

Light of Truth

Next Spiritual Assn
600 Penna av S R
1-28-98

VOL. XXIV.

APRIL 29, 1899.

NO. 17.



REV. HARRY J. MOORE.

An Exponent of the
philosophy of Life.



HARPER ILLS. SYN. COLSO

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

SOME OF MY PSYCHIC EXPERIENCES.

By Moses Hull.

I have often been tempted to write a book on some of my psychic experiences. Overwork in other directions is all that has saved the world that infliction. I am a great believer in "experimental religion." When I say experimental religion, I mean, not some particular experience some one may have had at the time they ceased to be the servant of sin and became a servant of—the church, but I mean the experiences we can and should have every day while striving to get in closer communion with spiritual beings. I think if we would take more notice of our daily experiences and relate them more frequently than we do, we might have more of them. Prof. Henry Reed said:

"Happy would it be if, whenever a spiritual mystery is presented to our thoughts, we did not reject it, because transcending our little knowledge, it happens to be 'undreamt of in our philosophy.' Happy would it be if we did not suffer doubts and suspicions, and the sophistries of a sensualized skepticism, to shut up the avenues of our souls, instead of opening the door wide to give the mystery a stranger's welcome."

While on this point I feel to make one quotation from Harriet Beecher Stowe. She said:

"I can not get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitations, and the hush and thrill of spirit which we may feel in them may be owing to the overshadowing presence of the invisible. St. Paul says: 'We are encompassed about with a great cloud of witnesses,' but how can they be witnesses if they can not see and be cognizant?"

At the dedication of the Gettysburg cemetery Henry Ward Beecher said: "Oh, tell me not that the fathers of this republic are dead—that generous host, that army of invincible heroes. They hover as a cloud above this nation. Are they dead that yet speak louder than we can speak, and a more universal language? Are they dead that yet act? Are they dead that yet move upon society, and inspire the people with nobler motives and more heroic patriotism?"

I think these great men and this great woman have but voiced that which the experience of the world proves to be true. Prof. Reed is right in his diagnosis of the case. Our sophisms, our theories, our sensualized skepticism, unite to shut up the avenues of our souls to the world of spirituality.

I can not remember when I have not known of this "overshadowing presence of the invisible." I was many years learning what it was; but that we were surrounded by invisible intelligences—powers that could assist us in every time of need, I have seldom had a doubt.

My psychic experiences are much older than what is known to the world as my Spiritualism. In fact, I may say it was those that led me into Spiritualism. During the 12 years that I was in the ministry I may say that

I felt influences about me most of the time. I do not remember of ever going into the pulpit to preach without first retiring to my secret closet—the inner chamber of my soul—and coming into communion with something I could not fully understand.

When I was very young in the ministry I preferred the "early candle-lighting" we used to hold in the old log country schoolhouses to any others. I liked them much better if everybody except one person forgot to bring candles, and if that one only brought one candle. All the light there was in the house over enough to see to read the hymns seemed to be a hindrance to my inspiration.

Of course I knew no reason why I could receive more inspiration, and preach better in a dimly lighted room than in one brilliantly lighted. Some time before the meeting I would get uneasy and chilly, and would feel what we call "goose pimples" rise all over my body. The more I felt those sensations, the more sure I was that "the spirit of the Lord was there," and we were to have a good meeting.

Perhaps I never spoke in a totally unconscious state except once; yet I do remember to have apparently waked up many times during discourses. In such cases I would listen as an outsider would have listened, and sometimes my other self would criticise my own sermons, when I was preaching apparently to myself and others in my normal state.

Once upon a time I had been conducting a revival meeting for several days, when I arose to preach and was ready to read my text another flashed into my mind. I thought I would quote it and talk on it a moment before I began the regular discourse of the evening. I quoted, "And they all with one consent began to make excuse." That was the last I knew for an hour and a half. Then I found what we called a "mourners' bench" set out and 15 men and women kneeling down by it, and myself on my knees talking and praying for them.

I never thought of its being Spiritualism, in fact I thought it was not, as Spiritualism was very wicked and this was very good. "Doth a fountain send forth at the same place sweet water and bitter?" I relate all this to illustrate that it is not necessary for one to understand Spiritualism nor to pretend to be a Spiritualist, in order that they may receive a portion of this power.

As I look back now I can see that from my earliest recollection I was a psychic, or medium, though I never knew what it was until after I became a Spiritualist. When I was between five and six years old my parents doctored me many months for St. Vitus' dance. I now know there was nothing the matter with me except a misunderstood mediumship.

I was not more than four years old when I used to see wonderful visions at night. Many of them were prophetic; some of them embracing nearly my whole life. Some of these visions were delightful; others were frightful.

I have seen, described and called by name acquaintances of my father and mother who had passed to the spirit world before I was born. I remember

of crying to get into bed with my mother. I told her I did not like that old man. On being told that there was no man there, I told his name, and told what he said about a wagon. I remember to have heard my father and mother say, "that sounds just like old Mr. Place, he was always fussing about that old wagon." At last my father, who was a physician, and very wise (!) as all the physicians of that day were, said: "Mother, that child has worms; we must give him some turpentine and oil."

I have taken, I think, more than a pint of turpentine and oil to cure me of seeing spirits. It never cured me of seeing them, nor of hearing them talk, but it effectually cured me of telling it.

I have said I had all these psychic experiences when I was in the church, and even before I became a church member. I called the most of them "special providences," and answers to prayer.

One circumstance is astonishing to me to this day. I was only 19 years old when I married a beautiful and lovely girl. Though I was very religious, I was crude, unrefined and even uncouth. It was my wife's good fortune to live only eight weeks.

After she passed away something seemed to say, you must get married again—that it was every minister's duty to marry and rear a family, and that if I did not marry scandals, more or less, would follow me. I made up my mind that I would never walk with a girl, nor talk with one alone until I found the one who was to be my next wife. I kept that resolution. Bye and bye I saw a girl dressed for a ball, which I regarded as being the vestibule to the main entrance to the devil's abode. I was introduced to the girl by her good mother, but was absolutely afraid to touch the hand of one who was so wicked. The moment I did touch her hand, I seemed to hear an inner voice say, "Behold your next wife."

(To Be Continued.)

"YE SHALL LAY HANDS ON THE SICK, AND THEY SHALL RECOVER."

Lyman C. Howe.

This promise to the faithful followers of Jesus has been abundantly illustrated in Modern Spiritualism. It was promised as an evidence of the faith in that far-off time. But what does it prove? In these days of wonders there are many methods of healing without drugs, and the power to heal is not regarded as miraculous, or evidence of spiritual intervention. But in many cases it is. Forty years ago the healing phase of mediumship was conspicuous, and in many instances the cures were accompanied by definite proofs of the personal presence and power of exanimate souls. It was manifest that the objects and efforts of the unfleshed who visit us, were more for momentary gratification, or to establish the fact of another life beyond this. They sought to minister to human needs, to give health of soul and body to those who were suffering from mental or physical ills. While as spiritual beings we all have the power to heal, in some measure, those gifted with special mediumship were far more efficient and powerful in reaching obstinate cases than the most successful magnetizers in the flesh. About 38 years ago J. B. Tuttle and wife of East Randolph, N. Y., were developed as healing mediums. In those days this meant much. Without any knowledge of anatomy or physiology, or of medicine, they cured scores of patients that the best med-

ical skill could not help, some of whom were pronounced incurable by the regulars. They used no medicine save what was imparted from their hands and the spiritual power that moved them; but they cured rheumatism, diphtheria, lockjaw and other severe and fatal maladies, and I do not recall a single case that they lost. Among others, the cure of Mrs. Thatcher of East Randolph, N. Y., was a marked case. She had been seven years a cripple. Her limb had shrunk to half its normal size, and the cords were contracted so that she could not straighten it. Many physicians had pronounced it incurable. She suffered constant pain, when not relieved by morphine. That drug was her reliance for all the rest she got. The limb was covered with varicose ulcers, which for seven years had been running sores. Her general health was broken and she was a hopeless invalid for life. Mr. Tuttle was, one day, suddenly stopped in the street as he was hurrying home, and his spirit attendant directed him to go to Thatcher's, saying that he was needed there. After considerable controversy with the invisible doctor he went, under a powerful, if not irresistible impulse. He found the patient helpless, the doctor just having left, saying she would not probably be any better. Mr. Tuttle (the medium) hesitated to make known his errand, knowing that Mr. Thatcher ridiculed the mediums. He treated the suffering woman and took all pain from her limb and body in about 30 minutes. He directed her to take no more morphine. She did not think she could live without the drug. But she had no more need of it. From that hour she rested sweetly, naturally, and improved daily. In two weeks the indolent ulcers, which had been discharging for seven years, were healed, and never troubled her afterwards. The medium treated her, I think, about four times within the two weeks.

Her physician had told her that to heal those running ulcers would throw her into "quick consumption," and she would not live six months. But the result was that her general health was restored, her whole body rejuvenated and she was one of the happiest women in the world. She had no more use for crutches. After being a helpless, hopeless cripple for seven years, and suffering continually when not subdued by morphine, she threw away her crutches and went about her work as free and buoyant as a girl at 18. Now this was a case of spirit healing. There was no application of hypnotic suggestion, except as made by the guide. The medium used no Christian science incantations, no positive will, no words of affirmation or denial, no medicines or liniments, and he was but a passive instrument, acting under the spiritual power and intelligent direction of a special guide in spirit life. Many thousands were thus healed during the first 20 years of Modern Spiritualism, and the success of healing mediums created a jealousy with the profession, and was the beginning of the evil plots that have culminated in so much vicious legislation, all directed in the interest of the doctors, who can not fairly compete with these higher methods.

LYMAN C. HOWE.

To build temples, art galleries, colleges and palaces while vice and misery crouch at their regal doors, while women sell their bodies for food and children starve, while good men rot in coal pits and vile factories, and herd like beasts in filthy hovels, is like crowning a leper or robbing the corpses of the Capuchin catacombs in broadcloth and fine linen.

HUDSON'S ARGUMENT FOR IMMORTALITY.

Mr. T. J. Hudson, in his "Law of Psychic Phenomena" and in his later work, "A Scientific Demonstration of a Future Life," assumes that the "objective mind," the mind that serves us in this state of being, the mind that reasons, plans and executes, is a product of the brain and perishes with it. Man's separate existence as an immortal being is based on the possession by the subjective mind of powers, faculties or functions peculiar to itself, which have no normal use or function in a purely physical existence.

From this assumption it is inferred that "the purely intellectual part of the subjective entity belongs exclusively to a future existence."

And yet, according to Mr. Hudson, "whenever the subjective mind of man usurps control over the dual organism, reason abdicates her throne; and just in proportion to the completeness and persistency of that control the subject is insane."

This might be supposed to prove the superiority of the objective mind, which is the only possessor of a perfect rational faculty; but we are told that the objective mind perishes with the brain from which it has emerged. If this be true, the subjective mind must, during its future life, be in a poor condition mentally and morally, unless it develops certain guiding faculties as the result of its union in this life with the objective mind.

This, however, is not Mr. Hudson's explanation. He asserts that the subjective mind possesses faculties which perform no normal functions in the present life, and he argues that such faculties are destined to perform their functions in a future life—an inference he attempts to support by the statement that their habitual exercise under present conditions produces "the most disastrous results to both body and mind."

What, then, are the special faculties the possession of which by the subjective mind furnishes evidence of its immortality? The chief one would seem to be the faculty of "intuitive perception or cognition of Nature's laws, independently of objective education."

We are told that God himself can not reason inductively, much less, therefore, the subjective mind of man; but its deductive reasoning is perfect; that is, the logical process of deduction will lead to a perfectly true conclusion if its premises are correct. But what guarantee is there that the premises on which the subjective mind's deductive faculty is to operate in the future life will always be correct? In this life, "owing to the law of suggestion, no conclusions arrived at by alleged intuitional processes can be relied upon . . . unless they are verified by objective methods of investigation."

How then can the loss of the objective mind give greater validity to the conclusions of the subjective mind? By the use of the power of telepathy, says Mr. Hudson, a power which belongs exclusively to the subjective mind and which performs no normal functions in this life, a conclusion that is not the conclusion of the investigators of the Society for Psychical Research. It may yet be found that telepathy plays a very important part in terrestrial affairs.

Mr. Hudson says nothing about morality in relation to the future life of the subjective mind in his "Demonstration," except in nearly the last paragraph, where he speaks of the soul as having "the perfect memory of every detail of the acts and deeds of earthly life, together with the awakened conscience, resulting from the intuitive

perception of the eternal principles of right and wrong." But the question is as to conduct, and not of the intuitive perception of its principles. Judging from what we know of the morality of the "subjective mind" in many individuals in this life, when uncontrolled by the rational faculty of the objective mind, Mr. Hudson's hypothesis is very objectionable from an ethical standpoint and serves as a rehabilitation of the Satan of Milton's Paradise Lost, who was a purely intellectual incarnation.

A great error that Mr. Hudson has fallen into, an error which is necessarily fundamental, is in distinguishing too sharply between the subjective and the objective minds, as he calls our ordinary consciousness and our sub-consciousness. The source of the error is in assigning to the objective mind alone the faculty of inductive reasoning, and thus in making the subjective mind purely deductive. He does not deprive the objective mind of the faculty of deduction actually, but he does so in effect by saying that inductive reasoning pertains exclusively to earthly life, and by giving the faculty of deduction alone to the subjective mind, which we may suppose to be the real source of deductive reasoning in the present life as in the future.

As a fact, however, the mind can not be thus absolutely differentiated. It possesses the two complementary faculties of induction and deduction, both of which are essential to logical reasoning, and although one or the other may be predominant, they are both exercised more or less in all acts of judgment. This is true of every plane of psychical activity, and thus every stratum of consciousness must possess the elements of the two factors. If the inductive and deductive faculties could be separated as Mr. Hudson supposes, a lopsided personality would be found which would have no correspondence with the subjective and objective minds as these are to be properly understood. The objective mind has relation especially to the sensory life and brain activity, but it is rooted in the organic life with which the sub-conscious mind is usually associated.

That this can be separated so that they may exist apart under non-terrestrial conditions there is no proof, but as the objective mind constitutes the rational principle of conduct, it is much more likely to continue to exist either in combination with the sub-conscious nature or in a separate state even, than that the subjective mind alone will have an independent existence.

If Mr. Hudson's reasoning proves anything, it is the opposite of what he attempts to establish; that is, it proves the destruction by death of man's real personality, instead of its survival. Although I have used Mr. Hudson's expressions "objective" and "subjective" minds, I regard the expressions, as used by him, as unphilosophical and absurd. Neither his hypothesis nor his terminology can possibly be accepted by any scientific psychologist. Neither as an argument against Spiritualism, nor as an argument for immortality do I regard the work as of value.

B. F. UNDERWOOD.

FIGS AND THISTLES.

Cant carries no conviction.
You cannot be crooked with men and straight with God.

Don't blow out the lamp of reason for the gaslight of wit.

The wise preacher looks for most trouble where he finds most taffy.

The man who does his own thinking becomes a focus for all the reflectors.—The Ram's Horn.

A VOICE FROM THE PAST.

To the Editor—Robert Owen, one of the noted scientists of a past age, and a reformer of singular ability, has this to say of the medical profession. He wrote in 1844:

"The medical profession is another of the present modes by which human beings have a small part of their faculties cultivated to little purpose. The individuals of this profession are so trained, like the unfortunate individuals who are trained in the mysteries of theology and law, as to have it made appear to be their interest to deceive all those who are not of their own profession. Society is so erroneously constituted, owing to the errors upon which it has been based, that were the most advanced members of any of these professions (Medicine, Theology or Law) to declare openly and honestly the knowledge which they are obliged to acquire in prosecuting the study of their individual profession, they could not live by it—they could not earn sufficient for the support of their families. The business of life, as this false civilization has advanced, has become more and more a general system of falsehood and deception. Profession deceives profession; each trade deceives all others; and competition now has become so severe, by individuals opposing each other, that life is nothing better than a system of scrambling, gambling and swindling; because it is now impossible for men to be honest and succeed either in the professions or in business—a sure sign that some great change is at hand. The advanced members of the medical profession know that the health of society is not to be obtained or maintained by medicines; that it is far better, far more easy and far wiser, to adopt substantial measures to prevent disease of body or mind, than to allow substantive measures to remain continually to generate causes to produce physical and mental disorders. "When society shall be based on true principles, it will not permit any of its members to be thus made small and imperfect parts of what man might be more easily made to become. It will perceive the great importance of training infants from birth, to become full-formed men and women, having every portion of their nature duly cultivated and regularly exercised."

Time and experience have added to the importance of these wholesome truths.
C. H. MATHEWS.
New Philadelphia, Ohio.

PRAYERS FOR A DANGEROUS MISSION.

The following anecdote illustrates the importance of correct punctuation: At some ports in the kingdom prayers are offered for the safety of the crews of outgoing vessels. A slip as follows was handed to the sailors' mission chaplain: "Captain Jones going to sea his wife, desires the prayers of the congregation." And, amid the giggling of some, they prayed accordingly.—London Chronicle.

THE LAST STRAW.

An author, having waited in vain for a check for an accepted poem, wrote the editor mildly inquiring about it. The editor replied:

Dear Sir—The magazine is dead. It could not stand everything. It passed peacefully away, with your poem on the front page. The sheriff, who is a man of some literary ability, is now writing its obituary. The blow is a sad one, but we hope to get damages out of you.

THE WATSEKA WONDER—A Case of Double Consciousness. 10 cents.

FOR AND ABOUT WOMEN.

The Connecticut senate rejected the bill prohibiting the use of birds for millinery purposes.

The mother's unfailing sign that her boy is in love occurs when the lad begins to wash his neck without being told.

Maryland has enacted that seduction of females between ages of 14 and 16 shall be punished with imprisonment or fine.

In Virginia married women may now sue in their own name in all cases where formerly required to sue by their next friend.

The 31st annual convention of the National American Woman Suffrage association will be held at Grand Rapids, Mich., April 27th to May 4th, inclusive, 1899.

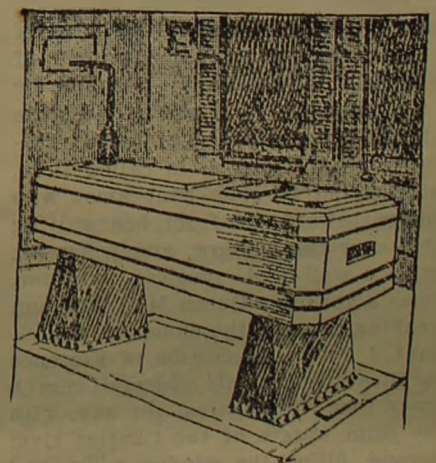
Massachusetts has amended its code to require married women doing business on their own account to do it under their own name and not that of their husband.

During the last few years 152 American women have married European noblemen. By this means the failing fortunes of the aristocracy have been rehabilitated to the extent of about \$20,000,000.

A pauper woman in Paris has been convicted of having had her child baptized fourteen times as a Catholic and twelve times as a Protestant, for the purpose of securing five francs and a dress each time.

The thoughtful book "The Rights of Women, and the Sexual Reform," by Karl Heinzein, is now translated from the German and for the first time published in a complete English edition by Charles H. Kerr & Co.

Singleton—"Have you ever experienced the supreme joy that comes from finding in your pocket a dollar that you didn't know you had?" Benedict—"No; but my wife has upon several occasions."—Chicago News.



TO PREVENT BURIAL ALIVE.

So many persons live in daily fear of burial alive that devices to prevent the possibility of this are constantly being brought to the front through the patent office. The one shown herewith provides for the constant circulation of a fresh supply of air through the casket during the interim after death and before burial. The lid of the coffin has a hood at the upper end and this accommodates a lamp. The latter being lit draws the air from the interior of the box and a fresh supply is caused to enter through an opening at the foot of the case. This is the patent of Henry W. Booth of Detroit, Mich.

Lilian Whiting, HER WORK AND HOME.

The Brunswick breathes an air of quiet opulence, settled dignity and calm culture, the very antithesis of the typical American hostelry. Its utter absence of bustle, and noise, and crowds suggests, indeed, one of those private hotels in London's West End, so dear to the heart of the tired traveler. Yet it is essentially American in its spacious halls and parlors, and in its completeness of organization; essentially Bostonian in its combination of solid comfort and harmonious artistic effects. There is none of the glare and glitter of the "palatial" places that reflect fin de siècle wantonness and waste in New York. None of the strain and unrest of their overdone prodigality. Having sent up my card, I rest my body in a large, substantial leather chair, and rest my eyes on a good picture on the wall, on a group of palms that fill a corner where the light from a window falls on them, or on the warm, rich rugs, whose harmonious tones soothe nerves and brain. If the day is dark, as days are apt to be in Boston at this time of the year, the shadows are dispelled by the soft glow of the opal-shaded electric light at the foot of a broad staircase that opens invitingly from the hospitable hall.

Our poet is certainly a modern of the moderns in her choice of domicile that affords command of the resources of civilization at the touch of a button, and, at the same time, that command of seclusion and privacy, essential to individuality in life and work. She has the world when she wants it; the world can have her only when she says (through her private 'phone) "Ask him to come up." Even in Boston and the Brunswick, our poet is true to poetic traditions. Like Beranger, and other singers of the city, she finds lodgment near the sky. So I was led by a sable servitor in blue livery to an elevator through a long passage from which opened old-fashioned parlors and cozy reception rooms, all richly furnished, all suggestive of the "hominess" of a good club, yet with the lightness fitting to the feminine intention and use. Suddenly a door opens, and I find myself in the work room of the author of "The World Beautiful." It might be a workroom in fairyland. The little lady in fleecy drapery of canary-colored tulle (I think it is called tulle, but it might be spun sunbeams) who flutters toward me from her writing table near the window, and welcomes me in a well-bred musical murmur, seems a veritable Queen Mab. The sun breaking through the clouds at the instant, I note a suggestion of Florence the Beautiful in the graceful church tower that rises against the sky, with the calm waters of the Charles river beyond, filling the window view, and furnishing background for the figure of this "Airy, fairy Lilian." Next moment I find myself seated at ease, and in strangely sympathetic and deeply interested chat with the writer ensconced in a low rocker opposite me. "Here is a soul who lives in the spiritual," is my distinct impression; a woman who, in patience and confidence, has held to her ideals and reached the heights where the ideal is the actual, expressed and embodied in powers, in surroundings, in results—in that conquest of the soul over condition by which all things are transformed—even struggle and difficulty becoming occasion and opportunity for the unfoldment of the stuff

that soul is made of—its grace and beauty, sweetness and light.

Lilian Whiting began her professional writing some eighteen years ago on the Boston Traveller. For some dozen years she had been a journalistic writer, winning place in the front rank of her profession, before her first book appeared. Her published works now number five volumes; a sixth—her life of Mrs. Browning—is announced for early publication, and she has almost completed a biography of her friend, Kate Field—a labor of love, which will give us a breathing picture of one of the most remarkable personalities of our time.



E. W. TURNER.

and which will be, like all these books by Miss Whiting, issued from the Boston house of Little, Brown & Co. Despite years full freighted with achievement—possible in volume only to constant and untiring industry, possible in quality only to a trained and cultivated mind, ever alert, ever advancing—Lilian Whiting is an enthusiastic worker. She is independent enough to decline conformity to conventions which would deny spontaneity, lightness, enthusiasm, impulsiveness, if you will, to the maturity that to all these adds depth and earnestness of thought and feeling, clear judgment and the serene temper of the soul who has lived and loved, suffered and learned.

This sketch is unadorned by a portrait of its subject simply because that subject defies portraiture in the rigid lines of the draftsman or in the camera's unsympathetic angles of refraction. Only a whistler or a Burne-Jones could limn a face and figure whose expression is as changing as an April landscape—almost negative in

repose; instinct with life and light, with fire and color, when stirred. This, of course, suggests the criticism of lack of concreteness, of an over-absorption in the "beyondness" of the spiritual life, and distinct need, therefore, of some further appreciation of the presence of spirit in matter here and now, which it is the aim of the New Thought to emphasize. It will not do to be "all soul"—for the soul's sake no less than the body's. There is a world of meaning in Miss Whiting's blue eyes. These windows of the soul seem to be ever opened wide—open to all the beauty of the outer world, drinking in eagerly all that clearness and breadth of perception may invite—giving as freely from the depths, which their light reflects, of comprehending sympathy, quick understanding, earnest interest in everything true and beautiful, in hope, purpose, or endeavor. Her presence breathes "the eternal womanly" in its

scribed by the great preacher to his friend. The busts on the bookcase flank a splendid oil portrait of Kate Field, the presiding genius, the subject and inspirer of Lilian Whiting's best thought and work; it might almost besaid the goddess of her idolatry—her friend. Over the simple writing table, in a corner near the window, are other portraits of Kate Field, one a photograph of the portrait by Elihu Vedder, painted at Florence in Miss Field's girlhood, and now in the Museum of Fine Arts. An engraving of Vedder's picture of "The Soul Between Faith and Doubt," another picture with a remarkable history, suggests a world of meaning in that place. Near the Vedder portrait is a handsome one of Mary Anderson Navarro. Memory of a wonderful day with Rosa Bonheur in the forest of Fontainebleau is perpetuated vividly by a large carbon print of a painting of sheep huddled in a mountain sheepfold, that won Miss Whiting's special admiration. On the mantel is seen the clasped hands of the Brownings in bronze, a gift from Harriet Hosmer, and cast from the mold taken by her at Rome in 1853. Near them, and under the elder Landor's portrait, is a small autumn landscape painted by the poet's grandson, A. Henry Savage Landor, whose remarkable journey, and no less remarkable record of it in "The Forbidden Land," has made him famous. It was given by him to Miss Whiting when he was in Boston a few years ago. A photograph of the weird and wonderful statue of Balzac, by Rodin, which set the critics by the

WOULDN'T BE PUT OFF.

Went to the Kitchen and Made It Herself.

Husband said to me one morning, "It seems to me, my dear, that it will pay you to make a trial and see whether it may not be true, as your physician says, that the cause of your persistent dyspepsia and head trouble and palpitation of the heart, is coffee.

He said, "Suppose we stop coffee and try this Postum Food Coffee!" I agreed to it, and so a package was sent up that day.

In the morning we had the new food coffee, and after filling my husband's cup, I filled my own. I sipped a few spoonfuls, and I am ashamed to say that my eyes filled too. I could not drink it.

Husband suggested that inasmuch as this was the first trial, the cook had not made it properly.

I took the coffee pot to the kitchen, poured it out and examined the package carefully, then followed directions exactly (an easy thing to do, by the way) and after I had got the coffee pot to boiling, I left it in the cook's charge, saying that I would send out for it in fifteen minutes.

When it came in and I poured out some fresh cups for husband and myself, what a revelation! I could not have believed it possible that there was such a difference between an article poorly prepared and properly prepared. Here it was, a black brown, clear and delicious. The addition of a little cream, turned it to that perfect color that an epicure delights in.

This was several months ago, and I attribute my gain in flesh and my perfect health to the use of Postum, as it has served me as an ideal food. My friends frequently say something like "I never saw you looking so well. What are you taking?" I reply, "I am taking no medicine, but I am drinking hard just now, drinking Postum Food Coffee," and the results are very real indeed to husband and myself. Mrs. Jennie Knight, Washington, D. C.—Adv.

constant suggestion of daintiness and delicacy. Decorous ever, figure, dress, movement and voice, as well as the atmosphere of her little writing room, all "belong" as naturally as the butterfly on the rose.

Filled with rarest reminders of great souls and good, who have made a part of the poet's life, is this little upper room in the Brunswick. A modest bookcase holds a hundred books, perhaps—books that are evidently personally related, natural selections. For work and reference there are the myriad tomes of Boston's great Public library ready to hand, a stone's throw away. Atop the bookcase is a bust of Dante—a bust with a story. The plaster cast of Victor Hugo's head, made by Rodin for his wonderful group of the poet listening to his muse, and a gift from him to Miss Whiting, looks from the other side. A photograph of the group, also given by the sculptor to Miss Whiting with the cast and cordially inscribed, hangs below a large photograph of Phillips Brooks, in-

ears all over Europe a few months ago, is near it. To the sympathetic student of the author of the "Comedie Humaine" it appeals with rare force.

These are only a few of the mementoes that hold the touch of hands that have wrought for humanity, and whom Lillian Whiting has called friends. How well these silent witnesses testify to the truth of Miss Whiting's affirmation that "the one supreme good of life lies in sympathetic companionships, all else being purely incidental!" What wonder that she can write, "My life is full of the precious privilege of meeting and knowing those whom we all revere as the makers and molders of our thoughts." Significant also is the fact that, born critic as she is, she probably numbers among her well loved and trusted friends, more men and women of letters than any other woman in America. But never a hint of professional jealousy in attempted depreciation falls from her lips. On the contrary, her tribute of generous and spontaneous praise is always ready. Miss Whiting herself cares most, perhaps, for her work called "After Her Death." It is indeed a remarkable work, not merely for its expression of the influence of a beautiful friendship, but even more for its record of the continuous and undeniable psychic communication established between the author and her friend beyond the veil. Miriam Harris, a California writer, says: "I shall never forget the first time I read 'After Her Death.' Some one had called it a beautiful symphony; it was that, and more to me. I had just come down from Mount Lowe. Imagination and feeling had been kindled anew in that rarefied atmosphere, and life itself had taken on something of that Alpine glow. Then, reading that book, I saw for the first time the picture of Kate Field in the beauty and charm of her early womanhood. Her pictured face is ideal in its loveliness."

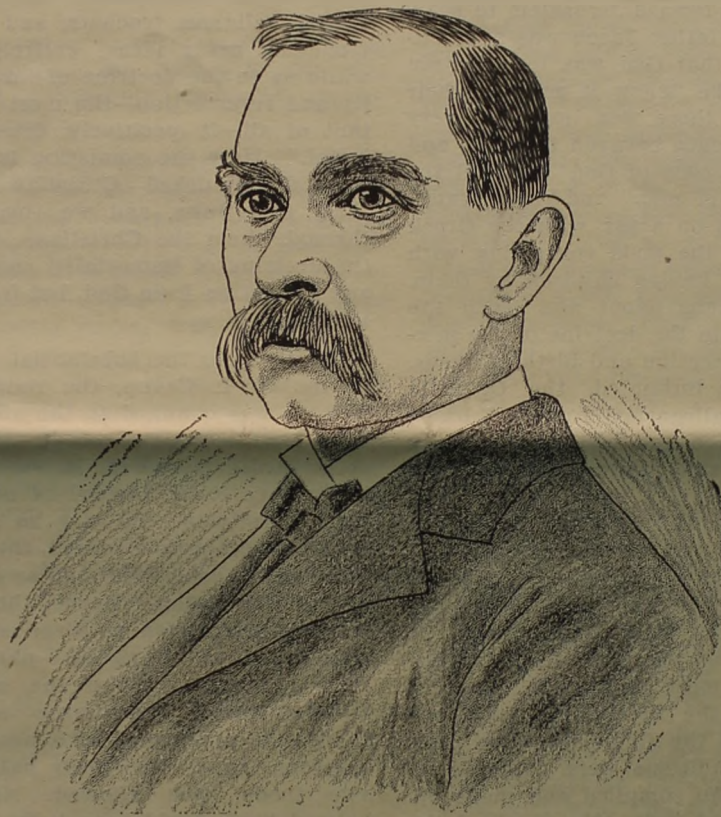
So sound an authority as the London "Academy" pronounced Miss Whiting's essays included in "The World Beautiful" as "noteworthy in themselves, and even more so as a sign of the times." "Miss Whiting," the critic further declares, "writes on the old themes . . . but she rises above the throng in her treatment of them. . . . She is clearly of that growing band of men and women who believe that an awakening of the human soul, attended by the acquisition of new psychic powers, already enjoyed by the few, is the gift which the future holds for the children of men."

There is no intention here of discussing Miss Whiting's work in detail. Yet it must be said that those who are attracted and encouraged by the three volumes of "The World Beautiful" should not neglect the volume of flowing, melodious verse, "From Dreamland Sent," in which the author gives more finished form to thought deep and tender.

My own acquaintance with Lillian Whiting and with Boston began years ago, in reading her Saturday letters in the Chicago Inter-Ocean. Boston at its best—and the best of a city as of an individual is its truest—is most faithfully and feelingly reported week by week in these letters, and in those to the New Orleans Times-Democrat. How much Boston owes of prestige and influence as a center of intellectual and spiritual activities, in the minds of the west and the south, to Miss Whiting's letters, it would be difficult to tell. Certain it is that thousands of exiled New Englanders regularly look to them for luminous and lively criticism of the latest art, literature, music and the drama, handled with that personal touch which makes

words live even in cold type. Important discoveries in science and development along metaphysical lines often find their first announcement in these letters. The story is told of a new managing editor in Chicago who expressed the belief that in this electric age letters by mail from Boston were "behind the times." His suggestion that they be discontinued met with an emphatic protest from the news editor, who declared that Lillian Whiting's letters always contained several "good beats" on the telegraph service. Another time one of these letters was laid over a day to make room for "important news," whereupon the Inter-Ocean office was flooded with missives from indignant readers, announcing that if Lillian Whiting's letters were not continued they would take another paper.

Exemplifying in marked degree William Morris's saying that "Beauty is the worker's expression of joy in his work," Lillian Whiting the woman, in personal touch, at close range, in nowise disappoints the expectations of those who have come under the charm of Lillian Whiting the writer. Refusing to content herself with poetizing on



PROF. JOHN URI LLOYD.

paper, she carries her poetry into life, and this is the secret of her success.—The Arena for April.

E. W. TURNER.

The familiar face of E. W. Turner is known to many in Northeastern Ohio for his untiring zeal in the cause of Spiritualism. He was born 56 years ago in the little hamlet of Linesville, Pa. From an early period in life he has been identified with all the great reforms. He has been active as a temperance apostle and is identified with the Grangers and the Farmers' Alliance, organizing some 32 alliances in Northeastern Ohio. He is the president of the Mahoning Valley Spiritual association, and for the last five years has been actively in the work of presenting the facts and philosophy of Spiritualism in this society, which has honored him by electing him as their president for the last three years. He has been their regular speaker for the last two years. His home is at Newton Falls, Ohio.

-
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PROF. JOHN URI LLOYD.

Professor John Uri Lloyd, Ph. D., whose portrait we give, is one of the best known pharmaceutical authorities of our time. His contributions to the science to which he has devoted his life have placed him in the front rank of authorities, while "Etidorpha" and "The Right Side of the Car" have given him an enviable place among finished writers of original fiction. "Etidorpha" is one of the most unique and beautiful books of the day, and reveals the author's close sympathy and study with and of the occult. His apostrophe to Love is amongst the finest gems in the language. We are indebted to the Coming Age for the half-tone from which our portrait is taken. Prof. Lloyd's home and laboratory are at Cincinnati, O.

The one immediate, present hope of this day and generation is for all thinking men to stand together. We can not bring people into the churches in any other way. We can not all be leaders; neither, to accomplish the best results, should each man work by himself—Rev. W. S. Rainsford.

ENDORSEMENT.

Editor Light of Truth: It would be a pleasure to us if you would kindly publish the statement below. We feel that it is no more than right that true merit should be known and appreciated.

To Whom It May Concern:

This is to certify that we, the undersigned, have known C. Walter Lynn, the automatic writer and mental healer, of 606 Fourteenth street, Oakland, Cal., for many years. He has lived in our midst, and belonged to one of our best families. He is a man of good moral character, and unblemished reputation. Has no bad habits, and is honorable and reliable in every respect.

In his gifts of mediumship we know him to be genuine by personal experience, and we cheerfully recommend him to all those that might need his services.

LEWIS PAYTON, M. D.
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COMPARATIVE RELIGION.

BY PROF. J. S. LOVELAND.

NUMBER 3

JUDAISM.

Judaism is not one of the universal religions, but has always been confined to the reputed Children of Israel. Yet, in view of the fact that it is the parent of Christianity and partly so of the religion of Islam, it deserves especial mention. Also because there are some distinguishing features appertaining thereto which can not be too often nor too earnestly mentioned.

So far as the history of the Jewish people is concerned, there is nothing reliable of consecutive narrative beyond the commencement of the monarchy, and much, this side of that, is badly dislocated. However, we need not put down all the traditional and mythical portions as entirely destitute of historical value. All ancient nations had their mythical traditions, but they were not entirely inventions. Rome had a beginning, though we reject the legend of Romulus suckled by the wolf. But much of Jewish legend was borrowed from the older branches of the Semitic family, as we shall see in our study of the subject.

It is not my purpose to enter largely into a criticism of the Old Testament writings, but to develop the principal features of the religion taught therein. But it is well to bear in mind that it is made up from many other books and traditions and that there are many and irreconcilable contradictions. That its chronology is incurably defective and false. That it is unscientific in most of its teachings. Running through a large part of the book are two distinct accounts of the same persons and events, and these stories are so jumbled together as to make a confused and contradictory narrative. We have two stories of creation and two of the flood, and also of many other important occurrences.

In considering the Jewish religion we shall find, as in all other ancient religions, a process of development or growth. Judaism as a monotheistic cult is no older than the Babylonish exile. Some of the prophets might have attained to a higher view than the polytheistic masses. Yahveh was their God and "dwelt between the cherubim in the temple at Jerusalem." But Yahveh was only one of the Elohim. The first verse of Genesis starts out with the declaration that Elohim—the Gods—created the heaven and the earth. As all know, or should know, Elohim is a plural noun, signifying the Gods, or the mighty ones. Moses introduced the name of Yahveh, but the people clung to their old Elohim or Gods, and worshipped them under different names. The strongest tendency seems to have been for a female deity. They had their high places, and their "groves." This word grove is a fine illustration of the rank dishonesty of our translators. The grove was a wooden image of Astarte, the female deity of neighboring Semite nations. Solomon set up one in the temple at Jerusalem. It is pretended that his wives induced him to do it, but as the Tyrians, who helped him build the temple, were worshippers of Astarte, he no doubt set up her image when he constructed the building. She continued there as the partner of Yahveh till a short time previous to the destruction of the temple. Josiah is said to have expelled her image

from the temple. But this one fact shows most conclusively that the Jewish people were not monotheists during all of their early history. Any one reading it will note the fact that even the good kings, prior to Josiah, dared not destroy the groves—images of Astarte. The people would not allow it, they would have a woman god. But the captivity brought them into an acquaintance with the Persian theology and they discarded the old polytheism and became pronounced monotheists. But even in their captivity their old narrowness showed itself—they had to face toward Jerusalem, the dwelling place of Yahveh, when they prayed. Even Daniel did that. Solomon in his dedication suggested the turning toward Jerusalem to pray. Even their father Jacob was astounded to find that God was in a certain place, and he "knew it not." In their estimation, there was not so very much difference between the gods and men. "The sons of God" married the "daughters of men" and raised families. This is on a par with the Greek fables of the gods consorting with women and having children by them. The Christians adopt and teach the same thing in the doctrine of the miraculous conception and birth of Jesus.

As before intimated, the O. T. is largely an allegorical romance, based upon tradition and history, excepting its liturgy and psalms. These, with the prophets, give us an insight into the doctrines and religious customs of the people. And we find here little of anything which is original. It is all borrowed from other and older nations, and but little change made. If Abraham was not a mythical personage, as is most likely, he brought some of the Babylonian traditions from Ur of the Chaldeas. But most of these traditions were gathered up by Ezra, who compiled and made up, if he did not write, the most of the O. T. This was 444 B. C., the earliest date that can be fixed with certainty of the use, or even of the existence of the O. T. in any organic form. Ezra was direct from Babylonia, and he brought with him, and incorporated into his compilation of traditions more or less of the literature of his Semite progenitors. The stories of creation, the garden with its tree, the serpent, the Sabbath, even to the very word; the deluge, Babel and much more are found in the Babylonian records 6,000 years old. The story of Moses in his ark of bulrushes is a repetition of that of Sargon I, who lived 6,000 years ago. The story of Joseph is a rehash of an Egyptian romance of the two brothers. Solomon's temple was on the same plan as that of Nipur, built 3,000 years before. But when we come to the ceremonial part, with the instrumentalities for their observance, Egypt is encountered at once. The ark, the breastplate of the high priest, with its Urim and Thummim, the priestly garments, the cherubim, with wings outspread in the holy place, the golden calves, the brazen serpent, circumcision and the substance of the ten commandments, etc., were all from Egypt. And, if Moses attempted to teach monotheism he learned from the secret doctrine of the Egyptian priesthood, to which he belonged, and whose solemn obligations he violated in giving to the masses the

sacred name. The Jews have sought to condone his crime by refusing to pronounce the Tetragrammaton—the four-lettered word which we call Jehovah or Yahveh. Those who desire more extended discussion of these points are referred to Lenormant, Renan and others. But the grand characteristic of Judaism was that it was a religion of this world. "One world at a time" was the animus of Biblical Judaism. Its rewards and punishments were all in this world. It held out no heaven to gain or hell to shun in the future. It promised no resurrection and threatened no day of judgment. There was "neither knowledge nor device in the grave" to which all were going. The crude methods, by which their neighbors suggested the idea of a future existence, were capital crimes according to their law. During the captivity part of the Jews—the Pharisees—adopted from the Persians the doctrine of a future life. They believed in a resurrection and in "angels and spirits." These they accepted from the disciples of Zoroaster. Says the Rev. Dr. Mills: "The humble, and to a certain extent prior religion of the Mazda worshipers, was useful in giving point and beauty to many loose conceptions among the Jewish religious teachers, and in introducing many ideas entirely new, while as to the doctrine of immortality and resurrection—the most important of all—it positively determined belief." Here the admission is made, by a distinguished Christian divine, that the Jews, and we may say through them the Christians, derived the doctrine of immortality, not from any revelation from God, but from the Persians.

Up, then, to the substantial closing of the O. T. Canon, the religion of Yahveh was confined to the affairs of time, and left those of eternity unmentioned. Moreover, it was essentially a national, instead of an individual religion. So far as specific personal acts were acquired, they were those which concerned man as a member of the nation. Hence, the O. T. is more a work on political economy than what, in Christian phrase, is termed religion. Even the seeming tiresome ritual was aiming at one thing—the production of a healthy, a vigorous race. No filthy habits, no vile foods, was allowed. No "embalmed beef" could have been sent to Jewish soldiers, but only the most perfect. They were to be a peculiar people. No maimed, crippled or physically imperfect person could have any part in the worship of Yahveh. The object was to raise up a nation of "mighty men of valor." And, to do this, it was necessary that every man should have opportunity to secure all things requisite to an independent existence. There must be substantial equality among the people, so that each one could bring an offering to Yahveh, and have sufficient for his own family. To accomplish this a certain amount of land was assigned to each family except the Levites, who were especially assigned to the performance of religious duties. This grant of land was in perpetuity. It could not be alienated from the family. If for debt it passed into other hands it went back in the year of jubilee. Its use could be lost to the original grantees only for a limited period. The Jews and Christians both declare this to have been a law of God's enactment. If so, then eternal justice underlies it. It was no mere ceremonialism pertaining to a temporary occupation of Canaan, but a supreme affirmation of the necessity and righteousness of the inalienable ownership of land by the people. The sacredness of this ownership is illustrated in the historical sketches found in the Old Testament. The terrible

fate of Jezebel for taking a small piece of ground from a poor man is commentary sufficient. So also David, when 70,000 people had been destroyed by the plague and he wished to make an offering to save Jerusalem, did not dare to exercise any right of "eminent domain," but purchased the threshing floor and the materials for the burnt offering. Wherever men have not owned the land they have been slaves, and they always will be. He who owns the sources of human life will always be the master and disposer of that life. The land alone can furnish the means of life. A people who will consent to the alienation of the land have already entered the first condition of slavery. They will soon reach the final one.

Inalienable land is the first great principle of Bible political economy. This is reinforced by the second one, which is the prohibition of profit and interest. Both the Testaments forbid the taking of interest, the New repeating the Old. Perhaps some one will say that it was not interest, but usury, that is forbidden. To this it is only necessary to reply that the word usury, in the Bible, means interest, and nothing but interest. A usurer was simply an interest taker. Our good Christians have, in modern times, affixed to the word usury the meaning "unlawful interest." Webster's dictionary says: "Usury. 1. Formerly, interest. 2. In present usage, illegal interest." But the Bible knows nothing of legal interest. You can not find a hint from Genesis to Revelation legalizing interest or profit. Nor can you find two words in either Hebrew or Greek, one of which means usury and the other interest. If God ever forbade anything it was the taking of interest.

These two great principles of political economy were intended by their author to raise up a nation distinguished for righteousness among its members, and powerful in resisting the assaults of its outside enemies. A nation is powerful just in proportion as the individual interests of its members are identified with those of the whole. Each man feels that he is fighting for himself—for the welfare of his family and his posterity. He is identified with every one of his fellows. And when each family has its own piece of land, and no bloated money owner can rob under the pretense of interest or profit, you have an ideal state which has no parallel on the earth today. But that was the ideal of the Jewish Lawgiver, whether it was Moses or some one else matters not.

Whoever will carefully read the Jewish history will notice that just in proportion as they conformed to these two great principles were they prosperous, while a disregard of the same resulted in calamity. Of course we have no notion that any miracle was wrought to punish them. It was the natural result of national deterioration. Much is said about the violation of the Sabbath day by modern preachers. But it was not the seventh day Sabbath. It was the "Sabbaths of the Lord." There were many of these. Sabbaths of the land, and periods of time. The jubilees were Sabbaths. Every seventh and every fiftieth year, when servants and land were to go out free. It was the disregard of these Sabbaths, not of the seventh-day one, which ruined the Jewish people. They made slaves of their brethren and retained the pawned land. And all nations which have followed the same course have gone down in ruin, or are hastening thereto.

It is worthy of special consideration that, until very recent times, the Christian church has with one voice denounced the taking of interest. Catholic and Protestant alike forbade

it. And the Catholic church has never revoked its denunciation. Luther and his coworkers were at one with Rome on the question. No Christian can take interest. He becomes a heathen when he does. No Jew can exact interest of a Jew. He repudiates his religion when he does it. No intelligent citizen can take interest for he is thereby undermining the very foundations of national greatness and perpetuity. He is plotting his country's overthrow.

We must accord to Judaism the first promulgation of the two great principles of justice and national greatness. And their truth is undimmed by the fact that the Jewish people have furnished the most detestable example of a violation of one at least of those principles. And the modern persecution, under the caption of anti-Semitism, is the direct result of the usurious practices of the Jews. And we might almost say that their general lack of land possession is the penalty for their national violation of their primary law.

But the Jews, like all other religionists, furnish the astonishing example of a people adhering to the most absurd portions of their religion, while entirely repudiating that which is vital and of universal interest. The rite of circumcision is one of the useless absurdities of Judaism which has no sort of justification in reason or common sense. If intended as a distinguishing mark, and, in connection with their bigoted opposition to intermarrying with Gentiles, intended to preserve the purity of their blood, it has proved a failure centuries ago. According to the Old Testament's account they amalgamated with other nations all through their early history. The kingly line, in the tribe of Judah, is mixed all through. So far as any facts are at hand, the wives of all Jacob's sons were Canaanites, with the exception of Joseph, who married an Egyptian. So two tribes were half Egyptian. Rahab, the Harlot; Ruth, the Moabitess, and Bathsheba, the Hitite, were in the royal family line of Judah; and we know not how many more, for Solomon took wives of all the nations around him. And when the royal family was intermarrying with other nations, it is foolish to suppose that the common

people did not pursue the same course. Hence, they are more or less a composite race.

Judaism is the embodiment of the most selfish exclusiveness. The Jews were the exclusively loved and favored people of the Almighty. No others could share in his favor unless they became Jews. The promised land was the only favored spot on the face of the earth, on which Yahveh could smile. Its capital, Jerusalem, was where he had taken up his residence. To secure his attention you must look toward that city, and into it all the nations of the earth must bring their offerings. From Judaism the same ferocious partialism crept into Christianity, and wrath and vengeance to the majority of mankind is the animus of both of the Bible religions, but fortunately Judaism was satisfied to stop at the grave, while the vengeance of the Christian continues to all eternity.

(To Be Continued.)

A PHAROS LIGHT ILLUMINATES THE AWAKENING CONSCIENCE.

Rev. Dr. Herron — Gems From His Great Book.

The following extracts are taken at random from Dr. George D. Herron's recent publication, "Between Caesar and Jesus":

An eminent physician recently declared to me his belief that the control of the anthracite output a few winters ago, by which a few men forcibly took \$125,000,000 from the American people, caused more deaths than Napoleon's retreat from Moscow.

If I put sugar in my coffee, I support a trust that practically administers the finances of the United States for personal profit; that threw the national government into the hands of a Wall street receiver, where it still remains; that presented, in its relation to the United States senate, one of the most awful and unconcealed spectacles of national debauchery in political history.

In 1897, when the meetings for the relief of the famine in India were being held in American and English

cities, when contributions were received from newsboys and washerwomen, scores of ships loaded with wheat and carrying millions of money arrived in English ports as rents from the people of India for the privilege of living on the lands which the English had taken from them.

I can no longer clothe myself, whether in good clothes or cheap, without the likelihood that my clothes are made under sweatshop conditions, in which men, women and children toil together in hot-air slave pens, 14 to 18 hours a day, for earnings that range from \$2 to \$5 a week.

If I send my children to the public school, that holy of holies in the temple of American freedom, I must buy the books ordered by a private corporation that has forcibly assumed the function of administering the free school system of the United States as private property; that employs gangs of ruffians to go up and down these states and prepare school legislation for private profit; that appoints school superintendents, intimidates school principals, throws out of employment and blacklists teachers who dare reject its publications.

On every hand we may see what desolations are wrought by economic wars and conquests of our lords of industry.

The recent forcible control of the American wheat market, which enabled one man to "hold up" the earth by precisely the same ethic with which the footpad with the sandbag holds up his victim in the dark alley, occasioned the shooting down of hundreds of starving workmen in Italian cities, and may indirectly cost more human lives than some of the great wars.

"If I try to pay my miners just wages," said a mining operator to me, at the conclusion of the last national coal strike, "I will ruin them, for the combination will crush me, causing my contracts to be forfeited, and preventing my coal from being shipped; I will be bankrupted, and the men who have been with me for 15 years will be blacklisted, wageless and homeless. What shall I do? I care not for the loss of every cent of my property, if I could only find some way to do right without wronging others."

Camp Wikoff and other camps are only dress rehearsals of the drama of greed—greed for money and greed for office and titles—which now holds the stage in every department of our government and business life.

If I send my students to pursue further study upon subjects to which I have introduced them, I must send them to receive the benefits of endowments from the hands of a besotted philanthropy, drunken and sated with the wine of life pressed from the crushed and exhausted millions who feed the modern industrial wine press.

The economic advantage which our Spanish war has given the controllers

of the market will probably result in the loss of more lives, by economic indirection, than there are people in the island of Cuba; the chivalry and patriotism of the people furnish opportunity and prey for speculations.

In a speech made before the American senate, Senator John Sherman stated that this (sugar) trust, "upon a basis of \$9,000,000, issued \$75,000,000 of stock and \$10,000,000 of bonds, and paid upon it, watered stock and all, from 6 to 12 per cent interest every year, every dollar of which was at the cost of the people of the United States."

CHILDHOOD'S CULTURE.

It is becoming a maxim that the proper instruction of children on the mystery of the origin of life, is one of the most important of parental duties. Such information given by the loving, sympathetic father or mother will fortify the little one against the vitiating misinformation it is likely to receive from ignorant associates. On this point we quote briefly from the writings of the Rev. Mr. Lawrence:

"The examples of animals having their young should be seen and understood by children so young that they would take such things as a matter of course. And if they inquire as to the propagation of their own species, the truth should be told them as a sacred gift of God, that we procreate our race. The practice of evading such answers, or worse, of telling the child that its little baby brother was got out of a hollow tree, is too low a system of falsehood to be tolerated."

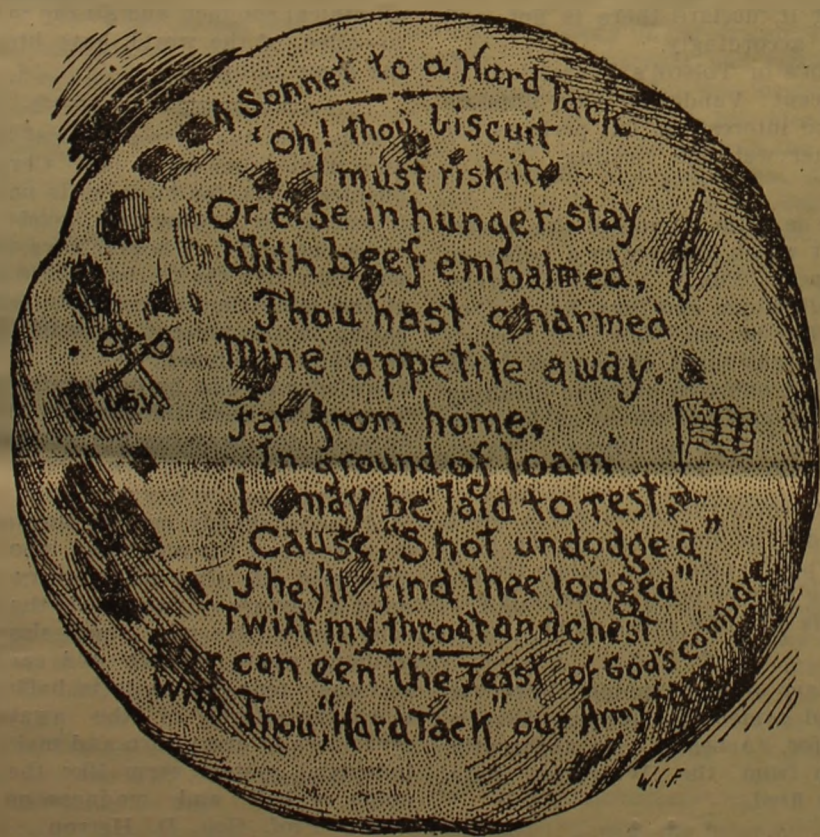
It is told of the queen that, being asked by one of her children, "How did I come, mama?" the nurse was about to carry it away to save the queen from embarrassment, she said, "Take not away my child. Here baby, God planted you within my womb, just here, a wee, little living child, and I carried you in here until you began to get large, and then again God came to me and pressed his hand just here, below my heart, and you came forth and I saw you, my darling little baby."

This instinctive voluntary on the part of the queen is said to have caused her ladies' maids to burst into tears, and the child to rejoice beyond expression. Wesson says:

Much "of the impurity of our people can be traced to the mock modesty of fathers and mothers in (dealing with) childhood. (Insinuating and trifling) remarks as to sex are to be deplored" at all times and especially in the presence of the young of both sexes.—The Christian Life.

TIME TO PRUNE ROSES AND LILACS.

Prune roses in spring after the buds have begun to swell. Then you will be able to see where the strongest branches are going to be and can prune intelligently. Transplant in May. Prune lilacs after flowering. Spring pruning would destroy most of the flowers.—March Ladies' Home Journal.



WRITTEN ON HARD TACK BY A SOLDIER WHO DIED AT MANILA.

The original of this photograph—an army hard tack with a verse on it—is worth more than its weight in gold to a pretty girl in this city, says the New York Evening Journal. Her fiance sent it to her from Manila. It was the last communication she received from him before his death.

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 29, 1899. NO. 17.

TERMS OF SUBSCRIPTION.

One year\$1.00
 Club of ten (4 copy to the one getting
 up the club) 7.50
 Single copies05
 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 street; Cincinnati,
 The Cincinnati News Co., 127-9 Shillito
 Place; Chicago, Chas. McDonald & Co., 55
 Washington street.

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A good quality without good breeding
 is like a diamond in a setting of lead.

Leroy Berrier has just gotten out a
 new book on "Cultivation of Personal
 Magnetism." It is a treatise on human
 culture.

Montana's legislature, having made
 gambling a felony, legalized prize
 fighting. The last act was vetoed by
 the governor.

God knows us, even though we fail
 to know him. As Emerson puts it,
 "We are used as brute atoms until we
 think, then we use all the rest."

OUR RELATION TO ETERNITY.

The newest phase, and to many
 doubtless the happiest phase, of life
 begins when we are brought into a
 realization of our intimate relation
 to eternity. We hurry too much, and
 thus pass over, heedless of their exist-
 ence, the choicest and most beneficial
 things of life, nor view at all the rela-
 tion in which we stand with respect to
 the eternal verities of life. Hence, if
 we come into the consciousness of that
 relationship we begin to see life as a
 progressing whole. Here begins the
 analysis of self, the withdrawing to the
 inner and real life, the shutting out of
 the passing pageantry which death
 may claim at any hour.

In this introspection we find that life
 is a unit and all things parts thereof.
 Here, too, we learn that breadth and
 depth of mind which sees good in all
 things, that which is evil being the
 method whereby righteousness is ac-
 complished. "For out of evil cometh
 good." This breadth of mind gives us
 the privilege of an unfettered opinion.
 We can not limit our allegiance to
 truth; but allegiance to persons or the-
 ories limits one to the particular view
 of life of the person or theory. Our
 relationship with eternity is not thus
 circumscribed. Neither does the fruit-
 ful mind, thus contemplating itself,
 take refuge in mere skepticism. Skep-
 ticism is impossible to the soul thus
 related. The reason for faith, with-
 out which faith is not faith at all, be-
 comes palpable. To be one with the
 Father is to be conditioned aright, and
 this oneness is within the grasp of us
 all. The way to seek is the necessary
 correlative of the way to find. "Seek
 and ye shall find."

The way to seek, then, is to stop.
 Stop now, and turn that way. Observe
 the Father's finger pointing from Com-
 mercial street over into Spiritual street.

Go that way, and enter into thy closet
 and pray secretly.

When we have come here we have
 entered the new phase of life. We be-
 gin then to rise above the threshold
 and enter the temple "not made with
 hands, eternal in the heavens." O that
 all men and women engaged in the
 world's fleeting show would take time
 to stop, just take time to stop.
 Let go, and seek for power in
 the silent meditations of their souls.
 At its last analysis Spiritualism reach-
 es this point, the communing of the
 soul with itself, the opening up of the
 sealed portals, the cleansing of the
 windows, the driving out of the bats,
 vampires, goblins and demons which
 have been our companions, and making
 presentable our souls to the visitation
 of God's divine messengers, who may
 be, let us not forget, our most dearly
 treasured loved ones. All this is in-
 volved, and much more, in our rela-
 tion to eternity.

A GLANCE AT THE MENU.

The contents of the Light of Truth
 this week will bear especial attention
 and thought. Moses Hull's first paper
 on his personal experiences in spirit
 phenomena and mediumship is valua-
 ble. It is from the pen of one of the
 most widely known writers, authors
 and lecturers on Spiritualism in the
 world.

B. F. Underwood, perhaps the great-
 est interpreter of Herbert Spencer in
 America, contributes a timely paper on
 Mr. Hudson's sub-consciousness fad.

Prof. J. S. Loveland, the venerable
 apostle and scholar, continues his time-
 ly papers on Comparative Religion.
 The paper on Judaism is exceptionally
 lucid, and gives us a clear insight upon
 some of the characteristics of that peo-
 ple.

Lyman C. Howe, whose standing as
 a trance speaker and medium is second
 to none, gives us a case of healing by
 spirit power.

Z. C. Ferris, at the very head of our
 contributors on the philosophy of So-
 cialism and the forces combatting it,
 defines in his paper on "Private Prop-
 erty and Public Rights" the essential
 principles upon which the awakening
 conscience is building the future Time.

Lillian Whiting in her home is a
 timely interview with that charming
 writer, Spiritualist and woman. It
 gives us a glimpse of that side of her
 life, which is felt indeed in all her
 writings, but ill-defined and creative
 of a desire for further knowledge of it.
 Lillian Whiting is one of the grandly
 eloquent women of our time; eloquent
 in her life, labor and splendid services
 on behalf of Spiritualism.

Other departments are well repre-
 sented, and altogether this week's
 Light of Truth is one of the best yet
 produced.

Men with large minds are rarely, if
 ever, happy. It is your wizened-faced
 animal focalizing paradise not farther
 than the end of his nose who sips the
 nectar of bliss in this world. The man
 who looks above his cap peak sees too
 much and says with Solomon, "All is
 vanity and vexation of spirit." Until
 he has the right to do right he can
 find compensation in the thought that
 had he been happy, he had been less
 the man, and with Lowell say:

"True freedom is to share
 All the chains our brothers wear;
 And with hand and heart to be
 Earnest to make others free!"

The March number of the quarterly,
 "Immortality," J. C. F. Grumbine, ed-
 itor, is devoted almost exclusively to
 Psychometry. "The Dangers o. the
 Silence" and the "Conditions for the
 Development of Adeptship" are good
 essays. The Editor's Tripod discusses
 the "Spirit World." Price 25 cents.

NOTES AND COMMENTS.

Rev. Francis B. Doherty, recently
 serving on General Merritt's staff in
 the Philippines, lectured before the
 Catholic club of Harvard university
 recently. Speaking of the work of the
 church there he alluded to it as "the
 salaried scapegoat which for years had
 borne the sins of Spanish unbelievers,
 and was glad now to exchange its
 compromising association for such
 freedom as is enjoyed in the United
 States. Spanish deceit and Filipino
 misunderstanding have been no incon-
 siderable elements which have tended
 to the deplorable condition of the
 Catholic church in the Philippines."

The Ontario Bureau of Mines is pre-
 paring an exhibit of ores for the Paris
 exposition. Mr. Jas. A. Bowe will this
 summer make a collection of the best
 representative specimens. The ores
 from the various provinces will be ex-
 hibited together. British Columbia
 will be the principal contributor other
 than the province of Ontario.

It is taken for granted that some of
 the leading Methodists of the south
 are not part and parcel of the now
 famous "appropriation" of congress
 last summer by which \$288,000 was
 turned over to the Methodist church
 South in payment of alleged losses to
 their book concern during the civil
 war, which put to blush the old-time
 Tweed regime. Such will learn with
 some comfort that the Methodists of
 the north have called for the prompt
 restitution to the United States treas-
 ury of every dollar of the "appropri-
 ation." Let the restitution go on.

It's a hardy nation that can declare
 in effect by word, deed and letter that
 its religion is good enough for show
 but will not work. Suppose that a
 man like John Ruskin was to write
 his impressions on the burlesques of
 religion in America—he has done so
 with reference to England. Referring
 to the Greeks, Ruskin says: "In their
 decline they jested at religion, and
 frittered it away in flatteries and fine
 arts; the French refused their's fierce-
 ly; tore down their altars and broke
 their graven images. The question
 about God with both these nations was
 still, even in their decline, fairly put,
 though falsely answered. 'Either there
 is, or is not, a Supreme Ruler; we con-
 sider of it, declare there is not, and
 proceed accordingly.'"

Ruskin's or Tolstoi's impressions of
 the recent Vanderbilt-Fair nuptials
 would be interesting, but perhaps not
 altogether welcome, reading.

There is grim humor in the adver-
 tisement which appears in a Lebanon,
 Pa., paper: "Public Notice—I hereby
 notify all saloon and hotel keepers, or
 any other person, not to furnish
 liquor of any kind to me, as I am
 making an effort to quit the drinking
 habit, and can not do so as long as
 any one will give me liquor."

When Grover Cleveland was a "man
 of destiny" he immortalized the say-
 ing, "A public office is a public trust,"
 but some how or other he made it pay
 dividends like the other kind.

Secretary Alger's middle initial is
 "A," and somebody suggests that it
 stands for "Asbestos," as apparently
 the man from the Wolverine state
 can't be fired.

Rev. Dr. L. W. Munhall packed his
 little grip and departed from the "city
 of brotherly love" last week and went
 over to New York to inform the Meth-
 odist preachers that young men are
 being turned into infidels by the
 wholesale in the Methodist schools.

"I know of one of these young men,"
 said he, "who within four years of his
 graduation left the Methodist Episco-
 pal church, became pastor of a Con-
 gregational church, then pastor of a
 Unitarian church and then a blatant
 infidel, all in the same town."

Just what Dr. Munhall means by "a
 blatant infidel" we are left to conje-
 cture, and if our conjecture is right,
 judging the average infidel as we
 know him, he is a good deal more of
 a gentleman than is Dr. Munhall.

Reform is an outgrowth, not a
 repudiation, and there are three
 grand stages through which every
 reform passes. John Stuart Mill clas-
 sified them as agitation, discussion
 and adoption. Spiritualism, then, as
 a reform, does not repudiate the intel-
 lectual, moral, social and spiritual
 forces out of which it is growing. It
 has passed the stage of agitation and
 is now fully entered upon the stage of
 discussion. Human nature is ever the
 same, but it is modified by environ-
 ment. Catholicism modifies one branch
 of human nature, Protestantism an-
 other, while sects of each of the two
 general divisions of western thought
 are modified by environment peculiar
 to themselves.

Spirit communion, the foundation of
 all religions, has been ignored by Cath-
 olicism and Protestantism alike, and
 while Catholicism can never be class-
 ed as a reform, Protestantism, itself
 the synonym of reformation, has ever
 belied its name by repudiating the
 spirit world.

Spiritualism will reach the stage of
 adoption when human nature learns
 that religion is a matter of ethics.
 Were the ethics of the spirit world
 consonant with the religion of the
 time friction would be reduced to a
 minimum. Why? When the spirit
 declares that individual accountability
 is the law, that "as ye sow so shall
 ye also reap," the declaration strikes
 at the very root of organized religion,
 Protestant and Catholic. The whole
 fabric of sacrificial atonement and
 all the immense machinery which
 has worked that fabric into the woof
 and warp of religion, is brushed into
 oblivion the moment that the human
 consciousness awakes to the tremen-
 dous fact of personal immortality and
 accountability. And yet Spiritualism,
 in predicating this truth, repudiates
 nothing, for it lies at the bottom of
 all ethical conduct, and all the saviors,
 so-called, of the world, have breathed
 the same thing.

It is only the densest ethical ignor-
 ance that talks about a "Christian
 business" life, for business is now in-
 trinsically evil, whatever good may
 come out of it. Whoever says that a
 man may live the Christian life while
 at the same time successfully partici-
 pating in the present order of things
 is either profound in the lack of
 knowledge or else he deliberately lies.
 There is no such thing as an ethical
 bargain, for bargains are matters of
 force, fraud and chance. There are
 no honest goods to buy or sell; adulter-
 ated foods, shoddy manufacture of all
 that we wear, the underpaid labor and
 consumed life that make every gar-
 ment a texture of falsehood, the hid-
 eous competitive war that slays its
 millions where swords and cannons
 mock the efforts of the awakened
 conscience at every turn and make the
 industrial system seem like the tri-
 umph of hell and madness on the
 earth.—Prof. Geo. D. Herron.

Are you reading The Coming Age?
 Remember, you can get this great
 magazine of constructive thought for
 a year, together with fifty-two copies
 of the Light of Truth, for two dollars
 —the cost of The Coming Age alone.

THE GREATER GOOD.

The question, which serves the greater end, the statesman or the poet? must ever be answered on the basis of temperament and predilection. To the spiritually conditioned mind certain it is that the songs of the poet live to warm and inspire the heart when the oratory of the statesman and the glory of the warrior have grown cold in death. "Thanatopsis" is greater than Webster's reply to Hayne, and "Lead, Kindly Light," will be sung long after all contemporaneous statesmen are forgotten. And this is not said in disparagement of the great prose linguists of the century. They fan the blaze which poetry alone makes enduring.

Time wrecks the proudest piles we raise,

The towers, the domes, the temples fall,

The fortress crumbles and decays,

One breath of song outlasts them all.

So Dr. Holmes wrote ten years ago in his little poem to the author of "My Country, 'tis of Thee," on the celebration of his eightieth birthday.

The majesty and glory of nature and man are embalmed in deathless poetry. The poet who said: "Let the soldiers win the nation's battles, I will sing the nation's songs," struck the keynote of national perpetuity. The "Star Spangled Banner" is never sung with recollections of gory battlefields. Not that these fill no important and essential place, but it is the greater, godlier attribute to enshrine human experience in poetry. Webster, Parker, Phillips, Lyman Beecher, Sumner, were all famous men of their time, but how many of us quote their words in the stirring form in which they gave them expression? While Longfellow, Bryant, Holmes, Whittier and Lowell and their contemporaries, also inhabitants of the heavenly Alpines, are among the oracles of the world's ages, and they quicken fancy, awaken thought, refine the taste, strengthen purpose and enrich our souls from day to day.

"SOCIETY DENIES ME A RIGHT-EOUS KEEP.

We talk about rights. Who has rights? From the highest to the lowest the tyranny of force, which compromises conscience with the things it abhors, is everywhere in plain sight. We might declare that a man's highest right is the right to obey an awakened conscience. But when society and the law are so conditioned that it is impossible for him to succeed in life without pushing other men to the wall, how can an enlightened conscience be obeyed? The right to do and be right is at the bottom of all religion, all philosophy, and all economics. Who exercises that right today and does it without an expense, directly or indirectly, to somebody else? Who is the freeman? Where is he? Nowhere this side of a total abnegation, forgetfulness and renunciation of this vain, haphazard, artificial world. Not, indeed, to withdraw like a monk and live in a grotto; but by every force of character and every effort of will throw off the chains and gyves which oppress the soul, and give SOUL its long-looked-for opportunity to work the blessings of heaven in the earth world. He is the free man who is doing this, wherever he is. By and by he will have the right to obey his conscience, and when one man shall be thus endowed all men will be, because the way, the truth and the life will have made all for each and each for all.

"The Encyclopedia of Biblical Spiritualism," by Moses Hull. \$1.00. "The Real Issue," by Moses Hull, 15 cents. Let us furnish you with these important books.

Health, Power, Wisdom.

IS THIS MANIFEST DESTINY?

Speaking of the anti-expansion idea, Governor Roosevelt of New York says: "That doctrine condemns your forefathers and mine for ever having settled in these United States."

As an argument in favor of the "continuation" now going on amongst the Filipinos this is the most conclusive we have seen. Evidently the rough rider governor is better acquainted with history than he ought to be. At least he tells too much truth when he says that to oppose the brutal and dishonest civilizing of the Philippines is to condemn our own ancestry. A little reading of the early Indian wars and the forces of conquest, strategy and cunning which inaugurated them, furnishes sufficient ground for the statement. It is one of the false truths of social and political evolution that the grandeur of a nation is reared upon the plunderings of conquest, the arch evil of which is known as private property in land. When this country was a virgin forest, plain and mountain the inhabitants were unacquainted with the peculiar ways we are now employing to conciliate the semi-savages of the Philippine islands. Our forefathers used them as we are now using the Filipinos. Posterity since then has used the aborigines pretty well up to the extinction point. Now and then a few tribes of them rebel, but we mow them down—after looting them via the Indian agencies.

Governor Roosevelt, in the sentence quoted, has spoken a whole volume for the American people to contemplate.

ONE MAN WHO WILL HEREAFTER BELIEVE IN DREAMS.

After her husband deserted her in Quincy, Ills., last September Mrs. George Baudier moved to St. Louis on a still hunt for him. She went to her mother-in-law, whom she had never seen, and introduced herself as a fortune teller, telling the woman all about her son's life, which so astonished her that she disclosed her son's whereabouts, naming Chicago, but nothing further. The wife then went to Chicago, but failed to locate her husband. Last Wednesday night she dreamed she saw him at work in a bicycle factory near an immense building. The next day she passed Tattersalls and at once recognize the big structure of her dream. Shortly afterward she found the bicycle factory of her dream. Then she went for a warrant and returned with a deputy. Baudier was located in the factory, but denied his identity. Later on he confessed he was the woman's husband, and spent that night in jail. This is as far as our reports on this strange case have reached.

We pray, "Give us this day our daily bread;" wherefore should men supplicate the Father when he hath answered the prayer before men were known on the earth! Consider the bounties of nature! Behold the sumptuous feast spread for all. Does the rain forget to moisten the fields because Cain slays his brother? Does the earth fail to provide because certain men have parceled it off and say, "this is mine," every time a brother asks an opportunity to earn his share? Do the seasons forget to follow their eternal courses and bring the infinite variety of God's blessings to men because they crucify each other upon crosses of gold?

You say: "I saw my friend." Yet you saw only his form and countenance, just as you see the world. You did not see your friend no more than you see the life which animates the world. Did you ever see love, wisdom, beneficence? No; you have seen only the manifestations of those qualities.

POINTS.

We told you we would.

Nature is quite un-American.

Most of the bread we cast on the waters has a string tied to it.

"What can I do for Spiritualism?" you ask. Support the Light of Truth.

Physicians' carriages have the right of way in Berlin. Its different in Pekin.

Are you a Spiritualist for revenue only? Well, there is hope even for you.

We know some quadrupeds who get free what bipeds never get and work all their lives for.

The word hurry is responsible for the ruination of more Americans than any other in the vocabulary.

The world never asks a man how he succeeds. Its auditors are bestowed simply because he has succeeded.

"A new mankind," says Henry D. Lloyd, "has been conceived and will be born—a winged beauty out of the earth measuring worm—which will not know force and fraud, and hatred, and will let love, their natural tie, bind men and nations together."

Spiritualism is vitally concerned with social progress, the betterment of humanity. Remember, the first message from which Modern Spiritualism dates its advent rapped out the fact that the unseen communicator had been waylaid and assassinated.

"There is in human affairs one order that is the best. That order is not always the one that exists; but it is the order that should exist for the greatest good of humanity. God knows it, and wills it; man's duty is to discover and establish it."—Emile De Laveley.

The naughty sparrows have become such a nuisance in Boston's Back Bay district that a general crusade, resulting in the slaughter of thousands of them has been inaugurated by the city. We don't understand that the inhibition extends to Boston's North End, nor to the innocent pleasures of the city's officials.

Such topics as, "Present Day Preaching—Its Scope and Character," "How to Reach the Masses," "What Should Be the Attitude of the Pulpit Toward Christian Science?" "A Review of Hudson's Book on Psychic Phenomena," are engrossing the attention of the Presbyterian Union of this city, which meets Mondays at the First church.

W. S. Gilbert, who wrote so many opera librettos to Sullivan's music, was once at a social gathering in the house of a rich but ignorant woman who posed as a patroness of music. The hostess asked the cynical Scotchman: "And what is Bach doing now? Is he composing anything?" "No, madam," was the grave reply, "he is just now decomposing."

Great Britain increased her average naval estimates from \$75,000,000 in 1890 to 1894, to \$132,972,500 in 1899, and other nations are increasing their man-killing machinery at the same rate. If the peace congress, to be held at The Hague next month, calls a halt on this mad and wasteful competition it will have done all that could reasonably be expected of it.

In view of the fact that distinguished politicians have stated that the Philippines were already in the hands of the American crusaders, the following statement from General Lawton reads somewhat ironical. A dispatch from Manila credits General Lawton with saying: "The present prospect is that 100,000 troops will be necessary to pacify the Philippine islands."

Taking for his topic "The Mountebank in the Pulpit," Rev. M. F. Ham, pastor of the Unitarian church, Chattanooga, Tenn., paid some excoriating

respects to Sam Jones in a recent sermon, which has been published by his church to be distributed gratis. Jones harangued in Chattanooga and among other vulgarities said that "Unitarianism is religion gone to seed."

J. F. F., New York city, asks: Kindly answer through your journal, Can one who is naturally mediumistic be forced to become a medium against his will?

Yes. Cases of the kind frequently occur. We have in mind the career of one of the greatest mediums now known who for more than five years fought against her mediumship, suffering in consequence many vicissitudes, and was finally brought to abject poverty. She then surrendered, and from that day to this, now over a quarter of a century, she has been a successful medium.

Not until every child enjoys the right of being well born and welcomed into life will civilization reach its refining stage in the evolution of mankind. Civilization as we know it is merely a recognition of the necessity for restraint. It cannot exist without police and penal institutions. The man who is a law unto himself is constantly menaced by the predatory instinct of his fellows less fortunately conditioned. The crux of the whole social question lies in sex and the procreative instinct, for when humanity is conditioned right it will be born right and continue right—at least the predatory element, which accounts in a general way for all the ills of life, will be reduced to a minimum.

Goethe, the famous German author, scholar and thinker, claimed that "it is the daily duty of every civilized person to look upon a good picture, hear a little good music and commit to memory a few words from some reasonable mind." What a world this would be if all aspiring persons could do this. Such a little thing, too. How easy it would be for those who can, and yet do not, to take a few moments each day for contemplation of the divine. Nowhere can the eye be turned when amidst the works of art and nature without seeing something to inspire and bless and profit by. Poor indeed is that mind which sees naught of the glories and beauties lying at hand. And now that spring has come to unlock the gyves of winter and all nature vies with the glad, warm sunlight, let each one, and particularly the children, go out into the fields and woods and every day read a chapter from the Bible which human hands and brains can not alter nor revise. Take with you a good book. Take Goethe with you, if you have his splendid works, and let him whisper to you a true interpretation of what you see in nature.

HARRY J. MOORE

Was elected pastor of the Muncie, Ind., Spiritual Temple, on Dec. 25, 1898, he having received his papers from Mantua Station, O. Mr. Moore expects to attend the college at its next opening this year to acquaint himself with the requirements and privileges of the same.

So writes Minnie G. Williams, secretary of the Muncie Spiritual society, who adds: "He was publicly ordained at our temple on the 51st anniversary of Modern Spiritualism, by Mrs. L. N. Claman, who represents the N. S. A., and he is now a minister according to the requirements of both these institutes. Mr. Moore is but 23 years of age. He is a bright, promising young man, honest, upright, having a host of friends in Muncie who are pleased to recommend him as capable of filling the position to which he has been called."

POEMS—By Edith Willis Lynn. Price, \$1.



JUDICIAL CRIMES.

By Leroy Berrier,

The readers of the Light of Truth are well informed on my late experience with the United States government for attempting to disseminate, in book form, knowledge that would prevent indiscriminate procreation, sexual debauchery, intemperance and indiscretions; yet such wrongdoings are filling the world with misery and wretchedness, with shattered nerves and deadened brains. If all the force utilized by man in all his various ways was combined with all the force of Niagara Falls, it would be as a drop in a bucket compared to the human force, life force, or magnetism, wasted through the sexual natures. Is this not appalling? Yet ignorance in legal garb says it must continue to be so. I am told that the dissemination of such knowledge in literature of any description would "corrupt the morals of youth" and "have a bad influence on society." To him who knows of the existing sexual debauchery and immorality, due entirely to enforced ignorance, such statements as the foregoing are superficial and without a true foundation.

I can not miss the opportunity here presented to speak of the perniciousness of the law that makes such judicial crimes possible. The statute known as the Comstock law is so loose in its construction that it does not define what is "obscene, etc.," and will "corrupt the morals of youth," or what "would have a bad influence on society or government." This looseness of construction allows such an elasticity that it can be stretched to suit the purpose of any fanatic or hypocrite. This statute does not, nor does any other statute, contain a single clear-cut statement that knowledge pertaining to the sexual natures and human procreation will "corrupt the youth" or "have a bad influence on society or government." If it contained a clear statement that those natures are "obscene," and therefore any literature pertaining to them is "obscene, etc.," and will "corrupt, etc.," and its publication and distribution shall be suppressed, who would miss the first opportunity to cast a vote for its repeal? Only the extremely ignorant and unthinking and a few fanatics and hypocrites! That law would be wiped out in short order. Yet as it stands those fanatics and hypocrites can claim that such knowledge or any knowledge will "corrupt, etc.," and thus suppress its dissemination and enforce ignorance, stultify progress and development. Their claim has no corroboration; in fact, they never endeavor to corroborate it by bringing forth some one who has been harmed.

If we need a statute to suppress the truly harmful, let it be so constructed as to state clearly and definitely what is "obscene" and will "corrupt and have a bad influence," and is, therefore, to be suppressed. With such a statute we should know whether we were transgressing or not. That law as it now stands is unconstitutional and dangerous, for the reason that it makes possible an invasion of the right of free speech and free press; it can not only be supplied to sexual science, but also to religious and social literature. Ignorant, intolerant relig-

ious fanatics declare all liberal religious ideas "will corrupt" and "have a bad influence."

The only reason they do not now undertake to suppress liberal literature is that public opinion is too strongly in opposition. They have the law whereby to do so. The main reason why they succeed in applying that law to sexual science is that social opinion is not as broad and far advanced along that line of thought as it is in religious thought, and they are unable to make the public believe that ignorance constitutes the basis of purity, and that they are the guardians of sexual purity and social welfare. They hold this as a lash to whip our legal machinery into line for them. Should a district attorney and judge stand out against them they send forth the cry, "Supporters of immorality! Remove them!" And the deluded public upholds them in their cry. For these suppressors the word "obscenity" serves a very convenient function. They have succeeded in securing two interpretations of that word—the one commonly held by society, and one given to it by the judiciary, known as the "technical interpretation," or "within the meaning of the law." This judicial interpretation is for the purpose of suppressing literature averse to their ideas, yet which the public does not consider "obscene" and "harmful." Not one person in a hundred, outside of the few suppressors, knows anything of the technical interpretation, and when the suppressors in their attacks send up the cry "obscenity" the public naturally give the word "obscenity" its common interpretation, and if unacquainted with the treatise attacked, which is often the case, these suppressors are allowed to railroad a person off to prison through the most shameful and unjust procedure on merely a "technical interpretation" of "obscenity." Perhaps the public will become aware of what has taken place, and perhaps not, in most cases it does not, for the reason that the complained of literature is suppressed and there is no chance to learn its character. It is thus that free speech and free press are suppressed, and ignorance of the laws of human creation and culture is enforced. The statute that makes this possible should be repealed. If it can not be, let us consign it to eternal slumber so far as its being applied to the suppression of literature on sexual science and human culture. This can be done through united action on the part of all those who have grown out and beyond the narrow mental range that prescribes limits to research, thought and possibilities; that designates man a fallen, degraded puppet; that looks upon the human sources and processes of existence as not fit to be taken into the consciousness, or, if taken therein, will make us beasts of uncontrolled passion. The existence of such a union of grand, loving and free souls would constitute a positive power capable of resisting all negative attempts of suppression and restriction. Through the propaganda of such a union social thought can be so broadened and advanced that the suppressors will be suppressed. LEROY BERRIER.

Minneapolis, Minn.

SPIRITUAL BODY REAL — By Gilles B. Stebbins. 10 cents.

PRIVATE PROPERTY AND PUBLIC RIGHTS.

By Z. C. Ferris.

All human rights depend for their validity upon the one right of life, and by analysis are found to be inclusive in it. Granted that the human being finding himself born into the world has a right to live, only then may we affirm that he has certain rights. On the other hand, having established this, we may logically claim as rights all that can be proven necessary to the promotion of life. But if some are born who have no right to live, as is taught by many eminent modern philosophers, then it is simply a blunder to "hold these truths to be self-evident, that all men are created equal; that they are endowed by their creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

One who never had a right to live would be in the same status as one who had forfeited that right. The only right that he could lay claim to would be that of the condemned criminal under sentence of death, the right to be dispatched in a tolerably merciful and humane manner. The ancients who conscientiously believed this doctrine, as conscientiously practiced it by dispatching the unwelcome infants promptly, ere yet they had learned to value life or acquired the power of suffering. But the modern scientists of the Malthusian school, upon whose system of teaching modern capitalism rests its philosophical basis and justification, either lack the courage of their convictions or are less humane than the Spartans.

In spite of the academic decision of the case in favor of aggressive and murderous capitalism, the faith of human rights is still so strongly entrenched in the common sense of the masses that none dare raise his voice in open advocacy of the logical sequence of the teaching, viz.; the deliberate, systematic pruning away of the supposed superfluities of population, and consequently, through this cowardice, myriads of the tender shoots of humanity are left to freeze and starve on the inhospitable doorstep, or, escaping this, find themselves involved in the competitive strife under conditions that permit (in their element) none but the vicious and immoral to survive at all.

Despite the dethronement of human rights by the professors and jurists, and the enthronement of so-called "property rights," (by which is meant a distortion of the right of the individual to the things proper and necessary to his personal well being and happiness, so as to cover and subvert the public rights of the collectivity), not only is the faith of the people in human rights not weakening, but rather strengthening, their sense of the sacredness of human life is progressively more acute. Herein lies the hope of the optimist in looking forward to the approaching crisis, the clash of human rights with the pretended supremacy of private ownership of public rights.

But what is private property, really, and what is the meaning of the word "property?" Webster says that the word is probably derived directly from "proper," or from French or Latin words of like significance. In that case we have "proper," meet, fit, necessary, or rightly pertaining to, and t-y "ty," which changes the adjective to a noun. Property then has a reference to the eternal fitness of things—to the harmonies of natural economy; and has no necessary reference to the "Hoyle" of any game of chance, or hazzard, such, for instance, as the game of speculation, otherwise called financiering. Socialism comes not to destroy prop-

erty rights, but to restore them—to restore them as rights inalienable and sacred. True property rights are sacred, because human life, depending upon them, is sacred, and for no other reason. Reverse the order and make them the implements of aggression and trespass upon human life, as is done by capitalism, and instead of being rights in the true sense they become the weapons of murder. Who, under the existing conditions, has his property rights in the original and true sense? Not one in ten, and a less and less proportion year by year. And those who have it, who are they for the most part; the creators of civilization or mere barnacles on the ship's bottom? The property right of civilized man is free access to all the amenities and blessings of civilized life. This is the only reasonable understanding of the original and dictionary definition of the word.

There are those who honestly believe that we must find our way out of the meshes into which the artificial and arbitrary rules of the financier's craft have entangled us by some further hocus-pocus of financiering. Such have not yet fully diagnosed the social disease. The trouble comes from having made of life a gambling game, from having perverted the plain and simple principles of an equitable exchange of services into a game of hazard, by which each hoped to prove the lucky and successful player, who should win against his competitors and profit from their loss. The name of this game is finance or speculation, and the same is the disease that afflicts the social body. When, through our own ill luck and the prospect of the general loss and ruin that it is found to bring to the majority of the players, soon or late, we are roused to a sense of its wickedness and folly, the remedy is not in further schemes to win back the losses (individually or collectively) by the rules of the same unfair and unholy game, but in renouncing forever the game itself.

Although the science of the equitable balancing of service against service, and of production against distribution and consumption, would bear a certain semblance to the pseudo-science of financiering, inasmuch as it would discharge in an adequate and rational manner the function which financiering had blindly and lamely discharged (incidentally to the game of chance which was its main purpose and sole animus), yet it would be hardly wise to call it by that name, lest the infection still cling to it. We must be rid of every vestige of the taint and infection of the element of gambling, or there is no remedy at all. The disease can not be cured by a vaccination of the same virus. No, we must go deeper into radical causes, and (as one brother has lately suggested in the Light of Truth) finding that competition bears corrupt fruit, dig it up and destroy it, root and branch. This is the suggestion of wisdom and nothing short of it is logical and wise.

Human conduct is essentially a moral question always; it is either wrong or right. The hard unyielding fatality that environs the blind, unreasoning and consequently helpless animal does not apply to enlightened, free and, consequently, helpful man, unless he deliberately choose to cultivate the mere animal and remain a brute. Knowledge is power—enlightenment is liberty within our grasp, and the knowledge of good and evil makes all human action amenable to the moral law. Those who plead that the study of the best arrangements conducive to the fullness of human life and happiness is not a moral question pass judgment and condemnation on themselves.

That all questions of human rights

and human wrongs have their rational interpretation in terms of the life blood of the living human organism has been established beyond dispute, even by the same murderous school which justifies and defends the systematic filching of the vital substance from the helpless and non-resisting, under a system organized upon the military principles of strategy and force. To make a thing so sacred as human life the sport of gamblers and the victim of brutal rapacity, is a crime of the deepest die, for which every human being having the lamp of reason is proportionately responsible.

Z. C. FERRIS.

Pleasant Valley, Cal.

MATTER AND FORCE.

Here is a ton of ice. It is a foot thick and as it lay upon the bosom of the placid lake from whose waters it was formed it would have supported the weight of an elephant.

We call it a solid, and handle it as such. It was formed under a low temperature, as we know, and each particle as it became crystalized took its place in exact order and angles and became more susceptible to touch than the water from which it was formed or the evanescent gases which, when chemically analyzed, constitute the water.

Here also is a ton of coal. It is a mineral product in common use and found in the bowels of the earth. Of its origin we know but little. Some say it is solidified sunlight, but with all the light we are able to gain through analogies and speculations we are still in the dark, as with all other forms of matter, as to its ultimate origin as matter. Still we are acquainted with some of its many qualities and uses. It is susceptible of producing both light and heat.

Here again we have a complex and wonderful device known as the locomotive. It originated in a human brain or rather in many brains. It was a thought or concept at first, but now it has assumed an outward form of grand proportions, and its use is to generate and utilize force.

The ice has become water and we gorge the bulging boiler with it. We now feed the furnace with coal and apply the torch. Again and again the solid coal is shoveled into the fiery maw, and the once quiet waters are agitated and steam is generated. The proud "engine-driver mounts the boards," and puts his hand upon the lever, and the monster moves. But wait. We will couple on 10, 20, yes 50 cars—hundreds of tons of freight. Again the lever releases the power or force and the entire train moves, and in a short time we reach a speed of 20, 30 or more miles per hour. We wish to make a "running switch" and a dozen cars are "cut off" and no longer feel the engine tugging at them, but they still move. What moves them? The momentum, the force acquired from the engine, it will be said. And what is force? Is the universe a unit of substance or a duality consisting of matter and force? We entered upon our experiment with coal and water, two very tangible forms of matter. The coal is consumed and the water escaped in the condition of steam, and we find a small residuum only of ashes and clinkers in the firebox. We have been able to generate and in part utilize a power or force from these two forms of matter by the aid of mechanical appliances, and now we witness momentum—force.

And is this "force" which we speak of so glibly, is it a quality only or a substance in fact, so highly attenuated that it easily penetrates and pervades

every truck and timber in the train and continues so until absorbed and neutralized by atmospheric and other frictions? The water and coal have been dissipated. We no longer see them, and we ask, is matter destructible? It will not be admitted. Where, then, may we look for the equivalents of the matter that has disappeared before our very eyes? It can not be admitted that any part or portion of matter is lost—annihilated. The tons of tangible "gross matter," if you please, have disappeared, and may we not then justly conclude they have been transmuted into what we term force? And is not force then a substance, albeit we know that it represents only a portion of the coal and water used?

Thus, by the aid of a deft mechanism, we have been able to generate and harness and convert to our daily uses some of the latent possibilities of visible matter. And is not "force" as truly matter, real substance, as the more tangible forms from which it is generated?

ASHBEL G. SMITH.

Painesville, O., March 17, '99.

MRS. INEZ WAGNER.

Editor Light of Truth: I desire through your columns to tell the world of a wonderful medium, Mrs. Inez Wagner, Topeka, Kan.

I have had the satisfaction of sitting with her in her developing circle for two years or more. I know that what she gets from the spirit world are indisputable facts. I and many others of my acquaintances have had hundreds of proofs of spirit return through Mrs. Wagner's mediumship, and I feel I would like to tell the many readers of this paper that Mrs. Wagner can and has given as positive proof as any medium now before the public. Mrs. Wagner is not a public medium. She has never been put forward, being of a rather reticent nature. I desire to state one of her tests to a Wellington, Kan., well known hotel man, who was not a Spiritualist, but had exhausted all other means of finding his daughter, and in coming to Topeka heard of Mrs. Wagner and concluded to give her a trial. Being an entire stranger, he did not give his name nor what he desired, only stating he desired a sitting, which was granted. The medium, being under control, told him his name, what he was after, and said: "Your daughter ran away from a picnic with a traveling man who had been stopping at your house. They went to Chicago, and your daughter is still there in Room — and hotel — (names are withheld by request), and she is sick; if you go there at once you will find her."

The gentleman said, "You have told me so many things which you could not possibly know, so I will risk going to Chicago." He took the first train from Topeka to Chicago, went to the hotel mentioned and room and found his long lost daughter there as described, and in a few days passed through Topeka with his daughter, and a happy family is now the result of the services of Mrs. Inez Wagner.

I could give several circumstances of this medium equally as good, but I am already taking up more space than desired. But it seems to me that proofs of spirit return and a happy home after this is something the world at large should know.

N. J. HOLUM.

Liberty, Mo.

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CORRESPONDENCE

THE FIELD AT A GLANCE.

Dr. N. F. Ravlin has been engaged by the Minneapolis Spiritualists.

Dr. C. W. Hidden of Newburyport, Mass., is to lecture during May in Providence, R. I.

Moses Hull has been engaged for the second year by the First Spiritual Church society of Buffalo, N. Y.

G. W. Kates and wife lectured in Lima, Ohio, April 20 and 21; will be at Springfield, Ill., April 23 and 30; at Grand Rapids, Mich., during May and June.

Dr. G. C. Beckwith-Ewell will accept a limited number of engagements during the coming winter. Dates in the south preferred. Address, Shelton, Conn.

The thirteenth annual convention of the Connecticut State Spiritualist association will convene in Unity hall, Pratt street, Hartford, Saturday and Sunday, May 6th and 7th, 1899.

The seventeenth annual camp meeting of the Mississippi Valley Spiritualists' association will take place from July 30 to Aug. 27 at their grounds, Mt. Pleasant Park, Clinton, Iowa.

Rev. G. F. Perkins, inspirational speaker and test medium, also a good psychometrist, will answer calls to lecture, conduct funerals and perform marriages. Terms reasonable. Address 49 Alington street, Dubuque, Ia.

Mrs. Helen Palmer Russeque of Hartford; Dr. George A. Fuller of Wooster, Mass.; test medium, Mrs. Marian Carpenter of Detroit, Mich., will be speakers at the Connecticut State Spiritualist convention in Hartford, May 6th and 7th.

Mrs. Lue E. Prior is doing meritorious work in Chattanooga, Tenn. The News of that city says of one of her recent services: "For a full hour she gave message after message, test after test. There were given, by actual count, 58 messages, besides 24 names, all of which were fully recognized as correct, except one name, that remaining unacknowledged."

The 51st anniversary of Spiritualism was celebrated at Scottish hall, San Francisco, Cal. In the evening Mrs. Sarah Seal and Mrs. R. S. Lillie gave the anniversary addresses, being preceded with exercises by the two local Children's Lyceums. Vocal solos by J. T. Lillie and Miss Lee; instrumental music by Professors Young and Bothwell and a poem by Mrs. F. A. Logan.

A dinner was given recently at the Arlington hotel, Washington, by the ladies of the national industrial and patriotic league in honor of Mrs. Louise Lawrence of Indiana, who is very prominent in Grand Army circles, and who visits Washington in the interest of the army nurses of Indiana in the civil and late wars, and to secure sufficient space for the women of that state in the national and industrial exhibit of 1900.

Dr. Gebauer of Atlanta asks that the following correction be made to his article printed April 15th: "After Rev. Dr. J. A. Marshall had attacked our cause and all mediums, that the speaker and medium of our Church of Spiritual Unfoldment, Mrs. Mary Gebauer, replied to the criticism of the Rev. Marshall to a very large audience the following Sunday, filling our large hall completely, and carried her points to the fullest satisfaction of her many friends."

To the Editor: We wish to say of Dr. J. B. Cary of Fort Wayne, Indiana, who has been here (Bluffton) about a week, giving us the philosophy of the

origin and destiny of man, that we can freely recommend the doctor as an earnest and genuine Spiritualistic philosopher. Societies of Spiritualists desiring assistance in the propagation of the philosophy of Spiritualism will make no mistake in procuring the services of Bro. Cary. We also understand that his wife is a No. 1 test medium.—Levi Mock.

E. R. Kidd writes: Please permit me to announce the fact that in due season Lake Brady will be open for the summer and reception of hotel guests, campers, picnics and the public in general. The program for '99 is now being arranged for, and under the new management, that of Mr. Alfred Kellogg, Lake Brady's future success is assured. Full particulars will be given at a later date. Speakers and test mediums having open dates will please address Alfred Kellogg, 624 Seranton ave., Cleveland, Ohio.

F. E. Irvine writes: Mrs. Lizzie D. Lyness of Minneapolis is filling a short engagement for the St. Paul (Minn.) Spiritual Alliance, at Odd Fellows' Temple, Wabasha and Fifth streets, to large and enthusiastic audiences. Mrs. Lyness is a forcible and eloquent speaker, and we predict for her a brilliant future. The alliance closes their meetings for the season on Sunday, April 30th. Mrs. H. E. Lepper will hold grove meetings every Sunday at 2.30 p. m. during the summer months, beginning Sunday, June 4th, at her home, No. 1416 Breda street, on the Como Interurban car line; get off at Pascal avenue. All are cordially invited to attend these meetings.

To the Editor: The United Societies of Spiritualists held the anniversary in Seattle, Wash., on Easter Sunday. The large Masonic Temple was packed to the very doors with an appreciative audience, where were gathered many of the deepest thinkers of the Northwest. The surface thinkers more busily engaged under the many steeples with the Pagan ceremonies in their beautiful Christian attire—but much redeemed by soul-inspiring music and good fellowship. If they dare not yet look forward, may heaven bless them with broader conceptions of even Pagan truth. Our cause was represented by excellent talent and divine inspiration. Yours truly, J. Marion Gale.

Mrs. Mary E. Lease gave her lecture entitled "Christ or Caesar" at the Church of the Fraternity of Divine Communion, Brooklyn, Saturday evening, to an intelligent, refined and critical audience. The subject of the lecture and the manner of its delivery were greatly appreciated by all who were present, and the opinion was general that the address was one of the most scholarly and eloquent discourses that an audience in the borough of Brooklyn has had the pleasure of hearing for a long time—if indeed it has ever been excelled. Many persons expressed a desire to hear Mrs. Lease again. The moving spirit in securing Mrs. Lease to lecture at this time to a Brooklyn audience was Mrs. K. Lowber of Manhattan, who met all obligations out of her own purse and stood responsible for all expenses incurred. The Rev. F. M. Wiggin offered the invocation, and after the lecture was concluded the Rev. Ira Moore Courlis and Miss Maggie Gaule gave some very convincing spirit communications.—Cor.

A GOOD CRITIC ON A GOOD BOOK.

Editor Light of Truth: I have found my ideal book in Abby Judson's Bridge Between Two Worlds; that I was dreaming about among your imaginary half millionaires. It is "a gem of purest ray serene," that should sparkle in the library of every progressive Spiritualist. J. MARION GALE.

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The Editor of the "Nonconformist," Mr. C. Vincent, is one of the "Vincent Boys" who made the first hot fight for reform in Kansas in the latter eighties and early nineties. His face was included in the group of earnest reformers pictured in "Imperiled Republic" that appeared in these columns in the early winter. The "Nonconformist" has a circulation in forty-five States and Territories. Price \$1 a year. Send for sample copy.

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OBITUARY.

Born into the higher life March 30, William Allen of Cincinnati, Ohio, a pioneer Spiritualist.

Mrs. Gertrude E. Wilson of Galveston, Texas, an active, conscientious worker for humanity.

Mrs. Eliza Lewis McLinn, widow of the late Allan McLinn, passed to the higher life March 29, 1899, at Kalamazoo, Mich. She was a pioneer in Spiritualism, having been an ardent Spiritualist for the past 40 years.

George Lieberknecht of Geneseo, Ills., entered spirit life April 17 at the age of 67 years. He will be remembered as an active and enthusiastic worker by the older German Spiritualists, for whom he translated Stainton Moses' "Spirit Teachings." He was also an occasional contributor to the "Spiritualistische Blaetter" and other papers.

Warren Libby, a native of Maine, aged 71 years and 10 months, passed to the higher life from Pomona, Cal., March 28, 1899. He had been a patient, cheerful invalid for many years, having ruined his health in his country's service during the civil war. For 17 years he had been convinced of the truth of spirit communion, and honored Spiritualism by his consistent adherence and his blameless life. Both he and his companion, who survives him, have been loved and respected wherever known for their beautiful lives and characters. The funeral services were held at the family residence and were conducted by the writer.—Ello Wilson Marchant.

Passed to the spirit life, April 3rd, Mrs. Mary Ingert of Cincinnati, Ohio. It is with a sad heart we inform the many friends of the passing to the higher life of our sister and co-worker. As a trumpet medium none could compete with her; for more than 20 years she has been feeding hungry souls, and has made more converts than any other medium known, not only in this city, but throughout the states and England. The funeral services were largely attended at the family residence, showing the high esteem which she was held. She was a woman, quiet, gentle and loving,

and will be greatly missed. May her mantle fall upon some worthy mortal, that the good work may go on. The services were conducted by Mrs. C. D. Greenamyre.—C. D. G.

TESTIMONIAL.

Mrs. Dr. Dobson-Barker:

Dear Doctor—My little girl, five years old, was sick two and one-half years with spinal and other troubles. We had her treated by some of the best doctors in the country. They kept her in a plaster paris vest, which only gave temporary relief. She laid in bed five months, could not walk or move, had to be carried around.

I heard of your wonderful medicine and sent for a treatment; she began to improve, and at the end of the second month she could walk some. After taking four months' treatment she is gaining in strength and health every day. I can freely and truthfully say you have saved our child's life, for which we are ever your grateful friends.

Sincerely,
Mr. S. Settrim.
Mrs. C. Settrim.

We take pleasure in saying that we believe Mrs. Dr. Dobson-Barker to be the greatest healing medium now before the public. She is always prompt and reliable and can be depended on at all times. See her advertisement in this paper. If in ill health it will be to your interest to consult her.—Dawning Light, San Antonio, Tex.—(Adv.)

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PRECIOUS OLD BUMBLEBEE.

Come where the clover is kissed by the sun;
Come where the honeybees drowsily hum;
Come where the bumblebee, happy old thing,
Brings up the boys with a sting-a-ling-ling!

Precious old bumblebee, bird of my youth,
Sharper thy tail than the arrows of truth;
How oft, when the schoolboy steps into your realm,
You knock him stone blind with a touch of your helm.

How oft when the plenteing children of men
Sit down at the door of your grass-covered den,
You will kick a big man 'cross a ten-acre lot
By the lift of your foot when its heated redhot.

Far worse than the candidates buzzing to me
Was the petulant buzz of a boy-hating bee;
Appalling to men and to gods was the sight
When a barefooted boy got a bumblebee bite.

Bee of the bumble, like memory's chimes,
The notes of your bagpipe call up the old times;
And still boyish hearts, light as birds on the wing,
Will howl when you tinkle its sting-a-ling-ting.

"GOING SOMEWHERE."

The last good-byes have been said, the bell rings, the conductor cries, "All aboard," and we are fast leaving the depot in the distance—and all going somewhere. I wonder where. The old gentleman in front settles himself comfortably to enjoy the morning paper, and is soon entirely oblivious to his surroundings. He, certainly, is a man of leisure, who having attained a fair degree of what the world terms success, intends to enjoy himself and the present. One whose religion is plainly to be seen as of the "One world at a time" type, and he therefore gives no thought to his destination.

The young girl across the aisle, I am sure, has never traveled before, at least alone, for I know by her anxious face, and the way in which she scans the names of the stations that we pass that she can hardly satisfy herself that she isn't on the wrong train. And then she thinks of the terrible possibilities of such a calamity until she summons courage to question the conductor, who allays her fears, at least for the moment.

She is going to make that promised visit to the teacher she loved so well. And how she wonders if she really did get her letter, and will be at the station to meet her, and what manner of a home her favorite's will be, and if she will have the good time she has anticipated so long.

What a motherly face that is just in front of her. She is going home. She has been out to daughter Susan's for that long talked of visit, and of course had a nice time, only she did worry a little about how lonesome John must be without her. But now she is going home, and won't she appreciate it when she gets there? It won't take her long to exchange her traveling suit for that comfortable print John brought her last Christmas, and begin bringing order out of chaos; for, you see, John insisted on "keeping house" while she was away, and she can imagine what

funny new places she will find everything in, and how they will laugh together over the blunders he has made—and home will seem dearer than ever.

That must be a whole family in the back part of the car—moving, I am sure, for the father and mother do look so careworn and anxious, and the bright faces of the children make quite a contrast.

They are wondering how the new home will look, and each one forms a mental picture of a fairy palace, with such a delightful playground swarming with flowers and trees and pets.

Everything is so new and strange to them, and this "moving" seems a perfect "picnic." It does one good to hear their happy voices, so full of hope and joyful anticipations.

Over there sits a real old lady with her blue-eyed boy by her side, to aid and support her. He has doubtless seen at least 3 summers, but to her he will never grow old. One by one the others have all glided away from her. Father, mother, friends of her younger days, husband and children. And so it seems that this blue-eyed boy, her baby, is all that binds her to earth.

When she sits in the twilight, and feels the unseen dear ones thronging about her with love and sympathy, how she pictures the bright future, when she, too, may join them, and how she longs to receive the summons to that loving "welcome home."

Of course she will regret to leave the blue-eyed boy, but then she trusts that he will form new ties ere long, and will not miss her then so very much, for he, too, will know she has not gone to some far country.

That manly little fellow next to them is his mother's "right-hand man," I know. Do you notice that neatly wrapped package that he handles so carefully; that is a dress she has just finished for the wealthy Mrs. Brown, who lives at the next station. For you must know his mother is a widow, and supports herself and little family by serving.

How he longs for the time when these muscles will grow large and strong, that he may do a man's work, and be able to drive away the lines of care from the face that is dearest of all the world to him.

One almost feels that they must put their arm about him and whisper in his ear, "Be patient, be brave, my boy, do the best you can, and the years will soon glide away, and you will have attained the strong true manhood you are looking forward to." Oh, yes! One can know from your frank and open-countenance that you will accomplish grand and noble things when you're a man.

There! He has caught my earnest thought, for he looks up with such a bright determined smile, as much as to say "I'll do it, see if I don't." Of course you will.

Ah! This car is a miniature world to me, and all going somewhere. Some filled with hope and expectancy, and others with anxiety and fear. Some in the sunlight, and some in the shadows. Some caring only for self and selfish pleasures, and others so full of love and good will to the whole

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world that it warms every heart with whom they come in contact.

Yes! Life is a journey, and to be able to add to the comfort and well being of our fellow travelers, whoever they may be, constitutes the only true happiness. Let us make it the motive power of every thought and action.

AUNT ROSE.

Mapleton, Monona County, Ia.,
March 14, 1899.

Dear Aunt Rose—I will try and write you a few lines. It is snowing today. I live about one and one-half miles from Mapleton. I go to the district school. The studies I take are: New Franklin Fifth Reader, White's Complete Arithmetic, Maxwell's Grammar, Barne's Complete Geography and Barne's Brief History of the United States. We take the "Light of Truth," and I take the "Lyceum."

There are not many Spiritualists around here that let themselves be known. We are thinking of getting up a Lyceum here this summer. The Spiritualist books I have read are: Alice Vale, Beyond the Sunrise, Life Line of the Lone One, The Conscious Side of the Unconscious Life.

Making maple sugar is something I do not know anything about, as maple trees do not grow here. But they grow in the eastern part of Iowa. I have heard papa tell what jolly times he used to have in the sugar camps.

Well, I will close.

Yours affectionately,

HAZEL DALE O'CONNOR.

Age 12 years.

I am sorry to say, Hazel, that your locality is not the only one where Spiritualists fail to "let their light shine," for fear of adverse public opinion, but I trust my boys and girls always stand firm for what they know to be the truth. If our religion is worth anything to us, we should surely try to be worth something to it. You must tell us if the "Lyceum" thoughts are realized in an objective form, for we shall all send out our best wishes for its success.

SPRING'S VOICES.

"Come, gentle spring, ethereal essence, come."

To the Editor: And do you and your readers feel these influences? They are with us, telling, praising of the beautiful, soon to rejoice us.

How, you ask, with sleet, rain, snow and all manner of change for evil of fierce March?

Oh, these are only old Winter's retreating forces—the last remnants of his fierce reign—of cold, frosty nights, and all manner of discomforts.

Would you now greet spring's joyful sign voices—sweet tidings of his coming?

In the deep woods, nurtured by the decaying leaves' warmth, new life is springing forth everywhere. The brook warbles, with a new song rejoicing. The swamp lilies green for early blooming and spice, alder and dogwood are budding. In the valleys and on the hilltops (in sunny places) the blue violets are soon to bloom; the maple buds are swelling with sap for new leaving, and even on the roadside in damp places, fresh with green and new beauty.

And the birds (alas, the fashion is destroying so much of their plumage) the birds are spring's real harbingers of joy; the poor, persecuted sparrow, Nature's true scavenger for good, is with us, with blackbirds and stray robins come the sweetness and beauty of spring's first advance as guards. Then the frogs have told their joy in croaking, and even the snakes have come forth from their hiding; all these are telling of spring and Na-

ture's resurrection from her long sleep of winter, and her glad tidings of the beautiful Eastertide so near, and will you not join in this song anthem of praise and thanksgiving? Yours truly, a lover of Nature,

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Max. Gentzke, West Point, Neb.

NEWS OF THE WEEK

German-Americans of Chicago are opposed to an Anglo-American alliance.

The amount of the appropriation by congress for the Paris exposition is \$1,210,000.

Rt. Rev. John A. Watterson, bishop of Columbus, expired suddenly in his chair at 5:30 a. m. April 17.

The Pennsylvania legislature adjourned without electing a senator, on April 20. The contest began Jan. 17.

Part of the crew of the gunboat Yorktown were captured by the natives at Baler, Luzon. Nothing known, as yet, of their fate.

T. B. Reed, commonly known as "Czar Reed," has withdrawn from politics and gone into Wall street as a member of a law firm.

According to statistics gathered regarding the bubonic plague, it is established that there have been 250,000 deaths recorded in India since its beginning.

The new mayor of Columbus, a politician by the name of Swartz, was so successful in naming a fire commissioner that insurance rates immediately advanced.

General Henry is employing 5,000 men in Porto Rico in the work of making new roads or improving old ones for the sake of helping some of the suffering people.

At Duluth, Minn., Georgiana Dworschak, a widow, aged 26, shot herself and two children, aged 4 and 6. Cause, penniless, behind in her rent and the future.

The government is considering "GOING" for a railway through the eastern Soudan, probably from Khartoum, on the Nile, to Suakim, on the Red Sea, by way of Kassala, in Nubia.

Dr. Linde, one of the inventors of machinery to liquefy air, is engaged in work on a piece of apparatus which will weigh less than two and a half pounds, and will produce liquid air in eighteen minutes.

Some interesting discoveries have recently been made at Delphi. These were bass reliefs which must obviously have decorated the proscenium in similar fashion to the Dionysiac reliefs at the Athenaeum theater.

The secret service department run down and captured a gang of counterfeiters at Lancaster, Pa. "Prominent" and "leading" citizens are mixed up in the crime. These men were the counterfeiters of the celebrated "Monroe head" \$100 silver certificate which for a long time defied experts.

Reese Hutchison, a young electrician, graduate of Auburn college, Alabama, is exhibiting his apparatus for making the deaf hear. He augments vibration and enables deaf mutes to hear words spoken in ordinary tones, and also to hear piano, guitar, the phonograph and enjoy the music. The apparatus for the use of the deaf is the size of a pocketbook, and is connected by wires with an audiphone, which is held at the ear. Two totally deaf men were experimented with. They stood 50 feet from the piano and marked the time of the music, laughing with delight over the novel experience.

Most people will be surprised to learn that the majority of flowers have no perfume whatever. An Austrian chemist, who has been making researches into the subject, declared that out of 4,110 varieties known and cultivated in Europe, scarcely 400 have any odor; and of these nearly 50 have an odor which is, if anything, disagreeable.

What Grateful Patients Say of Dr. Swanson's Methods of Curing Disease.

The following patients were cured at a distance without ever seeing Dr. Swanson:

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In testimonial whereof we most earnestly recommend to the thousands suffering similarly or otherwise, you and your noble band of healers. And long may you remain on earth to aid and bless humanity. Most gratefully yours,

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Langford, S. Dak., 1899.

Dr. J. Swanson: Dear Sir—Inclosed please find two dollars (\$2) for the magnetized paper received three days ago. After this is used up I believe that I will have to stop taking more till next fall, because I am getting short of ready cash, and can't get a hold of any more till that time; but I hope that I will not need any more, as I feel pretty healthy now. I am full of gratitude to you and your guides for bringing me back to health. Thanks for your information how to treat my ailment. Yours most sincerely,
ALFRED JOHNSON,
Box 87, Langford, S. D.

[Dr. Swanson's home and office are at 1728 Clinton avenue, Minneapolis, Minn. The Light of Truth unhesitatingly indorses Dr. Swanson in all respects, as a gentleman and physician and a true medium.—Ed.]

Some good and faithful Spiritualists are trying to devise a plan to keep fakirs out of their ranks, and a correspondent in one of their papers suggests that a board of examiners should be appointed to investigate the mediums and decide as to their qualifications. This is a good scheme and if provision could be made that the mediums should have authority to appoint the examining board, then we might expect its work to be as satisfactory as that of a government commission.—The New Dispensation.

He who is unjust or selfish lives a lie, even if he abhors telling a direct untruth; for injustice is depriving some one of his rights, and to pretend truthfulness under these circumstances is hypocrisy, the worst form of a living lie.

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