and 1900 address him 49 Baker street, Lynn, Mass.

The Blair Spiritual society had a very successful anniversary April 2d. Three meetings, each one largely attended, and a splendid dinner served free to about 100 persons. Great interest was manifested in the lengthy program.—W. E. Bonney.

A. E. Tisdale, George P. Colby, Mrs. Carrie E. S. Twing, Prof. W. F. Peck, Mrs. C. Fannie Allyn, Dr. George B. Warne and Mrs. Maggie Waite are among the speakers and mediums chosen for the Mississippi Valley camp meeting at Clinton, Ia.

William E. Bonney will be in Atlantic, Ia., during the last weeks of April, and would like to hear from other points in regard to lectures. Write him for terms. General delivery, Atlantic, Iowa. Mrs. Bonney still continues meetings in Blair, Neb., each Sunday.

Dr. Louis H. Freedman commenced April 5 to give public demonstrations in healing and diagnosing, and Dr. Dutton lectures. These exercises will continue every day from 2 o'clock to 4, at Washington Hall, Washington boulevard, corner Ogden avenue, Chicago, free. No collection.

Geo. W. Walrond has conducted Spiritualistic services every Sunday and Wednesday evening in the Opera House Block, Denver, Colo., for three years, comprising short, pithy lectures with tests and psychic readings, and the interest in Spiritualism is greater than ever in the west.

The annual meeting of the First Association of Spiritualists of Washington, D. C. (Incorporated), will be held at Wonn's hall, 721 Sixth Street Northwest, on Tuesday, April 18, 1899. Election of officers and trustees for the next year. Matters of vital importance to the association will be brought up.

The Maine State association will hold massmeetings as follows: Reception Hall, City Building, Portland, Sunday, April 23, at 2:30 and 7:30 p. m.; Porter's Hall, Old Orchard, Sunday, May 7, at 2:30 and 7:30 p. m. Admission free to all the sessions. President A. J. Weaver, speaker; E. W. Emerson, medium.

Will C. Hodge, who has just returned from four months, successful engagement in Indiana and Michigan, is again located in Chicago. He invites correspondence from local societies and camp associations. Is engaged for the Delphos camp in Kansas, from Aug. 11th to Aug. 27th, and would be pleased to hear from other localities. Address, 40 Loomis street, Chicago, Ill.

Miss Alvoa Z. Loyed writes: Enclosed please find subscription. Send me one year your valuable paper. Mrs. Mary Garrett, the medium, who has done such wonderful work, has recommended it highly as an instructor. She is the only one that ever gave us the truth. She has been doing grand work in our town (New Albany) as well as Louisville. There is not room for the people on Sunday nights at the hall.

C. D. Lyall, Sec., writes: The First Association of Spiritualists of Cleveland, O., celebrated the anniversary the 26th of March, having Anna E. Thomas as speaker. We have engaged for the present month Mrs. Carrie S. Twing. She spoke to a very large audience last Sunday evening. Our vice president, H. M. French, assists Mrs. Twing in giving readings. Following Mrs. Twing we have for the month of May, Prof. W. W. Lockwood.

Carrie F. Weatherford writes: I am rejoiced to say that my little daughter's health is much better, though she is far from strong. A great many people have written me inquiring particulars for reaching me for funeral services. We have the Citizens' telephone and I can respond to any call very quickly. I wish Sunday and week night engagements in Michigan for this spring and summer, and have a few open dates for camp. Address, Alaska, Mich.

The Spiritualists' Fraternal society of Chicago will hold a fair and bazaar on April 27, 28 and 29, in Belden hall, corner Belden and Lincoln avenues, Chicago. The proceeds to be used toward founding a permanent home for the society. Contributions of money or articles from other societies or friends interested in the work will be gratefully accepted, and may be forwarded to Wm. Arnold, Treas., 317 Webster avenue, or A. V. Bennett, Secy., 454 Cuyler avenue.

Miss Addie R. Bush writes: Mrs. Augusta Ferris of Bay City and Mrs. Rosco Hall of Saginaw were in Battle Creek during portions of November, December, February and March holding trumpet seances and giving readings. They are both a credit to the cause they represent. Mrs. Ferris has held on an average three seances a week in our home, and they were pronounced by those who are good judges to be the best of the kind they ever were in. Mrs. Hall's lectures and tests are fine.

At Springfield, Mo., the anniversary exercises passed off most delightfully and successfully. The utmost harmony prevailed. The large G. A. R. hall was filled to overflowing. Two



[TRADE MARK]

The above statement has just been received from Dr. C. A. Jackson the well-known Physician and Surgeon of Kearney, Neb. His letter, with others, is printed below:

Dear Sir:—I am a Physician and graduate of the University of Sweden, and have been in active practice for more than 30 years; but I must confess that no remedy has so astonished me in its cures as your "5 DROPS." I have recommended it to hundreds of my patients who have been afflicted with Rheumatism and they inform me that they are cured. Kindly send me the "5 DROPS" as directed. Very truly yours,  
C. A. JACKSON, M. D.

Oxford, Chenango Co., N. Y. March 20, 1899.  
Dear Sir:—I thought I would write a statement of my case and how I was when I commenced using your wonderful "5 DROPS." I had Rheumatism so bad I had to give up. My little girl had to comb my hair as I could not move my arms. I could not turn over in bed without my wife's help. Then I got the La Grippe and gave up hope of ever getting well. All the doctors I had did not do me any good. Since I began taking your "5 DROPS" I have been getting better every day and though I could not work for four months I can now do my chores and tend to my stock without any help. "5 DROPS" is the best medicine I ever used or heard of, and I am thankful for what it has done for me. Yours very truly,  
CHAS. D. KENYON.

Mr. S. H. Preston, of Cuba, Ill., writes us March 16, 1899.  
Gentlemen: This is to certify that I have worked at blacksmithing for forty years. Am now sixty-four years of age. Thought I was past work being all broken down with Kidney Trouble, Neuralgia, Hay Fever and Asthma. Suffered intensely with pain constantly throughout my whole body. Took La Grippe which did me up badly. I tried almost all kinds of remedies, but gradually grew worse until I tried "5 DROPS." Used your Inhaler also. In three weeks time I must say after using "5 DROPS" I feel like a new man. Pain all gone, appetite improved wonderfully. I can sleep all right and am gaining strength right along. Am now working every day in my shop. Success to your great pain remedy, "5 DROPS."

If you have not sufficient confidence, after reading these letters, to send for a large bottle, send 10 cents for a sample bottle, which contains sufficient medicine to convince you of its merits. This wonderful curative gives almost instant relief and is a permanent cure for Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Catarrh, Sleeplessness, Nervousness, Nervous and Neuralgic Headaches, Heart Weakness, Toothache, Earache, Croup, "La Grippe," Creeping Numbness, Malaria, Bronchitis, and kindred diseases.

"FIVE DROPS" is the name and dose. Large bottle (300 doses), \$1.00. Six bottles \$5.00. 25 cent sample bottle, prepaid by mail, 10 cents. Sold only by us and our agents. Agents appointed in new territory.

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sessions were held, at 2:30 and 7:30, and at 6 o'clock a bountiful repast was served to about 200 persons. The program was varied, comprising addresses by J. Madison Allen and Mrs. M. T. Allen, remarks by Mr. A. R. Dixon, J. A. Fox and W. J. Black; numerous recitations and select readings and excellent music.

Mrs. J. W. Kenyon has just filled a very successful engagement with the Fitchburg society, where she gave a large number of tests. The 22d of March she gave tests at the anniversary in Brockton to great acceptance, also at N. Scituate anniversary the 31st of March. Mrs. Kenyon serves the Manchester, N. H., society, the whole of the month of April. The two first Sundays of May in Wooster, Mass., and the last two in Portland, Me. She would like a few more calls to serve at camps and the season of '99 and 1900. Address her 49 Baker street, Lynn, Mass.

The executive board of the Indiana Association of Spiritualists met at the camp ground near Chesterfield, April 6th, to make arrangements for the coming camp meeting. There is indication of much activity. Several new cottages will be built, besides the improvements ordered by the board at entrance gate, lodging house and grounds. The camp meeting begins July 20th and closes Aug. 28th, 1899. The speakers engaged are B. F. Underwood, Eva Pfuntner, Wm. M. Lockwood, Anna L. Robinson, Mary Ellen Lease, Moses and Mattie Hull. Programs will be out next month.

At Wheeling, W. Va., for the past two weeks, have been Mr. Chase and Mrs. McCoy of Cleveland. Numerous pictures were taken by Mr. Chase and readings given by Mrs. McCoy. Materializing seances were held at the residence of Mr. Justin on Sixteenth street, and also at the residence of S. S. Brown, Esq., on South Market street. Trumpet seances were also held by the mediums at both the above residences and at Mr. Silvey's on Wheeling Island. The attendance was satisfactory generally. The Spiritualists of Wheeling would be glad to have a good slate-writing medium stop in the city this spring.

H. P. Bryans writes: The Society of Spiritual Science of Atlanta, Ga., over which Mrs. Loe F. Prior presides, is not dead by any means. It occupies a very commodious hall, nicely furnished, and Mrs. Prior's lectures are delivered to between three and four hundred people every Sunday evening. Friday evening, March 31st, was spent in an anniversary celebration, in the form of a "pound social," which was a financial and a social success. A pleasing musical program, vocal and instrumental, was rendered. All went home at a late hour, vowing they had never spent a more enjoyable time. Sunday, April 2d, the anniversary lecture was delivered by Mrs. Prior, and a collection taken for the N. S. A.

The Englewood (Ill.) Spiritual Church society celebrated the 51st anniversary of Modern Spiritualism Easter Sunday, April 2d, by an all-day meeting, meals served in the hall adjoining. The floral committee decorated the hall beautifully with flowers and palms. After conference and lyceum a stirring address was delivered by the pastor, Mrs. Lora Holton, "The Field Reviewed." She handled the subject in a masterly manner, closing with a fine poem, and musical test and spirit messages. Good tests were also given by Mr. H. Cross. In the evening a very entertaining musical and literary program was rendered, interspersed with tests. The indebtedness was wholly raised and the society starts out once more with money in the treasury. The meetings

are sustained wholly by subscriptions and collections, no admittance being charged at the door. Mrs. Holton and a few earnest workers are deserving of much praise for the above situation.—Cor.



WILLIAM WAY.

William Way, whose portrait we introduce this week to the readers of the Light of Truth, is a young gentleman whose birthplace was Wheeling, W. Va., which city yet remains his permanent address. Mr. Way is 26 years old and has been interested in Spiritualism for the last five years, his phase of mediumship being at present that of an inspirational trance speaker and test medium for platform work, in which field he has been quite satisfactory to those he has served. His phase of mediumship is apparently changing to that of clairvoyance and clairaudience, in which condition he has given to many strong confirmatory evidence of a continued existence of friends and relatives who had long been mourned as permanently dead.

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Number Thirty-three.

By Moses Hull.

Our last did not take us quite through Peter's mediumship. The discussion was on the fact that Peter's mediumship led him to a change of opinion. His vision before he went to the house of Cornelius, it has been shown, started him in the right direction. In one of his pentecostal sermons he said, in speaking of Jesus, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts, 4:12.

As a result of these manifestations Peter changed his mind, and said: "Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him."

Peter's talk at this trial changed the minds of his brethren and they rejoiced that God had also to the Gentiles granted repentance unto life."

I have before said that the prophets were mediums—nothing more; they belong alike to every age and nation of the world. They had them in the days of the apostles; they have them today. I will leave the case of Peter long enough to present one case. In the chapter under consideration, Acts, 11:27-28, the writer says:

"And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be a great dearth throughout all the world; which came in the days of Claudius Caesar."

I wish this text read, "In those days came mediums from Jerusalem to Antioch." It would represent the Greek as well as it does now, and would be more readily understood. One of these prophets or mediums, named Agabus, "signified by the spirit," that is, he prophesied under spirit power, of the dearth, or drouth, that should come. The disciples believed this prediction, and sent relief to those on whom it should come most heavily.

Now let us pass to the closing event of Peter's mediumship. It is, if it is truly told, one of the finest manifestations on record. It will be found in the twelfth chapter of Acts. Herod had caused James to be beheaded, and now he had taken Peter and pronounced the sentence of death on him, and caused him to be put in a safe prison until his birthday, when he would celebrate the anniversary of his birth by having Peter publicly slain. The record says Peter was kept in prison (see verse 5); but the church did not give up—it prayed for him continually. To bring the matter before the reader I quote from verse 6 to and including verse 11:

"And when Herod would have brought him forth, the same night, Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, arise, up quickly, and his chains fell off from his hands. And the angel said unto him, gird thyself and bind on thy sandals, and so he did. And he

said unto him, cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and second ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord; and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Let us first notice the extra effort to keep Peter in that prison.

1. He was put to sleep between two soldiers. It would seem that there was no possibility of his getting away without waking them.

2. He was bound with two chains. There have been, and I presume there are now, mediums that chains will not hold.

3. There were keepers before the door on the watch.

Now please observe the manifestations:

1. An angel went into the jail and was seen by Peter.

2. There was a spirit light. "A light shined in the prison."

3. A touch, was the next phenomenon. "The angel smote him, and told him to arise."

4. His chains fell off. Did any one ever hear of chains or ropes falling off of mediums?

5. The angel started, and Peter followed.

6. The doors opened with no visible hand touching them. "And the door opened of its own accord."

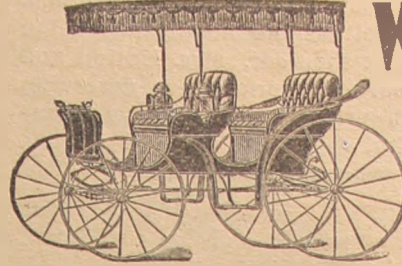
7. The angel walked one whole block with Peter after he was out of prison before he left him, or before Peter's clairvoyance so far left him that he thought the angel was gone.

8. "And when Peter was come to himself." This signifies that the angel had put Peter into a trance, or into a semi-hypnotic condition, inasmuch that he was not himself.

Besides the manifestations here mentioned was the manifestation of putting the guards and the soldiers to sleep. But the matter does not end here. The arena is removed, that is all.

All the time these manifestations were going on the church was at the house of Mary holding a praying seance. The burden of their prayer was for the deliverance of Peter. There is an immense power in this concentration of thought, as in earnest prayer. The matter can not be better stated than in the language of the writer of the book of Acts has done. In verses 13-16 he says: "And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate. And they said unto her, thou art mad. But she constantly affirmed that it was even so. Then said they it is his angel. But Peter continued knocking; and when they had opened the door, and saw him, they were astonished."

This manifestation was so great that even those who had been calling for it could not believe it to be a reality. There were the raps—the knocks



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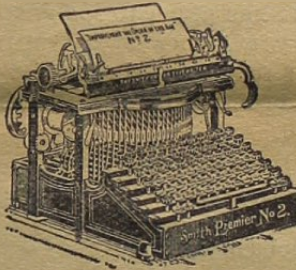
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THE LIGHT OF TRUTH.

on the gate, and the girl exclaiming that she recognized the voice of Peter. The raps were explained by saying "it is his angel." That was an acknowledgment that angels could come and rap on doors and gates. The girl's story was explained by accusing her of insanity—"the damsel is mad."

I would like to ask my Christian friends if they really believe this story, as here related? If they do, why deny similar phenomena now? Do they believe that wise man who wrote in the Bible, "that which hath been is now; and that which is to be hath already been."—Ecc. 111:15. The fact is, like cause produces like effect. Any phenomenon that ever did occur, may occur again under the circumstances. If two hundred and twelve degrees of Fahrenheit would cause water to boil in the days of Moses, Isaiah or Jesus, the same amount of heat, with the same atmospheric pressure, will do the same thing today. There is no logic in the world that can endorse that Bible story that will not endorse similar phenomena today. In my next I shall show that such things have been known to occur in Modern Spiritualism.

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**NEWS OF THE WEEK**

The convict leased-out system of Georgia has been abolished.

The legality of the war tax has been affirmed by the United States supreme court.

Sixty per cent of Nebraska's winter wheat has been killed by the severe weather.

The Nebraska legislature has refused to pass a bill legalizing the practice of osteopathy.

Seven killed and nine wounded as a result of an attempt to arrest a negro miner at Pana, Ill.

Gen. Maximo Gomez has been officially reinstated as commander in chief of the Cuban army.

It is not unlikely that Mayor Jones, Socialist, of Toledo, will be a candidate for governor of Ohio.

Justice Stephen J. Field of the United States supreme court, retired, died at his home on Capitol Hill, Washington, D. C.

A party of 105 American and British marines were ambushed on a German plantation at Apia, Samoa, and suffered great loss at the hands of the natives.

It is reported from St. Petersburg that Japan and China have concluded a secret treaty with a view to checking inroads of nations into Chinese territory.

Great Britain has about \$9,300,000,000 in foreign investments, according to Mr. Mulhall, the eminent English statistician, a large part of which is invested in this country.

Great Britain and Italy have named their representatives to the czar's disarmament convention, to be held at The Hague May 18, Sir Julian Pauncefote being at the head of the British delegation.

Polish citizens of Chicago are to hold a bazaar in May for the purpose of raising money in aid of their Kosciusko monument fund. The monument will cost \$25,000, of which sum \$8,000 has been secured.

New Zealand has a law in force compelling every intoxicated man to have his photograph taken. His picture is then distributed among the innkeepers and bartenders, and they must refuse to sell him liquor.

Those who are working for the retirement of Congressman-elect Roberts, Utah Mormon, have adopted the suggestion of ex-Senator Edmunds to throw him out after he has taken the oath and become a member of the house.

A new club, called the Non-Sentimental Club, has just been formed at Chicago. It is an organized effort to discourage sentimentalism. The efforts of the new club are to be directed chiefly toward the suppression of emotional views of public happenings and public men.

Three thousand cotton mill operatives are idle as the result of the many strikes in Rhode Island, and more than 7,000 looms in the Pawtucket valley—6,000 of them in the mills owned by Robert Knight—are not in operation. The latest recruits to the strikers' ranks are the employes of the Natick mills. It is expected that the Pontiac weavers will also join the movement.

A young man may be said to have reached the years of discretion when he takes down the pictures of actresses from his mantel and puts up a portrait of his rich maiden aunt instead. —Somerville Journal.

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