

# Light of Truth

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SIR WILLIAM. ROOKES, F. R. S.

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DEPARTMENT OF

## PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

## INITIAL EXPERIENCES IN SPIRIT PRESENCE AND POWER.

By Giles B. Stebbins.

"Look up, O man! behold the same Celestial throngs of old who came; For thee descends the spirit host; Thine all the tongues of Pentecost."

On the evening of Sept. 19, 1851, wife and myself attended a delightful family party at the home of Benjamin and Sarah Fish, in Rochester. Fourteen persons, visible and invisible, were present, all taking part: B. Fish and wife, my wife and self, Albert and George, her two brothers, Ellen, a domestic, Isaac and Amy Post and Sarah Fish, the medium, were visible; Mrs. Emeline F. King of Terre Haute, Ind., her son William, my father and mother of Hatfield, Mass., were invisible—all had passed from earth some years. Personally they were strangers to all but myself, and hardly a trace of their lives was known. Yet they seemed to us in Rochester quite as much alive as we were, and took their part in a way more interesting than was possible for us. Our visible bodies were seated around a large dining table, well lighted, and no other persons in or near the house for two hours. While writing I sat at the head of the table, my hand shielded from the medium's sight, who sat near. The group was quiet, with little moving and no noisy talk. All indeed were in a mood for interested attention, save that the two lads had a smile or a quiet word occasionally.

To my question, "Will my sister communicate?" three raps replied, "Yes." Writing several names—Mary, Emeline, Eliza, etc. — a response in raps came readily and rightly to Emeline, in whatever order they were given. In like manner the names of my father and mother were given truly and clearly, and of my sister's son, and then was spelled out, by raps, "Alexander," her husband's name, who was then on earth. This, it was rapped out, came from his affectionate wife, who wished thus to send her message. This was natural, but unexpected to all.

I asked if father could rap once for every 10 years and then for fractions in his age. At once came, slow and strong, seven raps, one quicker but less decided, followed by a fainter sound, which seemed a part of the last. His age was 71 years and 5 months. Mother's age, 58, came in like way, and then my sister's as 29 years. I said this was not right, but twice came the response, the last emphatic, that it was. This mistake was the only one in the evening; she was 31. The error seemed firmly fixed in the mind communicating. Her son William's age, 11 years, came right.

I asked mentally, "Shall I speak in public on this matter?" and the quick and emphatic reply, "Yes, you will," came by alphabetic raps.

Questions mental, vocal or written were answered with like ready clearness. Messages came also to others present, without mistake or delay.

When about half through the power seemed to weaken, and word was rapped, without our wish or expectation, "Wait, dear child, until we can repair our telegraph." After brief silence all

went on with new vigor. Father rapped out, "Giles, I want you to weigh the importance of these things, you will soon know more." I said to my sister, "Can you touch me?" and the raps brought the ready reply: "If I had the power you wouldn't ask me more than once." The table was moved a foot or two several times, our hands laid on it lightly.

At the close I said: "Will you rap farewell?" and a loud rap came, two less loud but distinct from each other, and one very gentle—all repeated together.

These sounds, claiming to come from four persons were as distinct in quality and volume and as easily distinguished as so many voices as is usually the case in a good circle and this was one of the best and most precious.

It is given, not as an evening of startling wonders for marvel seekers, but as a happy family reunion, its domestic joy tinged with a golden radiance from the evergreen mountains of life. The day was pleasant, the air pure and helpful. Intelligence of invisible persons, a sense of the presence of man the spirit—the real man—of our friends purporting to be with us, marked those hours, as they have, marked like hours in the lives of thousands far over oceans and continents. All were Spiritualists except Ellen and the two lads, who said they could not understand it.

## A HINDOO COMES AND CONVINCES AN ENGLISH MEMBER OF PARLIAMENT.

Social meetings soon began, and seances were organized among the growing companies of believers and investigators, usually with only the regular members in attendance, at regular times. Sarah D. Fish belonged to one of these, all the members being acquainted, and Leah Fish, the medium. Sarah was intuitive, ready to reject falsehood and to draw a clear line of separation between them. From this fit witness I noted at our home her report of this seance. Hon. George Thompson, M. P., of London, elected by the workmen of the Tower Hamlets district, an eloquent anti-slavery speaker, mobbed and his life in peril as "a British emissary" years before, going home to return again to address large audiences most acceptably, was then giving a course of lectures on Hindostan. He had made journeys on government business. He said to Isaac Post: "I hear much of Spiritualism but know very little of it. I have no prejudices but would like to learn the truth." Isaac said: "This is my evening to attend a circle. Go with us if thee wishes." On their way he asked, "What shall I say or do?" and was told: "Thee shall have a good seat; watch and learn and in due time I will call thee out."

After a half hour or so Isaac said: "Ask for some friend to come." Mr. Thompson laid his hands on the table asking, "Have I any Hindoo friend present?" The reply rapped out was "Yes," and the alphabet called for. A gentleman near by offered to write down what came, letter by letter the result, as follows, not being understood at first by anyone: "d-w-a-r-k-a-n-a-t-h-t-a-g-o-r-e-e."

Mr. Thompson asked for the slip of paper, to see all the letters together.

After brief study he started back in great surprise, exclaiming, "Dwarkanath Tagoree! My God, is it you?" A joyful shower of raps was the reply, and an earnest questioning began. I give such items as were reported to me—a small part only of what filled an hour, during which all others were silent listeners. The Hindoo had never been nearer us than England and his existence on earth was known only to the English friend present. "Where did we first meet in Hindostan?" "Calcutta." Street and number right. "What did you send home by me as a present to my wife in London?" "A cashmere shawl." Right. "Where did we meet last?" "Regent street, London." Number right, and date. "In what mood did we meet?" "Anger." "We had a serious difference, and did not part with our usual cordiality," said Mr. Thompson to the company, and then he asked his invisible friend, "Do you still keep up that unfriendly feeling?" "No, dear George, in the spiritual light of this celestial life my sight is unbiased. I go below transient perturbations and see you as you are. We are true friends, as of old." Joyful raps responded to the deep pleasure expressed by Mr. Thompson, varying emotions vibrating through the sounds giving them soul and meaning higher than the mechanical click of the electric telegraph ever conveys.

The persons present at this remarkable interview were deeply impressed especially by the Hindoo's view of the clearer light and deeper insight of the life beyond. The hour was a precious season of Spiritual culture and development.

I first knew of Dwarkanath Tagoree years after as known in the Bramo-Somaj religious and social reform movement, which has done wise work for the uplifting and education of Hindoo women.

George Thompson returned to London, became a believer and a knower of the truth of spirit presence and return, and sought to walk in the celestial path toward which that truth points, and to follow and obey "the light within."

He was able to render our government important service and passed to the higher life "full of years and honor."

## MUSIC FROM A LOCKED PIANO. NO VISIBLE HANDS NEAR.

Going forward a few years we find the means of intercourse between spirits using our terrestrial and perishing bodies, and those "clothed upon" and using the celestial bodies which death can not destroy, to be more varied.

Some twenty years after the early experiences already given I visited the farmhouse east of Lockport, N. Y., of Mr. Chappel, to meet a company of a score or so of well known neighbors, women and men seeking new light and higher life. The large sitting room had its doors and windows fastened, and the curtains drawn to soften the light of a pleasant summer afternoon. All the company except one were unskilled in music.

I rolled the piano to the side of the large room, its face to the wall, closed and locked it, keeping the key in my pocket; we all sat in a semi-circle around the instrument with hands joined. I held the hand of the medium, Miss Brooke of Buffalo, on one side, and that of the pianist in the company on the other. We sat quietly, a familiar hymn was sung, and soon the piano took up its part, its fine tones keeping time and tune with the voices. A new hymn was sung and the music changed in accord. We waited in silence. Soon sounds came as though invisible fingers were sweeping over the keys and cords to test their quality, and then followed varied

melody, soft and sweet as the Eolian harp, and swelling to majestic power and grandeur. Familiar tunes were given, sometimes at our request, but most of the music was unknown but wonderfully perfect. Faint strains of sweetest sound would be almost inaudible, seeming to float away and mingle with the soft rustle of leaves in the orchard just outside the windows, and then coming nearer, startling us as by the roar of a tempest, the crash of falling trees, the groan of strained timbers and the sweep of the sounding sea as its waves rose and fell—all with such strength that it seemed as though the piano cords must break and its strong frame be shattered. Sometimes the keys were used, then they were untouched, and the cords swept with marvellous power and skill.

We had the noble strains of a grand march and then the uplifting harmony of sacred music. All the time the medium on one side and the only pianist present on the other sat quietly, my hands in theirs, and all others kept their places. Miss Brookes sat at the end of the instrument, her right hand sometimes touching it, her every motion in my plain sight, and the music going on unaffected by her motion or position.

I asked if she knew who the spirit musicians were and she said: "Sometimes, but not always, and at times I see them clairvoyantly." Then I took the key from my pocket, unlocked and opened the uninjured piano, and thus closed an hour of delight and surprise, of tender feeling and inspiration.

## CLOSING SUGGESTION.

Through that wonderful hour, while the music seemed guided and inspired by supernal intelligence, the gamut, or musical scale, was the same we use.

Nature's laws are universal, and there is natural law in the spiritual world. When "the morning stars sang together" the scale of their varied harmony was the same now used in concert rooms and church choirs.

The finer ethereal vibrations of the celestial atmosphere may widen the gamut, making richer harmonies, but not marring those which can reach our dull ears here below.

So may other senses be refined and enlarged in the higher life, and that life may be more natural and like our daily existence here than we suppose, yet higher than our imagination can conceive.

## THOUGHTS.

Thoughts are things; aye, they are most potent things:  
Having the power to travel on swiftest wings;

On receptive, sensitive minds, impinge;  
Urging many to some course of action.  
Happy those who divinest thoughts inspire,  
Teaching them of the real duties of life;  
So important for onward progression.

F. S. H.

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For sale by Light of Truth Publishing Company.

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



## DIRECT SPIRIT WRITING IN COLORS, WITH COMMENTS.

By Quaestor Vitae.

Being told that independent slate-writing in colors was obtainable through Mr. Evans, 103 West Forty-second street, New York, I decided to verify for myself what basis of fact there was to substantiate this statement.

Mr. Evans gave me a seance at 11 a. m. He sat down at one side of a plain wooden table, about a yard wide, I sitting opposite to him. There was no tablecloth. We sat near to a window in full daylight. He presented four new slates for my inspection, after cleaning them with a piece of cloth. Between two of these slates he placed a few crumbs of broken slate pencil, fastening them then together by a rubber band. These two slates were then laid on the table in front of me, and I was requested to place my fingers on their frames. I did so and did not withdraw my hands till I was told that the writing was finished and I could unfasten and open them. Consequently these slates never left my hands until I opened them and found one of them covered with writing on its inner surface; the other was blank.

After giving me the above two slates to hold, Mr. Evans took one of the others I had inspected, and which still lay on the table, and wrote a big "J" on it in chalk. He spread a little pencil dust on the table and laid this slate over the dust, so that it lay flat on the table and close to those I was holding. He then placed a few more scraps of pencil on the table and covered these with the fourth slate. All the four slates thus lay quite close to me, I holding two of them myself, the others lying close to them. Mr. Evans did not touch the slates again from this point.

We then conversed during twenty minutes, when a signal was given by raps on the table that the work was finished. On unfastening and opening the slates I had held I found the inner surface of one of them covered with writing. The message so constituted was continued on the under surface of one of the other slates that had lain on the table close to my hands. The communication read as follows:

My Dear Son—With the kind aid of other spirit friends I am able to send you a few lines of greeting. I am glad to see you desirous of sustaining the truth of this phenomenon, for I can assure you, when properly presented, it is capable of doing much good for humanity by giving to them tangible evidence of an independent spirit existence. May God help you to do right is my earnest wish. Conditions are not favorable for further manifestations today, so with love to all, I remain your loving father in spirit.

JAMES.

The name at the foot of the message is that of my father. The handwriting does not resemble his.

On lifting up the third slate I found its inner surface covered with lines of colored writing in thick, heavy characters quite different from the writing on the other slates, each line being written in different colors. The content read as follows:

Dear Friend—Your spirit father (in scarlet) informs me that you are desirous (magenta) of receiving a message written (chrome) in various colors to carry home with (cobalt) you as a tangible evidence of spirit (salmon) return and communion. I take (mauve) pleasure in presenting you (lake) herewith this color phenomenon (lake) of direct writing, and trust that (lavender and sky blue) it will prove a pleasing and convincing (chrome) yel-

low) memento of this grand truth. Guide (salmon).

JOHN GRAY (umber).

There were no colors placed below or above the slate; only some gray pencil dust. Nor were any colors on the table. So it is impossible to say where they came from. The letters look more as if done in "gouache" than in crayon, the colors lying thick in body yet loose in grain, and bearing no appearance of friction. Every line except the lowest crosses over the big "J" written in chalk on the slate before it was laid on the table. The colors are superposed over the white chalk, showing that they had been laid on after the "J" was written.

The content of the messages can not be attributed to telepathy on my part or auto-suggestion on the part of Mr. Evans, as during the time of their production both my and his active volitional self-consciousness was engaged in conversation on other matters. Mr. Evans was not entranced, and if his sub-consciousness was used as a relay by the invisible operator, then there was simultaneous dual functioning of his active and passive consciousness, without a secondary state having been produced as the pre-condition of that phenomenon, and apart from the action of any visible operator. But the origin of the intelligent content of the message is of minor importance in this case as compared with the physical element in the phenomenon. \* \* \*

The invisible operator who claims to produce the phenomenon calls himself John Gray. He affirms that the writing is done by him on an invisible and to us intangible slate, and is reproduced on the visible slates by a process of wireless telegraphy, transmitted through the medium who serves as a relay.

The color-writing, he claims, is effected by precipitating fine powdered colors (brought from outside) onto the slate and reproducing the message from a prepared invisible original by a system of transfer somewhat similar to photography. This explanation of the process of a system of wireless telegraphy, in which the medium is used as a relay, finds confirmatory support in the recent discoveries of Dr. Ed. Branly of Paris, who has shown that man's nervous system is analogous to the discontinuous conductor used in wireless telegraphy.

The similarity subsisting between our nervous energy and electricity has been recognized in the adoption of the terms nervous current and nerve-conductors. It was supposed that man's nervous energy could be compared to the electric current flowing along telegraph wires. But it has now been shown by Golgi, Mamon, Cajal, Pupin and others that our nerve-cells are really isolated from each other; they are contiguous but not continuous. They are endowed with ramifications which elongate or contract, making and breaking contact in this manner, entailing transmission or disconnection.

They elongate and make contact and close the circuit under the effect of a stimulus of a vibratory character, similar in nature to the induced energy used in the transmission of wireless telegraphy. The cessation of that stimulus entails the contraction of the nerve cells and consequent insulation and non-transmission. Valuable therapeutic effects have been induced by applying a stimulus of this character, thus confirming the theory by practical demonstration.\*

\*The insulation and disconnection induced in this manner, entailing inhibition of transmission on the sensor-motor circuits, is now advanced by Duval, Pupin and others as the explanation of the psycho-physiological process of sleep, whether natural or

It may consequently be possible that the invisible operator is able to apply and use a force of this character, and reproduce writing at a distance by its means. I must state, in this respect, that the slate on which the colored writing was produced was so charged with electricity when I first touched it that it made my fingers tingle as if I was holding wires from a battery. This lasted nearly a minute.

It should also be noticed that Mr. Evans states that he feels a current flowing from the base of his brain down his spine and to the solar plexus while the writing is taking place. That the solar plexus, i. e., sympathetic system, should be used in the production of a substantial force, stands to reason, as it is the energy pertaining to that system that builds up and renews our physical organism. Certain schools of magic (i. e., the art of active self-suggestion, as contrasted with the suggestion of a passive subject by an operator), affirm that the volitional exteriorization of the psychic double or so-called astral form, is effected by volitional action exerted through that plexus.

It is in no wise assumed that these considerations with regard to the process by which the phenomenon is produced present a solution of the problem. What further light may be thrown on this question will undoubtedly come from such experimental investigation as has been pursued by Prof. Boirac, M. de Rochas, Dr. Joire, Dr. Moutin, Dr. Ferroul, etc. The results achieved by these experimentalists go to show that many of the phenomena produced through mediums may be reproduced in a subordinate manner through hypnotized or mesmerized subjects, which fact indisputably demonstrates underlying unity of nature in the process by which these several orders of phenomena are produced.

As Prof. Boirac (head of the Grenoble university) has recently stated: It is rather by actual experimentation that we will come to understand these questions than by the method pursued by the Society for Psychical Research, of recording accounts of spontaneously occurring cases of telepathy, etc. And in this respect one fails to understand why the American branch of that society has not investigated this most interesting phenomenon.—Banner of Light.

## THE ALPHA PHILOSOPHICAL SOCIETY.

3201 Indiana Ave, Chicago.

May 4, 1899.

To the Editor—It has been a month now since the establishment of the Alpha Philosophical society in this city, with the objects (1) to establish the marvelous phenomenon of having a lecture at public meetings from a materialized spirit; (2) to prove by the various phenomena the continuity of life, and (3) to teach the philosophy of life for the unfoldment of the human race; and I must say that the meetings have been a decided success. Sir Richard Blackmore, who was very eminent in his pilgrimage on earth two hundred and fifty years ago has demonstrated the fact that under favorable condition, and with a good medium, it is possible for a spirit to materialize and speak from the rostrum from thirty to forty minutes; and his medium, Mrs. Mable Aber Jackman, has also proven that it is possible to

artificially induced. Its morbid production in local areas explains hysterical anaesthesia, etc. It may also explain the production of layers or slices of personality, such as are presented in the case of Mollie Fancher, etc.

produce portraits of our loved ones between sealed slates or locked box by holding the slate or box in her hands for a few minutes, as well as to obtain messages from spirit friends and loved ones by the score between sealed slates, also clairvoyantly and clairaudiently.

My daughter, who has been "over there" for ten years, promised me at a materializing seance held by Mrs. Jackman that she would have her picture painted by a spirit artist for me soon; so last Sunday evening she fulfilled that promise. After the lecture, Mrs. Jackman passed a piece of cardboard about 10x8 inches among the audience for inspection. It had not a mark of any kind upon it, and was so pronounced by all who examined it. She put that piece of cardboard between two slates in full view of the audience and then fastened them securely together with heavy rubber bands. There were four beside herself on the rostrum who were invited there to watch the performance, and, if possible, to detect how it was done. After holding the slates for about 20 minutes or less, held by various ones on the rostrum, they were opened and, behold! there appeared not only a perfect portrait of my daughter, but about 20 spirit messages for various ones in the audience, who had written to their loved ones "over there" for various information, among which was one to myself: "My Dear Papa Howell—I am more than delighted to give you my picture tonight. Some time I will give you one as I now appear in spirit life. Yours, with love, Pearl Howell."

I can tell you, Mr. Editor, that that was a supreme and delightful moment for me, for we never had had a good picture of her, one that appeared as she was in health. I had one that was taken but a few days before she passed away; but it appeared as she was when sick, and not at all like her. But in the spirit picture the likeness was not only perfect, but every detail of her hair, face collar, gold chain about her neck and the exact color of her eyes.

We hold public meeting every Sunday evening at 615 North Clark street, to which all seekers after Truth are invited.

CHARLES HOWELL, Ph. D., LL. D.

## 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,

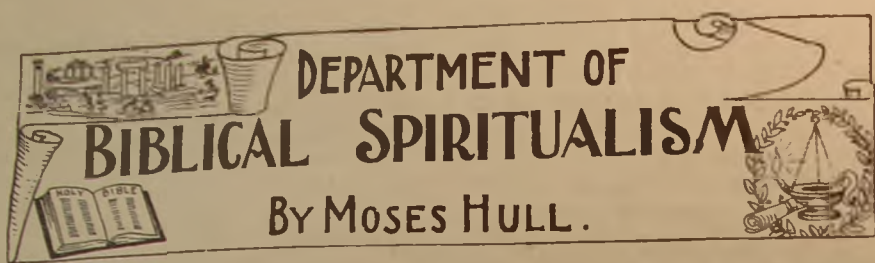
Mr. S. Settrim.

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.)

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





## ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

NUMBER THIRTY-FOUR.

By Moses Hull.

In my last I promised to relate something in Modern Spiritualism corresponding with the last recorded manifestation in the life of St. Peter. Rev. Orrin Abbott, who was a Universalist minister, and a chaplain in the war of 1861-4, wrote the history of the Davenport Brothers. On page 70 he gives a version of a phenomenon as he obtained it from the Brothers Davenport, and from Dr. Luke P. Rand. Before I reproduce the story I will say that I got the story from these same parties, and from Mrs. Chappelle, a Spiritualist lecturer. She was in the city and investigated the matter at the time. Their stories only differ from the one here presented in being more full than this one. Mr. Abbott says:

"They [the Davenports] were informed by the spirits that the prison doors would be opened before their time expired. In the evening previous to the expiration of their time a voice spoke in their room, and said that I [Dr. Rand] was to go out that night. I was told to put on my coat and hat, and be ready. It was oppressively warm in our small room with the window and door both closed; and I asked if I could not be allowed to sit with coat off, as I did not expect that we should be released for more than an hour; but the answer was, 'Put on thy coat and hat; be ready.' I did so, not even supposing that we should be released until the jailer and his family had retired, and all might be still without. But I was disappointed. Immediately, not probably twenty minutes from the time we were locked up, the door was thrown open, and a voice spoke and said, 'Now go quickly.' . . . There are many angels present, though but one speaks. I hastily passed and strictly obeyed the angel. The boys came out into the hall with me, took up the lock, which lay on the floor, and for the first time examined it. [Permit me to say in parentheses that the spirits had promised, in the presence of the officers, to show their power by letting one of them out of jail. The jailer apprehending that they might in some way get hold of a key and let themselves out, took the precaution to put a new padlock on the outside of the door, in addition to the regular lock. This was the lock which the boys picked up.] They spoke of its being warm. The angel told them, as they subsequently informed me, to go into the room again; and the door was closed and locked again by the angel."

Peter's mediumship has been sufficiently laid before the readers so that no one can doubt but that he did all he did as a medium. We will next consider the

## MEDIUMSHIP OF PAUL.

Saul of Tarsus was once a bitter opponent of anything like psychic manifestations. It was mediumship that converted him. In I Cor., 9:1, he says: "Am I not an Apostle? Have I not seen Jesus Christ, our Lord?" His having seen Jesus refers to the time of his conversion. Paul never saw Jesus except as a spirit. Up to the time of the conversion of this man I think there is no doubt but that he regarded

every kind of Spiritualistic manifestation as humbug; and he, in his honesty, opposed the phenomena with all his might, until he was compelled to surrender, as thousands of others have done, to his own mediumship.

Paul gave his voice in favor of the death of the medium Stephen, and when he was stoned to death Paul guarded the garments of the young men who did the deed. When he was first stopped in his career against the Spiritualism of that day and entranced he said to spirit Jesus: "Lord, they know that I imprisoned and beat in every synagogue them that believed on thee; and when the blood of thy martyr, Stephen, was shed, I was also standing by, and consenting unto his death, and kept the raiment of them that slew him." Acts 22:19, 20.

In verse 4 of this same chapter he said: "And I persecuted this way unto death, binding and delivering into prisons both men and women."

In Acts 8:13, the writer said: "As for Saul, he made havoc of the church; entering into every house and hauling men and women, committed them to prison."

Paul tells the story of his conversion, or development; and it would be well to listen to that before we give it as written by another. In Acts 26 he was permitted to make a speech before the king. In that speech he says: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which things I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceeding mad against them I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice, speaking unto me, and saying, in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared to thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and in those things in which I will appear unto thee."

This rather lengthy extract from Paul is interesting in more than one sense of the word. First, it shows Paul to have been a most bitter opposer until arrested by a knock-down argument in the shape of mediumship. "I verily thought I ought to do many things contrary to the name of Jesus." Second, he was as conscientious in this as any opponent of Spiritualism ever was in his Spiritualism. "I verily thought within myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Third, he was converted by manifestations. A spirit light, and spirit voices, at midday, were arguments not to be resisted. Fourth, this voice tells him who he is. "I am Jesus whom thou persecutest." Fifth, Paul saw Jesus. "I have appeared unto thee." Again, "I will ap-

pear unto thee." Paul twice refers to this in his speeches, and at least twice in his writings. In I Cor., 15:8, he says: "And last of all he was seen of me also as one born out of due time." The other place I quoted at the beginning of this article. In II Cor., 12:7, he speaks of "the abundance of the revelations."

This only introduces the mediumship of Paul. I will present further evidence in the next paper.

## AFFAIRS IN WASHINGTON, D. C.

Dear Mr. Editor: A few items concerning the cause in this city may be of interest to you and your readers, and I take pleasure in giving you the same. On the afternoon of Tuesday, the 18th inst., the members of the First Association of Spiritualists of Washington, D. C., held their annual election, and the following officers were elected for the ensuing year:

J. A. Wood, president; M. C. Edson, vice president; M. W. Moore, secretary; W. H. Crowell, treasurer; M. C. Hooker, E. J. Storey, Mrs. P. Ripley, Mrs. E. M. Willis and Miss Mary Flagler, trustees.

This, with a few exceptions, is a change in the entire board, and with it will be a change also in its policy. The board intends to rent a nice, comfortable hall, in a good locality, and with a large seating capacity; to employ the best of speakers and platform mediums, and thus present the phenomena and philosophy of Spiritualism together, thereby satisfying the investigator as well as the more advanced Spiritualists, who, whilst not averse to receiving tests, enjoy a well delivered lecture, by an advanced speaker, still more.

The wisdom of the new board in changing from the policy of its predecessor, which had employed Mrs. Richmond as a permanent speaker, persisting in refusing to present the phenomena from the Sunday platform, in connection with her lectures which fact caused her to lecture to small audiences and brought the society about \$300 in debt—has already been proven, as many Spiritualists, who for the last two years have not belonged to the First association, have now come forward expressing their willingness to help in establishing the society on a sound basis, promising financial aid towards that end, and thereby intend to do their part in making the meetings of the coming season a grand success.

The writer of these lines is happy to announce the fact that he recently had the life-sized portraits of the three Fox sisters—Kate, Margheretta and Leah—Mrs. Underhill, painted and handsomely framed. The portraits are pronounced to be perfect likenesses of their original. The undersigned has loaned them to the N. S. A., and they are at present adorning the library of that association, where visiting Spiritualists from the country are invited to call and see them.

I happened, whilst in New York last November, to be strangely led by spirit hands, and to be guided to the establishment of a large mirror manufacturer, where a portrait of Miss Katie Fox, belonging to Mr. Wilson MacDonald, the artist, was stored. It is the only portrait or likeness of Katie Fox in existence, at the age of 18, and is said to have been painted by Elliott, the gifted artist and portrait painter. I could not rest until I had secured the portrait, and although I had to pay a heavy price for it, I was determined to own it, no matter what the cost might be. Since its arrival in Washington I have had a prominent artist make a copy of it, and had it beautifully framed. Now this picture of Katie, together with the portraits of her two

sisters, beautifies the office of the N. S. A., and every time I see them I can not help but feel the presence of these founders of "Modern Spiritualism," and sense their gratitude that some one could take the trouble and was willing to go to the expense of having their portraits painted for the instruction and education of the younger Spiritualists, who are not as familiar with the history of these grand mediums, who gave birth to Spiritualism, as the older ones are.

The original portrait of Katie Fox, that I purchased from the artist, Mr. Wilson MacDonald, and which had been presented to him by Mrs. Margheretta Fox because he had been kind to the sisters, having nothing else to give him as a token of her appreciation, is in my possession and adorns the wall of my library. I love to look at the beautiful face; it is an inspiration to me each time I gaze upon it, and money could not buy it from me.

Some years ago there was a request made that the Spiritualists of America should contribute money towards the erection of a monument to the Fox sisters, to be placed in the graveyard at Brooklyn, I think. To my mind these portraits, as a memorial, are much more appropriate and spiritual than any gravestone could be, and they will be in existence and be a joy to coming generations, long after the tombstones had decayed and crumbled to dust.

Maybe, later on, when the N. S. A. is in hands made strong by the full co-operation of the Spiritualists at large, and is an established fact, I may donate them to that association. Let me see first what will be done at the next convention, to be held in October next, in Chicago. The N. S. A. is doing very nicely at present, and recovering from the selfish and ambitious rule and mismanagement of some of the members of the former board. God grant that this child may soon become a grand, strong man.

Mrs. M. T. Longley makes an ideal secretary. She is a hard worker, pleasant to every visitor and correspondent, painstaking, conscientious in all she does, and the office is as clean as a pin—an immense contrast to what it was during the last few years.

The outlook for the N. S. A. is a good one. Words of cheer and encouragement come to its faithful managers from all quarters. Our hearts are in its work. May the angels bless all who are loyal to its principles, and who have the best good for the greatest number before them. With good will to all, very respectfully.

THEODORE J. MAYER.

P. S.—Since writing the above lines I have had the pleasure of talking with Katie Fox through the mouthpiece of Mrs. A. M. Gladding of Doylestown, Pa. The latter has been very ill for the last five months, and twice during that time came nearly passing over, but thanks to the care of spiritual as well as mortal friends, she is now rapidly improving and gaining strength daily. Well, to come back to Miss Fox. She said through the lips of Mrs. Gladding that she and her two sisters were ever so grateful for my having their portraits painted, and loaned to the N. S. A., and that they would do all in their power to help spread the truths of Spiritualism. She said the portraits were so much better than a tombstone, because these gave their features to the public, whilst a monument only gave cold names. Then Miss Katie thanked me over and over again for having done what I did. "For," as she said, "although we are spirits, we still have large interests on the earth plane, and we love to be remembered." She also said that the



painting I bought in New York, and which I hold so dear, was painted by Mr. Elliott, the eminent portrait painter, the cost of same having been defrayed by several of her friends.

#### UNIVERSAL RELIGIOUS LIBERTY.

##### Mormons Are Entitled to It With Others.

This country promises religious liberty to all its citizens, and events are indicating that it is high time it was properly defined. Religion ordinarily consists in believing certain things that have little or no effect upon daily life, and in worshipping in accordance with one or another of the various harmless forms of the different sects. People can believe in and act out this species of religion and feel that they have all the religious liberty they want. But the "decline" of the churches in which this religion is practiced is now generally acknowledged, and an era is looked for in which some more practical religion will take its place—a religion, in fact, which substitutes work for worship. It is, therefore, time that all those who are looking for this new era should begin to prepare the way for it, and the main preparation consists in removing all impediments that will conflict with the realization of the works that are the products of the new-old faiths.

There have always been thousands of people condemning other thousands for their religious works. Thus: the Catholics have been condemned for taking lovely girls from happy homes, cupping on their tresses, arraying them in nun's cloth, half starving them and putting them down to life-long menial labor in nunneries. The Christian Scientists have been condemned for kicking out doctors, managing the affairs of their own sick and bringing forth results very often called bordering on suicide or murder. The Mormons are charged with wanting more than one wife as the leading feature of their religious faith, and they are followed with the charge that they are thereby shocking the moral sense of the community, even more than prostitutes themselves, and thus it is of the Seventh-day Adventists and many others, whose works amount to something a little more practical than those of the average church people with their nominal faiths and their harmless worships. Just now we are witnessing an almost national crusade against the Mormons, and all sensible people must pause upon reflecting over the consequences that a successful crusade entails.

The proper limit to the exercise of religious liberty should be set at the point where the devotee directly infringes upon the rights of others. Any restriction set up within this limit is religious persecution. It is not enough to say that the moral sense is shocked. Jesus shocked the Jews in that way. True religion is intended to shock the moral sense, although I do not say that the Mormon religion is true. Thus, when the nun goes to her convent she directly hurts no one at all; whether "whispering angels prompt her golden dreams," or whether she lives a broken-hearted life, pining away in consumption, it is nobody's business. When the Christian Scientist kicks out the doctor and death comes to him whom the doctor might have saved, that, too, is nobody's business. When the Mormon has a good, fat purse and a big, loving heart and can give three or four wives more love and better provision than some other men of the world can one wife, that, too, is nobody's business. All these are nobody's business in the way of applying individual force or collective

force in the form of law, while at the same time they may be everybody's business by all the powers of reason, persuasion, intelligence and Christianity. The Mormon question should be approached in this latter spirit.

I asked a mother who had been denouncing the Mormons a question that brought these things home to her, and I think it would also bring them home to thousands of other mothers who belong to the 50,000,000 of unchurched people of the country—church people, and Catholics especially, might not so decide. I said: "Knowing, as you pretty well do, the exact standing of the wives of such Mormons as Mr Roberts, and knowing also the requirements of the young lady who essays to become a nun, which, as a mother, would you prefer your daughter to accept—the one of the Mormon wife or the one of the nun? That brought the question home and she was forced to the conclusion that she would prefer the happy Mormon home to the nunnery. Now I would like to hear, either privately or publicly, from any other mothers or daughters on this subject. If the above matter is a sample of the unchurched mothers of the country, the New York Journal's crusade against the Mormons will last as long as a pancake outside of church circles.

Perhaps it should be stated that I have publicly opposed the Catholics, the Christian Scientists and the Mormons; that I am wholly averse to the religion of all of them, but that, from a sense of justice and principle, I demand for all of them, and for all others similarly involved, perfect liberty to believe and act as they wish, until in action they trespass upon the rights of others—this there is no proof that they generally do. If "faith without works is dead," as the Scriptures teach, then the faith of all the above people is dead if they can not apply it in living it out. We are all our brothers' keepers in so far as keeping him by reasoning with him, but when we use physical force, or its equivalent, in law, we go beyond our Christian rights and become persecutors instead of saviors. My own single-handed work against Mormonism proved what can be done within the bounds above set. When the people in some parts of the south allowed themselves to become excited over my anti-Mormon arguments and got tar and feathers and shotguns after the elders, I turned and am now a defender of the Mormon's religious rights.

FRANCIS B. LIVESEY.

Sykesville, Md.

#### OBITUARY.

Mrs. H. M. Ferris, aged 70 years, passed to spirit life Feb. 14, 1899, surviving her husband 24 years and leaving a family of five grown children. In the true sense she lived a spiritual life and had been a medium for 30 years.

Passed over, from her home at Stone Bluff, Ind., May 6th, Mrs. Jane Crane, aged 86 years. Mrs. Crane was a devoted mother and faithful friend, and passed out as she had lived in a full knowledge of Spiritualism. Her life was filled with noble deeds and she leaves a host of friends. Funeral services conducted by the writer, Dr. H. C. Andrews.

Passed over, from her home at Fairmont, Ill., April 26, 1899, Eva Josephine Smith, daughter of Mr. and Mrs. J. R. Smith, aged 7 years. She was a bright and intelligent child and met the change with a smile, as she reached out to clasp the hands of the loved ones who came to her to welcome her to the higher life. Dr. H. C. Andrews officiated at the funeral.

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#### RELIGION.

To the Editor: Several times within the last few years I have read in spiritual papers sentiments from correspondents purporting as follows: "Religion has been a curse to the world and it should be entirely eliminated from Spiritualism." Did I not know the cause from which such an idea proceeds I should feel shocked to think that such a thought should be entertained by a Spiritualist; but I know it comes from partial education and careless or prejudiced thinking. One who is familiar with the history of formal, creedal and spectacular so-called religion, and has failed to inform himself also of the history of true and genuine religion and its devotees might naturally fall into the erroneous ideas above quoted. The history of creedal, dogmatic and spectacular religion has indeed been such that most any sane person must conclude that the world would have been much better without it, for the career of these phases of so-called religion have been from the day of their inception until now stained with the blood of innocence, and blackened by their unflinching opposition to progressive truth.

But what is religion? The meaning of the word is a re-binding to God or goodness. Saint James says: "Pure religion and undefiled before God the Father is this: To visit the fatherless and widows in their afflictions, and to keep one's self unspotted from the world." Webster says it is "a system of faith and worship, pious practice." It is plain that Webster's two definitions can be, and have been made to represent widely divergent and opposing principles. Webster gives the meaning to suit modern thought and priestly custom. Saint James was not handicapped by these social and mammonish considerations. He had lived many years with the great self-denying medium, Jesus, who eschewed all forms and ceremonies. Thanks to the spirit world, we have returned to the simplicity of the primitive Christians, and we should boldly claim that we preach and practice the only true, effective and saving religion. Benefits and dogmas are chaff. Love, goodness, zeal for the truth, upholding justice, and a pure and blameless life, this is religion; and it accords perfectly with the religion of Saint James. Surely we can not have too much of true religion. The trouble is we have not got half enough of it; if our love for humanity was as fervent as it should be we would not lie on beds of ease and loaf and waste our lives away while thousands are bound in chains of ignorance, and tens of thousands are annually swept into the vortex of social shame and crime under the pressure of a rotten and demoralizing industrial system. Yes, give us religion; blessed, holy word, it is ours. Dead formality has tried hard, but tried in vain, to steal it, and we fight in a glorious phalanx with such souls as Buddha, Jesus, Paul, James, Savoralra, Luther, Servetus, Cranmer, Channing, Wesley, Parker, Davis and an innumerable host who have counted their lives as nought that liberty and true religion might live.

B. F. FRENCH.

Crown King, Ariz.

#### MATRIMONIAL.

On the evening of April 30th, 1899, at the home of Mr. and Mrs. Horace Pattengill of Schoolcraft, occurred the marriage of their daughter, Mrs. Imogene Chamberlin, and F. J. Barry of Battle Creek. The ceremony was performed by Mrs. Lucy J. Williams in the presence of relatives and invited guests, after which all partook of dainty though bountiful and appetizing refreshments. Mr. and Mrs. Barry will visit Buffalo and Niagara Falls and return to Battle Creek, which place will be their future home.—Lucy J. Williams.

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## Bachelor Ratiocinate and Widow Dot Intuite.

BY LISLE E. SAXTON.

### CHAPTER IV.—(Continued.)

Then take this letter, Mr. Ratiocinate, concentrating the mind upon it, then forget self entirely, holding yourself passive to receive whatever may be sensed, and then describe your sensations; or what manifests through one, or all of the senses."

"Why! I seem to hear music! I really wonder if I do! And I feel like striking the keys of that piano! Now I see a room and a table covered with manuscript, and yes! there is music copied thereon. What is the matter with my throat? It feels sore and I have a tendency to cough!"

"Very good. Now we will conclude by your sensations that some one whose magnetisms have been imparted to the letter, and we infer it is the writer's (which will be true unless a more individualized person has handled it), is a lover of music and because you have a desire to play, is a musician, or has a strong desire to be one. You obtain this through getting in accord with the vibrations of the writer, through parts of the aura, or magnetisms, imparted to the letter, manifested through the senses of hearing and feeling. Then you get in accord with other vibrations, and see the room, table and musical manuscript, and we conclude that the writer composes music; and end, by coming en rapport with a physical state from which we infer the tendency to lung and throat trouble. Now, Mr. Leyton, experiment with this letter."

"Well! I feel like singing sacred music, and I smell a delicate perfume. It is the balsam flower. Now I see a choir and a lady sitting at a pipe organ. How strange! There are waves of sadness creeping over me, and it seems as if the world is enwrapped in blackness, and I am seeking something I can never find; and I feel, yes, like cursing God. It seems to me, after a long time of such intense agony, that I hear your voice, Miss Starr, saying, 'Mattie, none are lost, for God's boundless love enfolds all life. I see Willie by your side, and he is unhappy only because you are.' A flood of joy sweeps over me, and again I can join in the anthem of praise."

"You did surprisingly well, both of you; and we have something to note in the different sensations of persons in respect to parts of the same thing; for I gave both gentlemen different sheets of the same letter, received from a very dear lady friend. Both descriptions were correct. She is a fine musician; composes occasionally, and is subject to throat and lung trouble. This corroborates Mr. Ratiocinate's descriptions. She is the organist in a Presbyterian church, and prefers sacred music. I happen to know that the balsam is her favorite flower. Two years ago her only child, a young man of 20, named William, died, and as he was an agnostic she thought he was lost. I visited her and found her in the state of mind you described, and gave that message, stating that I saw him by her side. Her name is Mattie! Do you feel the sensations of unpleasantness now, Mr. Ratiocinate?"

"No, it soon passed away."

"That I believe was readily sensed because you have a tendency to the same; but Dot's lessons in regard to

disease will apply in such instances. Mr. Leyton, how do you feel?"

"That it would be easy to become melancholy."

"You are inclined to that state of mind, are you not?"

"Yes, I have had to resist it from childhood."

"In psychometrizing I find it easier to get en rapport with those states for which I have a tendency, than those for which I have none, or am indifferent, and they are more likely to remain for a time. I usually sense them first, although not always; that probably depending upon thoughts or experiences that held my attention just previous to, or for some time before, the experiment. You perceive one difficulty, and that is, to interpret sensations. A medium who psychometrizes inspirationally or under control has this done by the controlling intelligence, and if wise, mistakes do not occur; but when practiced by one in the normal state, then he or she must interpret, and much study and experience are necessary to be accurate."

"I am well pleased with this first attempt, and thank you for the instruction, the interpretation and corroboration. I assure you that I intend to pursue it as a study and practice; though I do not see as it has proven Spiritualism."

"How do you account for it?" Mr. Leyton?"

"I do not attempt it as yet. What is your explanation?"

"The same that I offer for spirit manifestations, and in fact material as well: through the law of vibrations. Scientists explain the phenomena of light, heat, sound, etc., in this way, and I think it will elucidate the how and why of all life expressions. Yes, of everything, whether classed as forces energies or intelligences. Certain rates of vibrations of parts we sense as sounds, and we can run through several octaves; but are not spiritualized enough in our normal state, it is said, to cognize more than an octave of colors, because the vibrations for color phenomena are so much more rapid that we can not accord or get en rapport with them; so they belong to the realm of the invisible or unsensed, so far as we are concerned. Personal magnetism, aura or odic force, or whatever we name it, comes to us in lines, stratas, or as the parts of circles of vibrations—it seems to me—these characteristic of the expressed life, as words, deeds, thoughts, feelings, sensations or emotions of the person, and as a part contains the whole in essence, so when one is brought in contact with these, one will be affected consciously, or not, as one may vibrate in harmony with one or more of these stratas, or parts of circles. One's condition at the time will determine with what one attunes first. This may be induced, and, to a certain extent, controlled at will; as in psychometry, through mind concentration or negativity. If you, through concentration and receptivity, can sense my friend's condition, why is it not possible, through the same law, to do the same with one who is unseen, usually, though present, because we are not attuned to his rates of vibration. If we can change our state through intelligent effort and discern the otherwise

invisible in respect to mortals, why may we not do the same in respect to things called spiritual? And why may not spirits change their vibrations to come within our range of consciousness as sight, even, as chemists through the same law change solids to liquids and gasses and vice versa? It may be proved to you later on, in your experiments, that in this and other directions you receive invaluable aid from so-called spirits."

"I predict that if Mr. Leyton and Rate continue this, and the investigation of Spiritualism, they will sometime see their grandfathers and other good folks gone on before, and appreciate the fact that only through the aid of Spiritualism can the Bible be accepted as other than a book of fables, and its beautiful treasure of truths separated from the dross."

"I wonder, Mr. Rate, if we will have the courage of our convictions?"

"Yes, gentlemen! for there is nothing like consciously practiced mediumship to strengthen weak back bones!"

"Well, good friends, I have spent a very enjoyable and I believe profitable evening, and I regret that the lateness of the hour necessitates my departure, but this to me new religion teaches wise selflessness and moderation, so I will bid you good night."

(To be Continued.)

### WM. E. ROBINSON AND "SPIRIT SLATE WRITING."

By Lyman C. Howe.

"I wish to remark that, if any person tells you he took two slates of his own to a medium, thoroughly well tied or sealed, and that the slates never left his (the skeptic's) hands, and that there was writing obtained upon the interior surface of the slates, under those conditions, he was sadly mistaken, and has failed to keep track of everything that actually took place at the time of the sitting,"—Wm. E. Robinson.

This quotation from Mr. Robinson's book, page 22, undoubtedly expresses his true belief; but the absurdity of such an assumption must cause a smile, if not a feeling of disgust, to those familiar with the facts of real mediumship. Mr. Robinson thus explains: Suppose two slates, tied together, are brought to the medium. Both he and the stranger sit at the table. The slates are held under the table (sic.) the medium grasping one corner, and the skeptic the opposite corner, each with one hand, and the disengaged hands clasped together above the table. After awhile the slates are laid upon the table, the string untied, the slates taken apart, but no writing is found. The medium states it must have been because there was no slate pencil between them. So a small piece of pencil is placed between the slates and again they are tied with the cord by the medium and he again passes them under the table, both persons holding the slates as before. Presently writing is heard, and upon the skeptic bringing the slates from under the table and untying the cord himself finds one of the slates covered with writing, although but shortly before they were devoid of even a scratch. Here is the explanation. The medium does not pass the slates under the table the first time, but drops them in his lap, with the side on which the string is tied, or knotted, downward, and really passes a set of his own for the skeptic to hold. He the medium supporting his end by pressing against the table with his knee, which leaves his hand disengaged. There is a slate pencil called the soap stone pencil which is softer than the ordinary. This is the one

used by the medium. He now covers the face of the slate which is uppermost in his lap with writing, doing so very quietly and without any noise. Now as he brings the slates above the table, he leaves his own in his lap, and brings up the skeptic's with the writing side down. The slates are untied, and taken apart, and shown devoid of writing upon the inside, which he claims was caused by not having any slate pencil inside. The medium now places the pencil upon the slate, which was originally the upper one, and covers this with what was the bottom slate, which is covered with the writing inside on the back or bottom of slate. This maneuver or action brings the slate on top with the writing upon its inside. Nothing could be more simple or natural.

"The slates are again tied together, and in doing so the slates are turned over, bringing the slate containing the writing still upon the inside, at the bottom instead of the top, and the string tied or knotted above the top slate. When the slates are passed under the table the second time the spectator himself is allowed to do this, and the medium, with one of his finger nails, while holding his end of the slate, produces a scratching noise on the slate, closely resembling the tracing of a pencil."

Pardon me, gentle reader, for inflicting this verbiage upon you. The author evidently believes what he states and no doubt thinks he is serving the truth, by presenting such absurd exegeses of mediumistic slate writing. Very likely these bungling tricks may have been used by fake mediums, and deceived the unwary. But, from the quotation that heads this paper, it appears that he has settled it in his own mind, that his trick theories cover all there is of mediumistic slate writing; and that whoever has tested them, and supposed he got writing on his own slates, has been deceived. This is the presumption of egotism. There are many thousands who KNOW BETTER. There is not a trick that he represents in his book that touches the independent slate writings witnessed by hundreds of thousands of people who are in all respects as competent to see, hear and detect frauds as Mr. Robinson is. That any of them might be deceived, if they accepted the methods he describes, is not disputed. But there is not a single illustration in his book that approaches to any solution of slate writings that thousands have had and are having every year. They all presuppose conditions that do not obtain in our experiences with our trusted mediums. With Keeler, Mansfield and others the slates are not usually, if ever, held under the table at all; nor out of sight of the sitter an instant; nor are trick slates possible when the sitter furnishes his own slates, cleaned, marked and often fastened together before the medium sees them at all. In many cases the medium does not touch the slates, nor any of the questions. No alcohol dodge is possible in the sittings with Mansfield, for he seldom, or never, touches the question paper at all. In Washington, D. C., Mrs. Chapman—wife of Prof. Chapman, who was in the government's service when I stopped with them—related to me her conversion to Spiritualism. She was a staunch materialist. Had no hope of a post-mortem existence. Her father had left a sealed letter in her keeping the contents of which no one on earth knew. She purchased two new slates and cleaned them at home. Put a bit of pencil between them, and wound them with strong cord, until they were covered with a network not two inches apart, knotted in numerous places. It was a half hour's job to untie them. She went to Keeler, and



ORGANIZATION.

By T. H. B. Cotton.

kept possession of her slates continually. If my memory is not at fault she told me she did not allow them out of her hands while in the medium's presence. But if she did, no juggler could untie and rewind and tie them as before in less than a half hour, and if he cut the cords he must have had the same kind of cord to replace it, and then he would need a half hour to complete the work and do the writing. Between these slates she got a long message from her father, his name signed in nearly, if not exactly, a fac simile of his handwriting, and revealing the contents of the sealed letter written by her father and sealed by him before his death, which no mortal eye but that of her father had ever seen, and of the nature of which she had no idea. Now there is not an illustration in Mr. Robinson's book that touches this, or thousands of other experiences, by as competent witnesses as any juggler in the world. But Mr. Robinson discounts them all because he has not seen the same. For many years I could not get a slate writing; but I know others did, and my failure was no evidence against their positive experience and testimony. Mr. Robinson says: "We must not believe half we hear nor all that we see." If we must not believe half we hear, who shall decide what we may believe? Must it be that minor part that agrees with Mr. Robinson's creed? How much, then, must we believe of his statements of the way mediums have done things and he caught them in their tricks?

Shall we throw them all out as belonging to the half that we hear and must not believe? In all the slate writings I have had I do not recall but three in which the slates were held under the table, and one of these was as utterly outside of any explanations Mr. Robinson gives as if the slates had been hung on a horn of the moon. Wita Mrs. Simpson in Chicago I held one end of the slate under the table. So, far, then, Mr. R.'s trick philosophy might be evoked. The slates, too, belonged to the medium—an other dangerous symptom. But the writing was not on the slate in advance. I asked questions mentally, at the medium's request. Before I could get my question fairly formed in mental words she called, "Take it out," and instantly the slate was brought out with an answer to my question written upon it. The most expert writer in the flesh could hardly have written the words on the slate in the time that intervened between my first effort to form the question in my mind and the time the slate was before me on the table, with the answer written. Nothing in Mr. R.'s book covers this phase of slate writing. What is known as "independent slate writing" IS A REALITY, and such a reality as no juggler can duplicate or explain, and a vital link in the chain of facts and evidences proving post-mortem life of more value to the world than the mines of gold and all the kingdoms and thrones and empires ever known.

A proposal to celebrate this year the seven hundredth anniversary of the discovery of coal in Europe—a discovery claimed to have been made in 1198 near Liege, Belgium—has brought out evidence from Dr. F. Buttenbach that the first find was really made in 1113 in the basin of River Worm, north of Aix la Chapelle.

\*\*\*\*\*  
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 \*\*\*\*\*

"Much has been said of late years, concerning organization. When viewed in the light of the extreme necessities that now confront us, all looking to the one end just now supreme over all others—that of the prevention as well as the relief of the suffering—the very meaning of the word organization is best expressed in this same co-operative scheme. If you doubt this, consult the spirit world in your family circles, and soon your doubts will vanish."

It was not till after the appearance of the issue of the Light of Truth of Feb. 4, containing the above paragraph, that a stray leaf of the San Francisco Examiner chanced to be thrown into my hands of date Jan. 15, 1899, one page of which is devoted to the consideration of organization as the one great power in the commercial world that has made it possible for money to do its work through the leading trusts and monopolies of the country.

It is a chapter in which Charles R. Flint tells how he organizes trusts. After contrasting the method in commercial pursuits between different countries, as carried on 100 years ago, and that of today—he proceeds to compare the best known method of 20 years ago and that of the present time; all showing the inconceivable advantages of the present methods, yet all profits going to enrich the capitalists. He gives an illustration in the San Francisco Coal trust. He then presents a table setting forth the profits of every one of the 25 leading monopolies of the United States in the year 1898, which foots up a total of \$227,250,000. This is immediately followed by a table showing the profits of individual millionaires of this country, also for the year 1898. Of these the list includes 51 millionaires, with total profits of \$266,500,000.

Lastly, in table No. 3 he gives the profits of eight of the big industries for the same period. These are (1) the railways, \$460,000,000; (2) the national banks, \$300,000,000; (3) street railways, \$200,000,000, these three making \$960,000,000. The other five being (4) the gas companies outside of New York, (5) electric light companies of the United States, (6) shipping, (7) steel and iron, outside of trusts, (8) flour and feed milling industries. These eight industries foot up the enormous profits of \$1,280,000,000! Three-fourths of this sum is included in the first three industries, as shown (\$960,000,000).

Let me quote a few words from Mr. Flint: "There was a time when a great preacher like Malthus thought the world would ultimately starve to death, because the growth of population exceeded the growth of the means of subsistence. It is now known that the inadequate means of subsistence was due simply to the fact of the 'insufficiency of economic organization.'"

In telling why the corporations of today succeed, he places organization as the single factor, first and last, which has reared this colossal structure of commercial strength, and at the same time held it so securely in the hands of these giants of power. Last of all he tells what a trust organized must be. In all this he shows in the clearest manner that words can not portray the interdependence of the organic whole, and the individuals which compose it, and that when this economic organization is most complete and in the most perfect working order, then it is that the success of one is the success of all who are directly concerned, the profits of each being in proportion to the stock invested.

On the same page there is also an illustration which stills the heart and chills the blood of the most indifferent observer that may ever be permitted to gaze upon it. It is a copy of a cartoon from Sascha Schneider, a German artist, setting forth the utter helplessness of labor against monopoly. It is the statue of a stalwart man, all unclad, with hanging head, and hands both chained, with chains so heavy that the strongest horse could not break them!

Such is the condition of many Spiritualists today, and such they will remain "until the day dawns and the day-star arise in your hearts."

Since writing the foregoing, there has been placed in my hand by the kindness of George W. Gray of Connecticut a copy of a paper entitled "Humanity," published at Thomaston, Maine. In that issue of the paper (Jan. 18, 1899), there is perhaps the plainest, most forcible arraignment of the wholesale plunder now going on in our midst, perpetrated by our so-called rulers and lawmakers, that it has yet been my privilege to see. It is by Prof. George D. Herron, who assures us that our only hope is co-operative industry. Mr. Gray also sent me a number of other reform papers, all advocating colonization, and the highest perfection of industrial organization attainable.

This same number of that paper (Humanity), whose whisperings of love come to us in our midnight darkness, like scintillations from the far-off stars—there is light which really

Pencils the first gray glimmer  
 Trembling above the dawn,  
 Kisses the young Aurora,  
 Bidding the night begone!

It is the notice of a book, written by a real live millionaire, Mr. Charles Russel Burke, one of the largest stockholders in the Standard Oil company. The title of the book is "This-tle Sifters." It corresponds in every part with the old "Industrial Brotherhood" move, already quite familiar to nearly all reformers outside of the ranks of Spiritualism. I quote a few words from this book:

"You are being oppressed to the very verge of slavery by your masters, the controllers of the great monopolistic corporations." You must adopt their methods to some extent. I propose a business plan. It is based on the very principles which made possible the vast accumulations of capital which now threaten to enslave mankind. You must make sacrifices to achieve it. You must make up your mind to wait patiently, to save, to deny yourselves, to trust those whom you choose to execute your high purpose, and be faithful unto death till the goal is attained."

I call this the first gray glimmer of the coming dawn for the best of reasons: It is the first millionaire monopolist who has sounded the tocsin clearly and unmistakably in favor of the workingman, thus enhancing the possibility of averting the bloody phase of the desperate crisis through which we are now passing. The example, let us hope, will be contagious, that other millionaires will take up the cause and make it their own; that anon we may be favored with something more substantial than advice—however wise and good the advice may be; that the slogan of "Liberty, Equality, Fraternity" will be welded with mighty effect within the next few years.

And all this while we as Spiritualists are drifting and dreaming, dreaming and drifting, far in the rear. We write and we read in our journals of today, on ten thousand topics, all differing from one another, just enough to make it spley — all which would make very good reading at almost any other time but this. Recently I counted the list of Spiritualist lecturers in

a column of the Banner of Light. There were 165 names in the list. What a mighty power would this be in the earth were all these to devote their attention for the next three months exclusively to the task of devising the right means to avert the bloodiest war that has ever blest(?) or cursed the earth! What a service could thus be rendered to the cause we love!

If we all wake up without delay, by common consent, we may yet leap to the front at a single bound and take our proper place as the leading reformers of the world. As Spiritualists, this is where we belong, for we are the very best people on the earth today. What a shame that we should thus fail to realize our worth! What a shame to thus remain sleeping at our post. This one crime, if indulged in longer, ought to and will sink us into the shades of everlasting oblivion, and our place will be taken by a body of reformers more worthy than we.

Gwin Mine, Calaviras, Co., Cal.

The School of Psychic Philosophy.

Is a membership corporation, recently organized under the laws of the state of New York. Its purposes will be

First—To furnish scientific proof of man's conscious immortality; and

Second—To apply the deductions from that great fact to man's earthly conditions.

We do not antagonize any faith or creed, but will seek to co-operate with all the great educational and moral forces which tend to uplift the race.

Contributors to the funds of the school are eligible to honorary membership therein. Any one feeling impressed hereby (as many will be) to contribute to this work will receive an acknowledgment in the shape of a handsome certificate of honorary membership.

Important Announcement.

In order to better carry on its work the school has begun by the purchase of 75 acres of ground in Richmond borough, New York city, at a cost of \$50,000, and will erect thereon an auditorium and also tents and cottages for those who would like to combine a summer's outing with spiritual work and development. The grounds are mostly covered with native forest and by virtue of their altitude command a fine view of ocean and distant mountain. Only 30 minutes ride to fine sea bathing. A small portion of the land is for sale in plats, the rest will be leased, the policy being to keep the bulk of it for a future endowment. All revenues from the land will be devoted to maintaining the school's work.

The officers are: Mrs. M. E. Williams of New York city, president; Richard Fuller Woodward, vice president; Edward A. Swing, secretary; Judge D. D. McKoon, treasurer.

Correspondence is invited from those who would like to spend a season at the nation's metropolis and from lecturers, speakers and psychics whose time is not filled. Address all communications to

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None see so well as those who are  
 determined to see.

All truly great lives are beautiful in  
 simplicity and naturalness.

Add to your faith, knowledge. It  
 is the truth alone which sets us free.  
 Our faith is not always truth. Knowl-  
 edge of the truth strengthens faith,  
 while removing from it the errors of  
 misconception.

Cultivate a prayerful spirit. Rever-  
 ence which does not fawn nor mag-  
 nify is of all qualities specially to be  
 desired. The spirit of gratitude, the  
 praise which swells to the lip and yet  
 finds no outward expression; the giv-  
 ing, trusting, thankful spirit, this is  
 the prayerful spirit.

### WHAT WE HAVE TO MEET.

It is a dogma of analytical reason  
 that a man can not transcend his ex-  
 perience, and this is true so far as in-  
 dividual, or isolated experience goes,  
 but is folly when applied to the results  
 of aggregate humanity. To be sure,  
 we can trace back to the ultimate atom  
 and find no solution of the enigma of  
 life. To be sure, the molecules that  
 vibrate in the brain have been placed  
 under the lens, but human inspection  
 has never yet found the secret of their  
 vibration.

All that we really know regarding  
 life is that it is a manifestation, and  
 exists wherever certain primary ele-  
 ments exist, such as oxygen, hydrogen,  
 nitrogen and carbon. We know that  
 life persists in accordance with certain  
 forms known as organizations, and  
 that new forms are evolved from old  
 forms. Identity is the mainstay of or-  
 ganization, and wherever identity  
 manifests itself reason says organiza-  
 tion must accompany it. Life, then,  
 is a habit, the manifestation of intel-  
 ligence, which, in its highest form, is  
 consciousness of being. Consciousness  
 of being is the only estate that divides  
 man from the animal per se. The ani-  
 ma has no consciousness of being. It  
 manifests no ratiocination above a  
 line which finds its correspondent in  
 a rudimentary intellect in man. And  
 consciousness of being in man can not  
 determine the ultimate degree or estate  
 of life any more than it can solve the  
 secret of the primordial germ whence  
 it evolved. But consciousness and the  
 power of ratiocination enable him to  
 apprehend certain analogies to his life  
 which transcend his experience. For  
 instance, the wall of death has been  
 shattered because certain forms of life

manifesting identity have given testi-  
 mony regarding a future state, analo-  
 gous to our own. And the power to  
 do this implies a power in man capa-  
 ble of withstanding the vicissitude of  
 death. Were it not for this fact, spec-  
 ulation would begin at the cradle and  
 end at the tomb, and this does form  
 the theme of many of earth's il-  
 lustrious philosophers. Berkeley and  
 Hume taught that mind is re-  
 stricted to its own conscious ex-  
 perience. Upon this tenet they  
 could not reconcile immortality with  
 the palpable laws of nature, and  
 the greatest mind of the 18th century,  
 Kant, could not, in the endeavor to  
 find in the conception of God, as the  
 supreme reality, the explanation of  
 experience. "The formed products of  
 thought can not apply to the objects  
 of experience." This is the position  
 of speculative philosophy today, and  
 we have to meet it and all the great  
 volumes written in its defense when  
 we declare the posthumous life of man  
 to be a reality. It is little wonder then  
 that the antagonism of intellect should  
 be met with and that every step in the  
 introduction of the spiritual hypothe-  
 sis should have to be made in the face  
 of an almost hopeless opposition.

In the process of truth obscuration  
 is found the numerous schisms which  
 arise when comparisons are made in  
 the ideas of learned men. Granted  
 that man stands physically at the sum-  
 mit of nature's plan of material un-  
 foldment, his organization being the  
 repository of all forces and elements.  
 Still he is manifesting certain attrib-  
 utes which transcend not only his own  
 experience, but the hypothesis upon  
 which the objects of experience are  
 based. The research of the eighteenth  
 century can not be taken as a criterion  
 for the formed products of nine-  
 teenth century thought. The marvels  
 of Spiritualism are everywhere over-  
 turning the laws of physics as formu-  
 lated, showing the error not alone of  
 the theory but the shortsightedness of  
 assuming a finality for it. The person  
 who reads the character and identity  
 of a Pharaoh by touching a piece of  
 rock from the pyramid he built is in-  
 deed a greater Pharaoh than was the  
 pyramid builder.

A new society for the investigation  
 of spirit phenomena and allied sub-  
 jects has been formed in New York  
 city. Many men and women of prom-  
 inence have agreed to assist in the  
 work and deliver lectures and engage  
 in the regular proceedings of the so-  
 ciety. Among the volunteers are Dr.  
 E. G. Spitzka, a well known alienist;  
 Dr. R. Osgood Mason, psychical inves-  
 tigator and author; Elliott Coues and  
 Arthur Macdonald, of the Smithsonian  
 Institution, and the educational de-  
 partments of the government, res-  
 pectively; Dr. Paul Gibier, formerly  
 of the University of Paris, now head  
 of the Pasteur Institute of New York  
 city; Dr. William Lee Howard of Bal-  
 timore; Mrs. Helen Gardner, Mrs.  
 Elizabeth Cady Stanton, Mrs. Ella  
 Wheeler Wilcox, Dr. Paul Carus of  
 Chicago, and John Clark Ridpath, the  
 historian.

The initial meeting was held at St.  
 Stephen's chapel, 57 W. 46th street. It  
 is to be hoped that the new society  
 may succeed better than Lyman Ab-  
 bott has in this vital department of  
 human inquiry. After fifty years' his-  
 tory and the testimony of millions of  
 able men and women have settled for  
 all time the question of posthumous  
 life Dr. Abbott laboriously announces  
 that "there are hints of evidence of life  
 beyond the tomb."

It is a question whether the gov-  
 ernor of New Hampshire made his re-  
 cent fast day proclamation for adver-  
 tising purposes, or not. But there is  
 no question about the advertising.

### NOTES AND COMMENTS.

That portion of the public interest-  
 ed in church controversies undoubtedly  
 perceives the steadily increasing ten-  
 dency toward liberal thought re-  
 specting Biblical matters, in the storm  
 and protest attending the ordination  
 of Dr. Briggs, as an Episcopal priest.  
 Previous to his retirement following  
 the stir he made in the Presbyterian  
 church one could pretty well define Dr.  
 Briggs' position, but since he made  
 formal application for admission to  
 the Episcopal priesthood it has been  
 a puzzle to account for the acrobatic  
 nature of his propensities. He is  
 being bitterly opposed, of course,  
 and this opposition is the strong-  
 est evidence of the breaking down  
 of dogma. It seems likely now  
 that unless he voluntarily with-  
 draws his application Dr. Briggs will  
 be ordained. We look upon it now as  
 a case of ways and means to particular  
 ends, and Dr. Briggs simply a tool, or  
 instrument in a far-reaching design to  
 break up and dissipate the canonical  
 dogmas of old orthodoxy as conserved  
 in Episcopalianism. What Dr. Briggs  
 criticized while a Presbyterian was  
 the credibility of the historical part of  
 the Old Testament and the correctness  
 of the Biblical version of the sayings  
 of Christ. As we understand it he has  
 not receded from his criticism, and if  
 he gets into the Episcopal priesthood  
 the liveliest kind of heresy is going  
 there with him.

\* \* \*

American Spiritualists in the main  
 realize the important part taken by  
 the Indian during the past half cen-  
 tury of Spiritualism. Such will be in-  
 terested in what the celebrated chief  
 Black Hawk has said in writing his  
 protest against the violation of the  
 treaty rights guaranteed to his people  
 and so often broken.

"My reason teaches me that land can not  
 be sold. The Great Spirit gave it to his  
 children to live upon, and cultivate, as far  
 as is necessary for their subsistence, and  
 so long as they occupy and cultivate it  
 they have a right to the soil; but if they  
 voluntarily leave it, then any other people  
 have a right to settle upon it. Nothing  
 can be sold but such things as can be car-  
 ried away."

The Christian world claims the Bi-  
 ble to be the Divine law upon which  
 Christianity and its civilization both  
 rest. We do not hear said that any  
 of the Divine law has ever been re-  
 pealed. Here is a bit of it. "Thou shalt  
 not sell the land forever" (Lev. 25:18).  
 And yet every warrantee deed conveys  
 the land "forever." Who taught the  
 red man the inherent right to the use  
 of land? It could not have been the  
 "Divine law," for he never heard of  
 it until he learned to distinguish be-  
 tween it and the conquering Chris-  
 tians' apostasy to it.

\* \* \*

"A contribution to the study of Psy-  
 chic Phenomena," by W. G. Todd, now  
 running in the Coming Age, is an in-  
 teresting paper. It discloses some re-  
 markable aberrations in mechanical  
 mediumship—an Ouija board being  
 the instrument of communication.  
 We are not partial to these con-  
 trivances and place little value upon  
 conclusions drawn from them in gen-  
 eral, but Mr. Todd's experiments are  
 somewhat unique.

\* \* \*

Mr. Perry F. Powers of New York  
 has recently been attempting to deter-  
 mine by personal investigation wheth-  
 er there is any just ground for the  
 claim that the poorer classes are over-  
 awed by the splendor and magnificence  
 of the churches and can not feel at  
 home in them. The results of his in-  
 vestigation are found in the May num-  
 ber of the Church Economist. In sum-  
 ming up his conclusions he says:

"My tour of investigation has confirmed  
 me in the belief that I started out with,  
 that the man who says he does not go to

church because the buildings are too fine  
 for him and the manners are too artificial  
 and the clothes too rich is a liar."

The refined diction of Mr. Powers'  
 remarks will probably confirm the  
 opinion of the man who says he  
 doesn't want to go to church because  
 the manners are too artificial.

Another thing that has been against  
 them — Spiritualists — not with me,  
 however, I take pride in saying—is  
 that the movement started with the  
 poor and the meek and the lowly  
 ones of earth; but there is a  
 striking parallelism right in there  
 with early Christianity. You know  
 people went around then, not ask-  
 ing whether Jesus was a real  
 prophet or whether what he said was  
 true, but how many of the Scribes or  
 the Pharisees believed on him. Men  
 commonly wait for a popular move-  
 ment before they join.

Spiritualism started in this same  
 way; and I have met a great many  
 people who have confessed to me pri-  
 vately that they believed, but would  
 not say so because it was not popu-  
 lar. One famous English scientific  
 man told me in private conversation  
 that he had been experimenting for  
 years, and knew that Spiritualism was  
 true; but, he added, I don't talk with  
 people about it, because I used to call  
 every man who had anything to do  
 with it a fool, and I don't enjoy being  
 called a fool. So he kept still. This  
 is the attitude people have taken in  
 regard to it; and today you can never  
 get at the number of Spiritualists by  
 the census. I venture to believe that  
 you can not take a stand on any spot  
 on Manhattan Island and sling a stone  
 without there being somewhere with-  
 in the radius of its fall one or more  
 families who are studying Spiritu-  
 alism privately in their own houses, and  
 who are believers, but dare not let  
 their next door neighbors know it for  
 fear of ridicule. I have had people,  
 when I was traveling, sit down be-  
 side me, and evidently feel their way.  
 They would ask a question or make a  
 statement just to try me, to see wheth-  
 er I was going to shut them up. The  
 moment they found I was sympathetic  
 they would tell me wonderful things  
 within the range of their own experi-  
 ence. So the country is full of people  
 who have had strange things happen  
 to them, and who believe, or at least  
 wonder, if there is not something in it.  
 —Rev. M. J. Savage, in his Easter ser-  
 mon.

Rev. B. F. Austin, one of the leading  
 Methodist ministers of Ontario, whose  
 sermon "Buy the Truth" appeared in  
 the Light of Truth some time ago, is  
 now upon his trial for heresy at Port  
 Stanley. The charge of heresy was  
 brought forward by Rev. H. A. Going,  
 who wrote to the editor of the Light  
 of Truth concerning the validity of  
 the authorship of the sermon "Buy  
 the Truth," saying that upon our re-  
 ply would rest "our future course."  
 The Rev. Going evidently was satis-  
 fied with our reply, and "our future  
 course" is to be seen in the farce  
 through which Principal Austin is now  
 passing. Our advices from Canada  
 state that Mr. Austin is not receding  
 from any stand he has taken and will  
 publish a book with the arguments,  
 pro and con, which will also be put in  
 pamphlet form and sent broadcast  
 through the Dominion. Rev. Dr. Aus-  
 tin is a Spiritualist, and this trial will  
 be watched by Spiritualists with in-  
 terest.

Again is President McKinley to be  
 thanked by all lovers of a free press.  
 He has commuted the sentence of  
 Charles C. Moore, editor of the Blue  
 Grass Blade, to six months, which will  
 let Mr. Moore out of the Ohio Peni-  
 tentiary July 8. The sentence of the  
 Kentucky court was two years.



## AWAY, TO NATURE.

All earth in gracious effusion rises these beautiful May days to meet and greet the lavish abundance of the sun's rays. O that men would leave the mart and turn to Nature, observe its ways, and LIVE! Be, as the gentle Riley says of one who is a true naturalist,

"In gentlest worship bowed  
To Nature. Rescued from the crowd  
And din of town and thoroughfare,  
He turns from all worldly care  
Unto the sacred fastness of  
The forests, and the peace and love  
That breathes there prayer-like in the  
breeze  
And coo of doves in dreamful trees—  
Their tops in laps of sunshine laid,  
Their lower boughs all slaked with  
shade."

Here is the grand scripture which the good Father writes in language over which men do not quarrel. In rock and tree and storm and calm Nature gives us the eternal edicts of law which human hands do not, can not, alter or revise. And just now when budding summer waits upon shower and sun the munificence of the hand which supplies all that man can ever need is to be seen in the most charming guise. Like the rings of Saturn, which only the slow years bring into view to thrill the astronomers' soul, so we wait through drear and dread winter for the unfolding and copious giving of our common mother earth.

At least one day each week ought to be spent with Nature. We ought to flee from the grind and glare and noise of the city and go home, home to Nature, in the woods, on the stream, or clambering over the eternal hills.

And while so doing let us not forget the children. They are the real interpreters, they live, when allowed to, close to Nature; and they need most of all the gladness which comes with the associations of Nature. Education will take on its spiritual garb when children are taught the ways of Nature, not the ways of books. Most anybody can write a book. A few persons can write text books, but nobody can write Nature. Nature must be lived, it must be inwrought into the woof and warp of the web of life. Children should be learned in the whence and the whither of things which appeal to them the strongest. They should be taken close to Nature's heart.

"Loveless weed and lily fair  
She attendeth, here and there,  
Kindly to the weed as to  
The lorn lily, teared with dew,  
Each to her hath use dear  
As the other."

In this education the child learns that all he lacks Nature has in abundance, and by effort and discipline he can secure all that Nature has adapted him for. Too much stress can not be laid on the importance of training the mind along lines of natural aptitude. The spirit yearns for light, room to grow, expand and serve the boundless impulses of the indwelling soul. The soul is the man. The soul should be given its freedom. Cramped walls, dingy streets and foetid air are the robbers of the soul's birthright.

Civilization's spur should not consist of a limitation of men's wants. Rather should it be that which incites them and finds ways of satisfying them. It is the pressure of felt want that always lifts men and naturally throws them toward each other in arts of mutual helpfulness and progress. But as it is now, men are limited not alone in their desires, but in the means of satisfying them. At every turn the seeker after material gain is barred by artificial limitations.

It is not "Is it right?" but "Will it pay?" that springs oftenest into mind when contemplating a new venture in business.

## A THOUGHT.

The great waiting world toward which we all are plodding, and upon which daily, hourly and momentarily our companions are opening their spirit-vision, is a matter transcending all earthly interests, involving a prodigious sequence and befitting the highest aspirations that can be written upon the entablature of the human soul. To be aware of its reality, its burdens, its joys, its possibilities and its unbounded domain, together with our relation to it and its denizens to us, and denizens too who, but a little time ago may have been our heart's delight here, is a consummation precious beyond all else earth can bestow. To be the monarch of this proud empire is to be enabled to reach the threshold of the vast temple of infinity, to look upon the wonders of its boundless circumference, listen to the refrain of a congregation composed of emancipated throngs of all worlds, lift up our voices to swell the peans of the Marsian hosts, and the greater diapason of Jupiter's wisdom spheres, while tender Venus lends her enchanting vesper hymn and dim distant Saturn's mighty spirits catch the echo and we hear it ring and reverberate down through the eternal chancel, sung by angel voices, kissed by every ray of light divine, the grand oratorio of human destiny: "Man, thou shalt never die."

If the life path be crooked what of it! The lordliest oak is gnarled and knotted the most, but the tender lichen clings to it nor asks the reason why its support should be rough and knotted. So love and wisdom wait upon deformity. The divine in the spirit is that which sees the kindly light and patiently bears the thorns which prick the feet treading the solitudes. The final recompense is a quenchless certainty.

## SIR WILLIAM CROOKES, F. R. S.

Among the latest expressions of the eminent scientist regarding his position toward Spiritualism is the following:

"To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on, to explore up and down inch by inch, with the taper of his reason: to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp. I have nothing to retract."

Satisfied with the accuracy of his observations, extending through many years, employing every device conceivable to eliminate the medium as a factor in the production of results, his words, "I have nothing to retract," bear a peculiar significance. Professor Crookes has always held to a cool, careful and thorough method, dealing with facts only, no matter where they led him nor how many preconceived theories they overturned. Thus it is that after many years, and he has reached quite near the summit of scientific attainment, he utters, among other noble sentiments, before the British Association for the Advancement of Science, of which he is president, the above.

Fathers and mothers ought to be careful how they write their sons not to enlist in the war against the Filipinos. One Atkinson has been doing this in a general way and they say he is writing and preaching sedition. Let's see, wasn't Jesus Christ crucified for preaching sedition?

We acknowledge the receipt of a copy of C. Payson Longley's new pamphlet, a choice collection of beautiful songs, words and music, for public meetings and the home.

## APPRECIATIVE.

We hesitate always to burden our columns with commendatory letters from appreciative fellow workers, but the message below is so pointed, heart-rent and hued with the genuine ring that we print it herewith as expressive of a multitude of like sentiments daily coming to hand. Mr. Cocks is a leading business man of the metropolis, being treasurer of the New Jersey Car Spring and Rubber Co., and his opinion is worth having. The post of editor of a journal like the Light of Truth is not an enviable one by any means; but having the sound judgment of thousands of its readers upon its course, the trials incident upon the work of setting forth the great topics of the hour from week to week are materially softened.

The Light of Truth is destined to be one of the great magazines of literary thought on all subjects of human inquiry, and we cherish and are gratified for such noble words as are coming to us all the time.

Editor Light of Truth: Allow me to express my earnest appreciation of the encouraging work you are doing for the advancement of our cause, apparent in the steady improvement of your most valuable journal, the Light of Truth. Its tone is most admirable and commendable.

Certainly this week's number (May 13) is replete with instructive and profitable reading.

That excellent and leading article of Prof. J. R. Buchanan is of itself invaluable as a record of facts and experiences of the highest character, and is alone worth the cost of a year's subscription to the paper. No less interesting and instructive also is the report of the address in London of E. W. Wallis; the article of A. F. Melchers, and the notice relative to the unexcelled medium, Fred P. Evans.

A journal of this character, "an exponent of the philosophy of life," must go forth and do grand missionary work. Yours for truth,  
CHAS. P. COCKS.

Brooklyn, N. Y.

Mr. Geo. A. Bacon's article on "The Multiplication of Trusts" is a timely contribution to the discussion of this phase of the economic absciss. The marshaling of facts showing the trend of combination is well done, but we are not in accord with Mr. Bacon's dubious conclusions regarding the trust itself. That it is an evil no thinking person will deny, but the nature of it will bear close watching. The trust is to the true economic state what the labor pains are to childbirth. It is in this sense a relative evil, brought about by false economic customs just as the pains of parturition are the consequence of false social and hygienic customs.

Our contention is that the trust should be let alone. It has fully set in as the prelude to the socialization of the instruments of production. It is the last grand gasp of the tooth and elbow competitive system, and of course a good many people are feeling the terrible effects of it. We are optimistic enough to believe that the American people will be on hand to cherish the child now being brought into the economic world through the suffering consequent upon the trust. The trust per se is an economic truism. Its misapplication in the hands of private corporations is working all the iniquity of the day.

Every town of any importance in Europe has one or more public baths which have a swimming pool and are open the year round. Interest in this important feature of sociology is being awakened in this country and is rapidly becoming widespread. The work of such men as Mayor Quincy of Boston in establishing a public bath is indicative of this interest. Every city and town should have its free public bath.

Don't poison the blood and blunt the emotions with anger.

## POINTS.

Our ideas control us.

There are a few chasms between theory and practice.

Look well to the eternal NOW; there is no future.

Where liberty reigns the tyrant seeks to slay her.—La Salle.

Genius, art, invention, free thought, and love; justice, amity, truth, philosophy and progress; these constitute the elements of a true nation.

Mr. E. W. Wallis, editor of our esteemed English contemporary, The Two Worlds, retires from that excellent paper June 1 to become secretary to the London Spiritualist Alliance.

The American government, in appointing Bellamy Storer to be minister to the new Spain, paid an appreciated compliment to the political and religious sentiments of that country.

The truth of law and the law of truth is the greatest incentive to human progress. History and tradition are the records of men and their thoughts, not of principles and eternal ideas.

Development upon lines of scientific research is always behind the fore-shadowings of man's intuitive perceptions. Thus the impossible recedes as knowledge advances. Likewise miracle and ignorance.

The crown of failure is more potent sometimes than the crown of success. The man who climbs highest oftentimes succeeds the least. The aim to outdo others is meretricious. It embitters rather than sweetens and stimulates life. Harmony is not wrought, and surely happiness is not enduring, purchased with the sweet concord and timely aid which nature demands.

Freight trains are not permitted to run in Georgia on Sundays. Other evidences of Christian grace abound there. It was deemed necessary to send United States troops to a mining town in Dakota recently because "property" was endangered by a mob, but as no particular "property" was at stake at the time of the Georgia man-burning, no troops were sent there.

One age heralds the achievements of another age. Pericles must needs precede Demosthenes. Fitch's vapor engine was the forerunner of Fulton's steamboat, just as the crude attempt of Fulton prefigured the mighty ocean leviathans of today. Ptolemy and the geocentric system heralded Copernicus and the heliocentric system. So all religions have prefigured the divine Spiritualism of our day, the last, grandest and most stupendous of all of man's penetrations into the unknown. A thousand years hence it will be understood and practiced.

There is a varied assortment of reading in this issue of the Light of Truth which will warrant careful attention. The articles by Lyman C. Howe and Quaestor Vitae are of exceptional interest. Mr. Howe has taken a timely fall out of the pretentious trickster, Robinson. The trouble with these "exposers" lies chiefly in the exposure of their own ignorance and prejudice. Mr. Robinson's book reveals his success in this direction. The only thing to be regretted about it is the amount of free advertising he is getting. Quaestor Vitae tells of a successful experiment with Mr. Evans. What makes the article valuable is the extended remarks made upon the phenomenon, showing the results of the latest analysis of it so far as the earth plane goes. It is indubitable tests of this character which are putting a quietus on the shallow harpings of men like Robinson.

The Light of Truth for every family!  
The Light of Truth for every voter!  
The Light of Truth for every thinker!



# Department of Astrology

Conducted for this Journal by Hazelrigg, the Astrologer.

## MAY.

The new moon for this month occurs shortly after noon on the 9th, with the second degree of Virgo rising, and Neptune ill-placed in the mid-heaven. Some ulterior motive actuates a certain foreign negotiation on the part of our government which is likely to bring disfavor to those in high places. An important diplomatic document will receive consideration, and benefit will accrue to the treasury through national subsidies and a higher tariff. Our commercial and trade interests show an active improvement, with an unusual briskness in the different marts. Honor is accorded the scientific and literary world; the industrial arts generally will benefit, while the month will signalize some conspicuous results in advanced lines of thought, such as Spiritualism, Theosophy and kindred investigations. A marked impetus will characterize our internal relations, in

The 6th and 7th are fortunate birth-days, especially for those born between April 4 and 11, August 6 and 14, or December 6 and 13. Young females will receive offers of marriage. The 23d is a propitious anniversary.

Storms or waterspouts are probable at longitude 60 degrees west near the 27th. The month will be marked by unseasonable weather, which will prove damaging to early vegetation and fruits. There will be high winds and hail, and shocks of earthquake will be felt within our borders.

## THE MULTIPLICATION OF TRUSTS.

(By George A. Bacon.)

As evidence of this monstrous evil and the diabolism to which it gives rise—which follows as rapidly as water runs down hill—is seen by the following notices, all of which we found in the daily press within the past few days. And these are but a portion of what has appeared, another list having been sent to another jour-

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1												
2	18.44	20.46	22.37	0.39	2.37	4.39	6.38	8.40	10.42	12.40	14.43	16.41
3	☿	♄	♃	♂	♂	♄	♃	♂	♄	♃	♂	♄
4	15.26	16.50	18.0	19.0	20.17	22.14	0.45	3.30	6.0	8.33	11.8	13.28
5	♄	♃	♂	♂	♄	♃	♂	♄	♃	♂	♄	♃

which respect the month is indeed fortunate. The exceptions lie in building and land enterprises, in connection with which there will be disclosures of fraud and damage by the elements.

At Denver the luminaries are positioned in the tenth house, with Mars in Leo directly on the ascendant. Labor organizations in the west will be on the aggressive, and differences between master and man will be a popular topic; a violent demonstration is probable, and considerable property will be destroyed. These effects will operate at 105 degrees west between the 10th and 16th. Cancer rises with Venus and Mercury on the meridian at San Francisco. Artistic and literary matters will be to the fore, and the month will number many prominent social functions in that locality. The public health, however, will be far from good. Agriculture will benefit on the coast.

Benign influences will be felt this month by those born in '36, '37, '39, '44, '47, '49, '66, '72 and '76. Unfavorable for those born in '35, '38, '52, '59, '63 and '70. The 27th an unfortunate birthday for women; railroad men, electricians and those engaged in public affairs may expect reverses during the ensuing year if born on that date. Let those born near November 28th or December 14th of any year be careful in life's affairs. Those born near the 13th of March, June or December are in danger of illness this month. The 26th as an anniversary gives likelihood of bereavement during the ensuing year.

nal on account of its length:

## FORMING A CARPET MILLS TRUST.

The Boston Commercial Bulletin announces that efforts are being made to form a trust of all the leading carpet mills in the country. The capital stock of the mills already interested is over \$5,000,000. The combination will be partly financed from Boston and partly from New York.

## BIGGEST OF ALL COMBINATIONS TALKED OF FOR CHICAGO.

The Chronicle says that a syndicate, with \$200,000,000 backing, composed of New York, Philadelphia and Chicago men, identified with metropolitan traction of New York, Philadelphia and other cities, has been formed, and is now negotiating for the purchase and consolidation of all the Chicago traction companies, surface and elevated, with good prospects of a successful conclusion.

## BIG ROLLING MILL TRUST.

Gigantic Organization Will Be in Operation in a Week.

A Cleveland dispatch says: Upon the best of advice it may be said that before the close of this week or the first of next week at the latest will see the gigantic rolling mill trust, just organized under the name of the Republic Iron and Steel company, in full operation.

The Iron trade Review, referring to the matter, says:

The capital is \$55,000,000, of which \$25,000,000 is 7 per cent preferred and \$30,000,000 common stock. The capitalization was fully and promptly subscribed by the rolling mill interests involved and by the underwriting syndicate in New York with which the proposition was originally taken up, no outside subscriptions being solicited, though there have been many applications for subscription rights.

Twenty-nine rolling mill plants, besides ore properties and furnaces, have been acquired. It is probable that six or eight other mills will be acquired later. The headquarters will be in Chicago, it now seems certain, though some idea was entertained of Cleveland for a time.

## DOUBLING ITS CAPITAL STOCK.

At a special meeting of the stockholders of the American Tobacco company held in New York it was voted to increase the capital stock from \$35,000,000 to \$70,000,000. The increase is all in the common stock. The increase is to acquire the Union Tobacco company and for other purposes.

## INCORPORATED WITH MILLIONS OF CAPITAL.

Trenton, N. J., April 6.—Articles of incorporation were filed with the secretary of state today of the Interna-

of lamp chimneys in the United States."

## A CHRISTIAN SCIENTIST COMBINE.

Anderson, Ind., April 1.—"To heal the sick by laying on of hands and to raise the dead" is the purpose of a corporation legalized in this county yesterday under the state incorporation laws. The company is composed of Christian Scientists.

## WRITING PAPER MILLS COMBINE.

A Corporation With \$42,500,000 Capital in Process of Formation.

Springfield, Mass., April 6. — Rapid progress has been made within the past few weeks in the details of the combine of writing-paper mills of the country, and it is now practically assured that the deal will be completed and the new corporation will be in operation about June 1.

The capitalization of the combine as at present planned will be \$42,500,000, and it will include not less than 41 mills and probably some few other smaller mills which have not as yet been considered necessary to the completion of the deal. Of the mills which will be included 20 are located at Holyoke, 12 in other parts of western Massachusetts and nine are in the west.

The work of securing options on plants has been completed and the projectors are now busy making an appraisal of the value of the plants and stock. Fully 92 per cent of the fine writing paper mills of the country are in the combine, or a total of some 45 mills.

## COMBINING THE ROADS.

Papers Put on Record at City Hall Today.

Washington, D. C., April 7. — The Anacostia and Potomac River Railroad company today became the owners of the property of the Belt Railway company by deed from the American Security and Trust company, trustee, for \$350,000. The new owners immediately placed on record a deed of trust to the Baltimore Trust and Guarantee company to secure the payment of an issue of bonds aggregating \$3,000,000, payable April 1, 1949, with 5 per cent interest, payable semi-annually.

What more pertinent questions can be asked than, to what condition does all this tend? and where will it be likely to end? but to increase the "white man's burdens" (meaning the poor man's burdens), the subjugation of the needs and rights of the people! The inspiring motive in the formation of any and all trusts is selfish greed, personal favor, at the expense of another. The object of all such combines is to have a monopoly of business in their respective lines—for obvious reasons; private interest as against the public weal. Their success is in proportion as they antagonize the principles of the Golden Rule. Conscience is but an "iridescent dream" when arrayed against "business." When one half realizes the worldwide influence which monetary combinations, born of greed, exercise over social conditions, what lover of his kind can but arouse himself to help, with his available means, to check the further domination of this malign power?

"It is not a theory but a condition that confronts us," says the political economist, and a system or condition that permits a few men, whether "honorable" or unscrupulous, to gain suddenly an immense control over whole communities, is not natural. And when such men, buttressed behind their own

tional Smokeless Powder and Dynamite company, with an authorized capital of \$10,000,000. Articles were also filed incorporating the Lewis Motor Vehicle company, with an authorized capital of \$5,000,000.

## OIL STOVE COMBINATION.

Col. C. M. Burke of Cleveland, Ohio, who has undertaken the task of combining all the principal oil stove manufacturing of the country, states that from the present outlook the big deal will be consummated within a short time. New York capitalists are behind the project and all the money needed for the enterprise will be readily forthcoming.

"The oil stove manufacturers of the United States made overtures to me," said Mr. Burke, "to unite their entire interests and frame a plan by which they could absolutely sell out to a trust combine organization. I took the matter up and am now engaged in getting options on all of the properties concerned."

## LAMP CHIMNEY TRUST FORMING.

Pittsburg, Pa., April 6.—The Post tomorrow will say: "A \$20,000,000 combine of lamp chimney manufacturers of the United States is in process of formation, with every indication that the promoters of the enterprise will carry the deal to a successful termination. The factories concerned in the combine comprise every manufacturer



dictated laws, can safely proclaim to those who unwittingly furnished them with the means—

"Now thou art slave,  
Our captive, at the public mill our drudge"

it becomes positively necessary for the conscientious voter at once to help remove these same buttresses.

Industrial slavery, to which we are rapidly hastening, is twin brother to chattel slavery. As Washington "prayed with all his soul that the legislature of his state could see the policy of a gradual abolition of the evil of human slavery, because it might prevent much future mischief," so we would, before conditions grow worse, that the people might today grasp the idea that they can, if they so choose, break the power of monopoly and establish in reality a government of the people, for the people and by the people.

Washington, April 8, 1899.

COLLECTIVE OWNERSHIP.

Professor George D. Herron of Iowa spoke for the People's church recently, of which Dr. Thomas is pastor, and he was listened to with a rapt, breathless attention, which told more forcibly than any noisy demonstrations could of the deep and absorbing interest felt by the congregation in his subject. He has but one subject, whatever title he may give to his addresses. When a man speaks from his deepest convictions he always speaks what truths have been burned deepest into his soul. The theme of Professor Herron is always the vivid contrast between the true Christianity, taught and lived by Jesus of Nazareth, and the sham Christianity which is lived and taught and held up among us for the genuine.

Professor Herron is striking deep down to the very root of the evil conditions by appealing directly to the people. He is surely changing the thought of the people upon the ethical aspects of the competitive system and its relation to true, vital religion. What the people of America strongly condemn will not long exist. The corruptions of the representative system handed down to us by our fathers would not exist were the people thoroughly aroused to demand the initiative and referendum. Even within a few months we have seen Yerkes, the street car magnate, foiled in his plans to obtain legal possession of the streets of Chicago for 50 years by the menace of the people's will. The votes necessary were apparently secured by him, but the aldermen of Chicago dared not pass the law.

Rev. J. Stitt Wilson sailed for London, England, recently. He went to make a thorough study of the city of London and the institutions now in operation there for relieving the condition of the poor. It is to be hoped that he will also study well the municipality of London, for it is well known that the lawmakers of London are so strongly socialistic in their sentiments that they are almost ready to lay the burden of taxes on ground rents. This growth of public sentiment in favor of socialism is largely due to Sidney Webb and his co-workers of the Fabian society of England. Well may the city which was the stronghold of that parliament which beheaded an English king take the lead in giving the common people their own. A tax on ground rents and a corresponding reduction of taxes on improvements would strike a harder blow to the holders of princely estates in the very heart of London than a dozen people's palaces, commendable though they be. But a tax on ground rents would remove one of the principal causes of poverty. The people's

palace or any number of them would leave untouched the cause of poverty in England which breeds paupers and condemns the worn-out poor to lie in paupers graves.

J. Stitt Wilson is a co-worker with Professor Herron and when in Chicago he makes his headquarters at 252 Chicago avenue, where a social settlement is located on the same plan as Hull House, but not so extensive. I have had the pleasure of knowing Mr. Wilson well, and he will be far better known to the people of the United States in future than he is now. I have cast his horoscope and I know that he will be one of the men whom the people will choose to reconstruct social laws and customs after the present competitive system shall be utterly collapsed. J. Stitt Wilson is a true Christian, a man of earnest and prayerful spirit, and one who is proud to serve in the humblest capacity when the need arises. But he is gifted as a leader, and to that place he will inevitably be called. He put into operation a model system of exchange based on endorsed checks, at the Co-operative Grocery Store on Lake street. This system he was obliged to abandon owing to existing laws regarding currency. But it will be reserved for the future, for it was a system which did the work of exchange perfectly. It was entirely safe. But it struck a deadly blow at the monopoly granted by the government to the banker, and it was withdrawn for the present.

The people of London may solve social problems, but I believe all the odds are in favor of the people of Chicago, who are not one whit in awe of inherited traditions and titles. When the people of Chicago are aroused to action they will make the necessary changes in one year, while it will require ten for the people of London. It is true London has many improvements which Chicago needs badly, but dukes and earls still own whole square miles of property in London and build gateways across her public streets. William Waldorf Astor has a princely mansion and park in London, property which was paid for by his estate in America, but which is now thrown open to the public of London.

It is said that Queen Victoria gave the hint to Mr. Astor, and so powerful is her social sway that her wish was at once complied with. Now Mr. Astor maintains a princely park and pays for the keeping up of the same out of funds drawn out of his American estates. The people of London enjoy what the people of New York pay for. Surely we should not grieve should London's city council become wholly socialistic and levy all taxes on ground rents. I hope that J. Stitt Wilson will look into this matter of taxation while he is in London. It is far easier to save men who still have some self-respect and manhood left than it is to reclaim criminals or paupers.

WILLIAM CANBY FERRIS.

An Old Nurse for Children.

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CORRESPONDENCE

THE FIELD AT A GLANCE

A Spiritualist society has been formed at Lorain, Ohio.

Intelligent and cultured audiences greet Mrs. L. F. Prior in Chattanooga, Tenn. She is serving the First Spiritualist society.

The Campbell Brothers have returned to their home, Lily Dale, N. Y., after a very successful winter season. They will remain at the Dale from now on until October.

Dr. Andrews closed a four-months' engagement at Danville, Illa. Will answer calls to lecture anywhere in Indiana or Ohio. Address Jonesboro, Ind., Box 125.

Anna E. Thomas, lecturer and platform test medium, of Newport, Ky., is open to camp engagements. Will serve societies in west this fall en route to Pacific coast.

Mr. Ira Moore Couris gave some very remarkable messages before the First Association of Spiritualists, New York city, Sunday afternoon, May 7, and also sang a solo very sweetly.

The Harmonial society of Sturgis, Mich., will hold their forty-second annual meeting in the Free church on June 17 and 18. Speakers engaged, Harrison D. Barrett and Mrs. Georgia Gladys Cooley and others.

Frank T. Ripley goes to Oxford, O., about the first of June over the Monon and C. H. & D. R. R. He can be engaged to lecture and give tests en route on liberal terms. Address all letters to 40 Loomis st., Chicago, Ill.

Owing to the illness of the family of Mr. Starr C. Williams, as well as to the continued illness of Mrs. Gebauer, services held by the Church of Spiritual Unfoldment in the K. of P. hall, Kizer building, Atlanta, have been discontinued.

Oscar A. Edgerly is filling a two-months' engagement with the First Spiritualist society of South Bend, Ind. Mr. Edgerly has engagements for July with the Lake Brady (Ohio) and Queen City Park (Vermont) camp associations.

The Spiritualists' and Mediums' Home society hold free public services every Sunday, 10:45 a. m., at 3310 1/2 Rhodes Ave., Chicago, Illa., Dr. C. T. H. Benton, conductor, assisted by other good mediums and speakers; also a benefit seance every Wednesday, 8 p. m. Take Cottage Grove car to 32rd street, then one block west.

The Arthur Hodges Spiritual society, Lynn—T. H. B. James, president—held services at Templars' hall, May 7, afternoon and evening. Those assisting were Mesdames Matson, Quaid, Smith; Messrs. Balcom, Warren, Forbush, Harwood; music by Prof. J. B. Tyler and wife and Mrs. Sam Lucas. In the evening Mrs. Dr. M. C. Chase gave a lecture on "Spiritualism and its Teachings."

C. C. Bacon, cor. sec. Lake Brady, writes: The program for the session of '96 at Lake Brady is well under way. Our camp meeting opens July 2d and closes Aug. 27th. Arrangements are being made to have everything in good shape to make it one of the pleasantest sessions Lake Brady has ever known. A cordial invitation is extended by the management to all who wish to help make this session a success, to be with us.

The Spiritualists of Cleveland and vicinity in mass meeting introduced resolutions on Sunday, April 23, nominating Lyman C. Howe as historian of Modern Spiritualism, he being considered one of the oldest Spiritualists on the rostrum of the day, and knowing well he will give us a true and cor-

rect history of the Hydesville rapping. We have Mrs. Carrie S. Twing still with us, spreading the glad tidings to large audiences; we are also making preparations for Prof. W. M. Lockwood for his first appearance in Cleveland. We bespeak large audiences for him.—C. D. Lyall, Sec.

The Washington State Journal, Olympia, has the following notice of the sterling reformer, H. S. Geneva Lake: "Last Sunday evening Mrs. Lake commenced her exercises by reading a selection from an Oriental scripture, after which she spoke eloquently upon her text: 'If a man die shall he live again?' Next Sunday evening her subject will be: 'Man's Dual Nature, or the Need for Higher Thinking.' An afternoon meeting was announced for 2:30 o'clock, at which the time will be devoted to the strange psychic experiences of distinguished persons—Elizabeth Cady Stanton and others."

R. F. Little, Sec., writes from South Seattle, Wash.: Our association is a duly incorporated society under the laws of the state of Washington, and is also a branch of the N. S. A. We are desirous of obtaining a course of lectures upon subjects germane to the great issue, viz: "If a man die shall he live again?" Our rostrum is ably sustained at the present time by the noted author and scientist, Dr. Savatha of California. We would like to correspond with others engaged in this field of effort. If the friends visiting the Pacific coast will bear us in mind it is possible that an arrangement of mutual benefit may be made. Our city is becoming permeated with the truths of Spiritualism, and several societies are doing successful work.

A "spiritual reception given in honor of Kate Field and Helen Hunt Jackson" was a variation in the line of receptions. It was a social gathering of the spiritists of the city, given by Dr. Annie M. Morral at Mrs. Phelps' hall Thursday from 4 to 6 p. m., at which the spirits of the above mentioned women were believed to be present. Mrs. Phelps read an interesting paper on "The New Woman; the Outcome of the Old," and this was followed by a talk by Mrs. Morral of equal interest. By special request the latter also gave some psychometric experiments, which were followed with the closest attention. Excellent ice cream and cake were served with lavish hospitality, and the afternoon passed in a way that was very gratifying to the students of the occult there assembled.—Society notes in Houston (Tex.) Daily Post.

Grand Rapids, Mich., May 8, 1899.  
Editor Light of Truth: Permit us to announce through your columns that we have closed our meetings for the season. The warm weather compels us in a great measure to do this, but it is made absolutely necessary because our president, Mr. John Lindsey, and Mrs. Lindsey, required rest. We have held meetings every Sunday from the 25th of September, 1898, and these have been very fatiguing to the leaders and officers of our society. Mrs. Lindsey particularly has had to do much more than her share of the work. The meetings have been very successful and have been well attended by appreciative audiences; the readings and tests by Mrs. Lindsey attracted people for miles around this city. We expect when the meetings are reopened next September the interest manifested will be greater than ever.—A. T. H., Sec. West Side Spiritualists

The Cincinnati Commercial-Tribune under date of May 11th says: "Dr. Adah Horman last night delivered her lecture, 'The Brotherhood of Man as Taught and Practiced by Pythianism,' at the Odeon, under the auspices of Douglass Division, Knights of Pythias. Her audience was a select one and at-

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tested its appreciation by numerous bursts of applause. The address in itself is a gem of oratory. The lecturer is endowed with all the requirements of a public speaker. Her voice is rich and full and she is possessed of great powers of eloquence. Illustrations, shown by the stereopticon, liberally interspersed her remarks, consisting of likenesses of the supreme officials and prominent members of the order and various other views of interest. Among the many bright utterances made was that 'The aid extended by a member to his less fortunate brother was not 'charily,' but a debt due from one to the other.'

The third session of the Spiritualist Training School at Maple Dell camp grounds, Mantua Station, Ohio, opens May 30 and closes July 14, 1899. Course of study is, higher criticism, Bible exegesis and parliamentary law. Moses Hull; oratory, voice and physical culture, exercises in expression, Mrs. Alfarata Jahnke; philology, rhetoric, composition and logic, A. J. Weaver, A. B.; psychic lessons—study and development of mediumship, Prof. D. M. King; juvenile department and physical culture, Mattie E. Hull. Tuition for the term, \$5; room rent for the term, 50c; board at hotel on grounds, per week (20 meals), \$2.13; cost of books (to be had on grounds) from \$1.50 to 2.50. The object of the school is to train for public speaking, writing and thinking. Music lessons for those who wish, by a competent teacher, extra. For further information write: Moses Hull, President, 359 Normal Ave., Buffalo, N. Y., or A. J. Weaver, Superintendent, Old Orchard, Me.

#### ELSIE REYNOLDS.

Phenomena in Seattle, Wash.

Editor Light of Truth: Through the columns of your most valuable paper I wish to give a few facts in regard to phenomena occurring through the mediumship of that much abused medium, Mrs. Elsie Reynolds.

I had read of the recent alleged exposure made in Portland, Ore., by a minister and 10 or 15 of his followers and at once jumped to the conclusion it was an expose.

Some few days ago I saw Mrs. Reynolds, ad. in a Seattle paper, and concluded I would pay a dollar to see a genuine fraud. One clever enough to fool thousands of intelligent people for 20 years.

In company with my wife I attended and found 42 persons present. To say that I was surprised at what occurred there lightly expresses it, nor will I attempt to describe it farther than to say, there were not more than five people in that audience whom the medium knew, and I know that 20 names were given from the cabinet, fully recognized, and at least 15 persons were called up to the cabinet to see friends—among the number myself. I was interested and went again and again, each time becoming more interested. I invited Mrs. R. to a seance (private one) at my own house, with a few friends of my own acquaintance. She came alone. I constructed a cabinet of my own. Mrs. R. took a seat outside the cabinet and before she entered I counted 23 forms—men, women and children came out and allowed us to approach and speak to them two and three at a time.

This was in a light sufficient to see the hands and figures on my watch. While the medium still sat in full view the form of a woman with a child materialized back of the sitters, passed through the audience until within six feet of the cabinet, slowly sank down until she all disappeared but the head, when Mr. Monroe (the medium's control), spoke from the cabinet, saying, "Lay your hands gently on her

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head." Each one in the circle did so, and with our hands resting thus the head faded away from sight and touch and we sat gazing each other in the face in perfect wonder. Before we could recover from our surprise a voice directly above our heads spoke, saying, "Farewell." Looking up we saw the same form with the child still in her arms close to the ceiling, floating around. It floated toward the cabinet and directly above it sank down out of sight into the curtains. Then parting the curtains, stepped outside, laying the baby in the medium's lap, and disappeared. Just as I went to lift the baby it also disappeared. But the most startling phenomenon followed upon the heels of the above described. We did not see the medium leave her seat or enter the cabinet, when Mr. Monroe said again from the cabinet, "Look up and back of you, but join hands and don't speak." We did so, and what we saw caused my heart to almost stop beating, for close to the ceiling, pressed close against it as if holding on to something, was the medium, her clothing was white. In less time than I could tell it she slowly descended to the floor, stopping directly in front of us, crying bitterly, and in less than 10 seconds her clothing changed from white to black.

Now did they dematerialize the medium, or what was it? Some one wiser than I must solve the mystery. I am not well enough acquainted with the subject. All I can say is, I KNOW Mrs. Reynolds had no means of getting any one in the house. I know we saw her and the forms at the same time, while Mr. Monroe and Effa (her controls) were talking and giving directions from the cabinet. True, we did not get a personal test from departed friends. I was too much astonished to think of tests after witnessing the wonderful phenomena.

Now I ask any intelligent person why Mrs. Reynolds with her power should ever resort to fraud or if she herself by any possible means be able to perform these things, would she not be foolish to sit for 25, 30 or 40 people an evening when she could take a theatre and make \$1,000 a night as easily and be protected? And again, is it any wonder the ministers are growing alarmed when they see their congregations filling this lady's room at \$1 per head, and think of their empty pews?

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In the pleasant summer light,  
Suppose there wasn't a bird to sing,  
And suppose the grass was white!

And dreary would the garden be,  
With all its flowery trees;  
Suppose there were no butterflies,  
And suppose there were no bees.

And what would all the beauty be,  
And what the song that cheers,  
Suppose we hadn't any eyes,  
And suppose we hadn't ears?

For though the grass were gay and green  
And songbirds filled the glen,  
And the air purple with butterflies—  
What good would they do us then?

Oh, think of it, my little friends,  
And when some pleasure flies,  
Why let it go, and still be glad  
That you have your ears and eyes.

—Alice Cary.

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Little Readers of Light of Truth: I love dogs and cats and have many animal pets—with these good Ben, the horse, and Dolly, the beautiful cow. Do you, children, have pets, and love animals? Best of all, do they love you? This is a true test to tell the child's character and nature: it is an old saying and a true one, to be loved and beautiful we must love and be lovely. And do you know why you should love every animal? They do enjoy and love it—feel pain, know of any unkindness, even harshness. Cruelty to them not only wounds and injures, but most of all, it blunts and harms all your love nature; but let me tell you the best reason is that God made animals tender, and beautiful, and loving, and it seems as if in some way unkindness to the tiniest animals most displeases God. Animals know so much, enjoy and suffer excruciatingly and intensely, and repay so well any little act of kindness. They often feel and suffer more than you know of, and their love and gratitude are lasting.

Only see how dog Rover will whine, play and frolic and with merry barks greet you, expressing his love? Our little black kitty will watch nights for my coming, and will circle and play, with no end of loving turns, round all the trees, and run through the cellar window for another love greeting, and glad welcoming, only begging for a stray bite I may throw her. Could any child do more?

Dogs will faithfully follow through all ills until death, and I have known pet dogs to grieve and die with their masters; and then they watch and protect us for not pay.

Only last week, oh! such a tearing and barking with fierce growls. Aunt Lizzie's Fido made up stairs. Would you believe it? He prevented a second story thief's big plunder of silver and goods; yes, a faithful dog will travel with you through forests, live in mines, cross seas—anywhere until death.

Our brave soldier boys knew this,

and had their mascots for luck and company. Oh, children! I could write volumes of beautiful dog stories, and you can learn good lessons from the dog's noble qualities, and how it pays to show them kindness.

And then there is the horse! so good and faithful. Oh, such beautiful, knowing, loving animals. Day by day, but never wearying (and so often should be complaining) in your service. It is just the same with our mooley cows; if you pet and caress them they will repay you a hundred-fold. So patient, grazing all the live-long day to give you nice milk and butter. Their relations, the good old oxen, pulling and hauling so patiently with heavy burdens, sometimes with blows and scolds. The ox's patience and never ending meekness is a true type of forgiving love.

Our kitties are so playful and loving. They all know of the kind strokes, purr and never cease to appreciate love feelings. They never scratch except when annoyed by some mean, bad boy or girl. It is the same love story with all God's animals (if you only know how to receive and give them love and kindness). All are fond of petting and repay it well, and quickly, with interest, and they never forget an act of kindness.

The sweet singing birds are such lovers; they warble and carol their tender lays with thanks and praises. Little insects and beetles—even worms—yes, snakes—become tamed quickly and will love you.

The tiny million of house flies, and so persecuted, are beauties indeed—made so wonderfully. The fly is our friend, if we really knew it, and the fierce bumble bee will forget its poisonous stings to any one who woos him. Yes, the great elephant so loves gentle acts, and a little bit of cake or a peanut gift makes him docile; but his anger comes with tricks and ills. The old lion and fierce tiger love the caresses and care of their keepers, and it is the same love story, children, with all the menagerie of the world.

Yes, the fish of the sea, fowl of the air and the beasts of the fields, with Nature's inanimate beauties—plants, trees and flowers, all teach the lesson of kindness and love; for this is the rule, and the power, and the beauty of God's creation.

The richest treasure and happiness of life comes from little nameless acts of kindness and love. A kind heart is a fountain of gladness making all near it feel its freshness of joy and happiness. Yours truly,

SYLVANUS LYON.

"Uncle Ben."

New York, April, 1899.

**THE LITTLE MISSIONARY.**

There was once a Golden Pippin apple tree that stood on the sunny slope of a beautiful orchard. Such a grand, proud tree as it was! Proud enough in the springtime, when the sweet blossoms shed their promise of fragrance all around, and the birds built their nests in its branches. And all through the summer, too, while the little hungry fibres of the roots gathered the strength of the earth, and sent it coursing up the strong trunk, and the green leaves stretched forth



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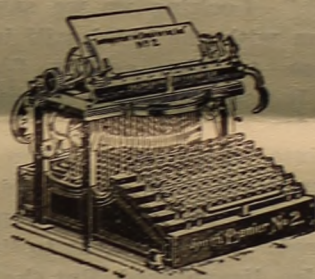
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eager hands to gather the glow of the sunshine and the rare juices of the showers, that they might garner them in the luscious hearts of the ripening fruit. And at harvest, who so proud as the Golden Pippin tree when she showered down the beautiful, yellow treasures to bless the earth?

On one of the boughs of this tree there was a nice, tender twig, that had

life and power of growth—the gardener knew this. So he gave a sharp nip with his pruning knife. Ugh! Then it hurt! Poor little twiggie felt a dreadfully sharp pain through his heart, and he bled most piteously. But he had no idea of bleeding to death, or of pining away into a senseless little dry stick. So he staunched his wounds, as best he could, and opened



his eyes to see what turned up, and to make the most of himself. The gardener took him a long way from the beautiful orchard, to where a jaunty, well-to-do crab apple tree stood, cumbering the ground, as if it had a right to. The man then cut off one of the great branches of the useless tree, and in its place grafted on our brave little twiggie.

This was not the kind of company that twiggie had been used to. He really belonged to one of the first families, and quite likely had some natural shrinking from the coarse nature of the unrefined crab tree; but as he was fastened down with wax, and change of base was not possible, he resolved to make the most of the situation, and make friends with his neighbors.

"Halloa, stranger! Give us a drink. I am very thirsty!" he called out to a queer little creature who was drawing a bucket of sap up through a pore in the bark.

"Who are you? I'd like to know," was the reply.

"I'm a newcomer in these parts, but disposed to be friendly."

Now he might have truly said that he was come from a very grand family, and was going to try to civilize that crab tree set, and make them useful and agreeable, but being really of a good family, genial and sweet-natured, and well bred, he said nothing but that he was disposed to be friendly. He was a wise little twiggie.

"Your are a little one, I must say," returned the other. "Why the old fellow who lived on that spot before you came was double your size. I don't know where I'll find market for all the things I raise. I am in the sap business, the proprietor of an elevator, and I don't like a dull season."

"Never you fear," sang out twiggie, cheerfully: "I am a great eater; bring on all the provisions you can, and we'll see what we can do this summer."

So they went to work, and you'll hardly believe all they did that season. Why, twiggie grew right straight up—two feet tall; and, when cold weather came, no one was more happy to lay aside his drapery and go to sleep than our little twiggie, whom every one began to see was a branch of much consequence. He pursued the same brave course the next season, and became very strong and tall, and the very next springtime after that, some beautiful blossoms came and nestled in his arms. He cherished and cared for them very tenderly, even after the sweet, pink petals fell away. He nourished them with his own heart and life, and they grew in richness and sweetness, and became great Golden Pippins. Oh, how happy and proud was he!

Many years have passed since then, but that fine graft is the pride of the gardener, and people who eat its luscious fruit, and stand under its broad shadow, forget that there was ever any crab tree about it, for its small nature is lifted up and become generous and noble. That was the good mission of the little twiggie. He took all the selfishness and crabbedness of the sour apple tree and made them minister.

Redding, Cal.

Dear Aunt Rose: I am very glad that the Light of Truth is going to give a children's hour, and I am glad that I may join and help make it happy and cheerful for all little boys and girls. I am only eleven (11) years old and I am glad I am no older, for I do not care to grow up so soon.

My parents names are Mr. and Mrs. Carey. They take the Light of Truth and are always happy when the day comes to get it. I have not taken my choice of what kind of a worker I will be, but it will either be a typewriter or an artist. Which do you think best? I have attended many schools but I like this school best.

My favorite writer is J. G. Whittier. I

like his writings, and I also like J. R. Lowell's.

I have no brothers or sisters. My school was out this year the 17th of April. I liked my teacher very much. I will be next term in the fifth grade.

I love the month of May because it is when the summer is near. It is my birth month, the second day is my birthday. I will be 12 years old.

Well, as I have nothing more to tell you, why I will close. Excuse me for taking up so much of your time. From your niece,  
CASSIE CAREY.

Pupils who enjoy attending school and love their teachers are always sure to improve the time so spent.

You are progressing nicely with your studies. Your favorite authors are well chosen and I am glad you appreciate poetry. One must, I think, be poetic to be a good artist, and artistic to be a good typewriter. Doubtless you can achieve both accomplishments by painstaking effort.

Eskridge, Kan., April.

Dear Aunt Rose: I am a schoolgirl and I like to go to school very much. I learn very fast. I am in the third reader, but next term I will be upstairs and in the fourth reader. I like to read books very well too. My papa has a library in his drug store and I find many interesting books in it. My papa brings novels to the house and he reads them out loud, and I think they are very good. Last winter I wrote a novel by myself. It was very funny. It was in eleven chapters. The title was "On the Banks of the Amazon." It is a fable about bears. I took it to school and read it out loud before the children and they thought it was very nice. I like to read the Children's Hour very much. My mamma is a medium and has a nice Indian girl control named Yellow Flower. I have a little Indian girl control named White Moccasin. I have lots of friends in the spirit world, but no parents or brothers or sisters. I have no sister, but one dear brother here named George, 19 years old. I have lots of dear little cousins in the spirit world and I love to talk with them. I will have to close for this time. Respectfully yours,  
LOUIE L. BROWN.

Aged 9.

It must be very nice to have your papa read the books aloud, so that all may enjoy them together.

How we should have liked to have heard your novel. Will you not write a story for us? Of course it would have to be quite short as I fear we would hardly have space for "eleven chapters."

Please tell us what you know of White Moccasin and Yellow Flower, for we would be delighted to make their acquaintance.

Yuba City, Cal., March 15, 1899.

Dear Aunt Rose: As I have read some of the stories in the Light of Truth, I thought that I would write a short story about my school and the house I live in. I am 13 years old.

The house in which I live is a small country house, with four rooms. It is situated on the top of a hill, and is surrounded by fruit trees.

The school to which I go is in Yuba City. The schoolhouse has four rooms; in each room are two classes. I am in the fifth class. My teacher's name is Miss Green.

I am a little spiritual girl. My parents desire me to develop my mediumistic gifts of clairvoyance and clair-audience. When I am in good spirit I can give good tests and see many things.

If you like this story I will tell you how I became a clairvoyant some other time. Yours truly,  
ANNIE MARIE STREHLE.

You are indeed blest in having such great gifts and kind parents who realize their worth. I am sure that many sorrowing hearts will receive cheer and consolation through your agency. We shall be delighted to have you tell us, Annie, how you first discovered your spiritual vision, and of the things you see and hear when you are able to put yourself in harmony with the higher spheres.

I wonder how many of my boys and

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girls are developing their spiritual faculties. I wonder how many sometimes, at least, catch glimpses of spiritual things and are conscious of the guidance and help from the "ministering angels." I am sure there are many among you, and we shall be only too glad to listen to your experiences. Come again, Annie.

WOULD you like to see the influences or spirits that are ATTRACTED TO YOU?

If so send me a 2-cent stamp for my

SPECIAL CIRCULAR,

Which will interest you.

FRANK N. FOSTER,  
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TESTIMONIAL.

Wheaton, Minn., Dec., 1898  
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## NEWS OF THE WEEK

Admiral Dewey is coming home.

It now looks as though justice would be done Dreyfus.

By trolley from New York to Boston before the coming summer is over, is the statement now.

The sultan has agreed to pay \$100,000 damages on account of Armenian outrages upon Americans.

A fight among the gas companies caused a reduction in price from \$1.10 to 50 cents per 1,000 cubic feet in New York city.

It would appear from the Sloane-Belmont marriage and divorce that all filth and shamefacedness do not inhere in the slums.

The most turbulent scene in twenty years occurred in Wall street, New York, Saturday last, incident upon the death of R. P. Flower.

Attorney General Monnett of Ohio names C. B. Squires as the man who attempted to bribe him in the interests of the Standard Oil Co.

Pamphlets addressed to the soldiers and officers at Manila by Edward Atkinson, vice president of the Anti-Imperialist League of Boston, have been refused transmission through the mails.

Gen. Leonard Wood, military governor of Santiago, Cuba, has issued a decree legalizing, upon registration, all marriages whether contracted before a priest, minister, civil official or witnesses.

The need of oxen upon the farms in Cuba has given rise to a new use of a college term. Wellesley responded to the appeal of destitution, and now has a "Wellesley team" at work in the Guines valley.

The worst railroad wreck in years occurred on the Reading railroad at Exeter, Pa., caused by an excursion train crashing into the rear of an express train. Twenty-eight dead and 50 injured, some mortally.

Quarters for the delegates to the Peace conference at The Hague have been engaged for six weeks, indicating a unanimous belief that the conference will be prolonged. About 120 delegates will be entitled to vote.

Hundreds of the best artisans of Finland already have left their fatherland for Sweden and Norway, and hundreds more will set sail for Canada and the United States during the summer to escape service as conscripts in the Russian army.

Mr. Andrew Carnegie has written a letter to Mr. Joseph Chamberlain, offering to contribute the last £50,000 (\$250,000) which Mr. Chamberlain is trying to raise for the University of Birmingham, provided the scientific school be made the principal department of the institution.

A white tiger was shot lately in the Digbrugarh district of Assam, according to the Calcutta Englishman. He was nine feet long and in the prime of life. The Calcutta taxidermist who prepared the skin states that in eighteen years he had neither seen nor heard of such a thing as a white tiger.

Force of Habit.—"The preacher made a great mistake on Sunday and lost a good collection."

"How?"

"Well, he appointed a bill collector to go round with the plate, and bless me if every man in the congregation didn't ask him to call again on the 15th.—Tit-Bits.

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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.

PROF. S. W. and C. C. EDMUNDS,  
2115 First St., New Orleans, La.

Langford, S. D., April 15, 1899.

Dr. J. Swanson: Dear Sir—Enclosed please find \$2 for the vitalized pads. I hope 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 to health. Yours most sincerely,  
ALFRED JOHNSON.

[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.]

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