

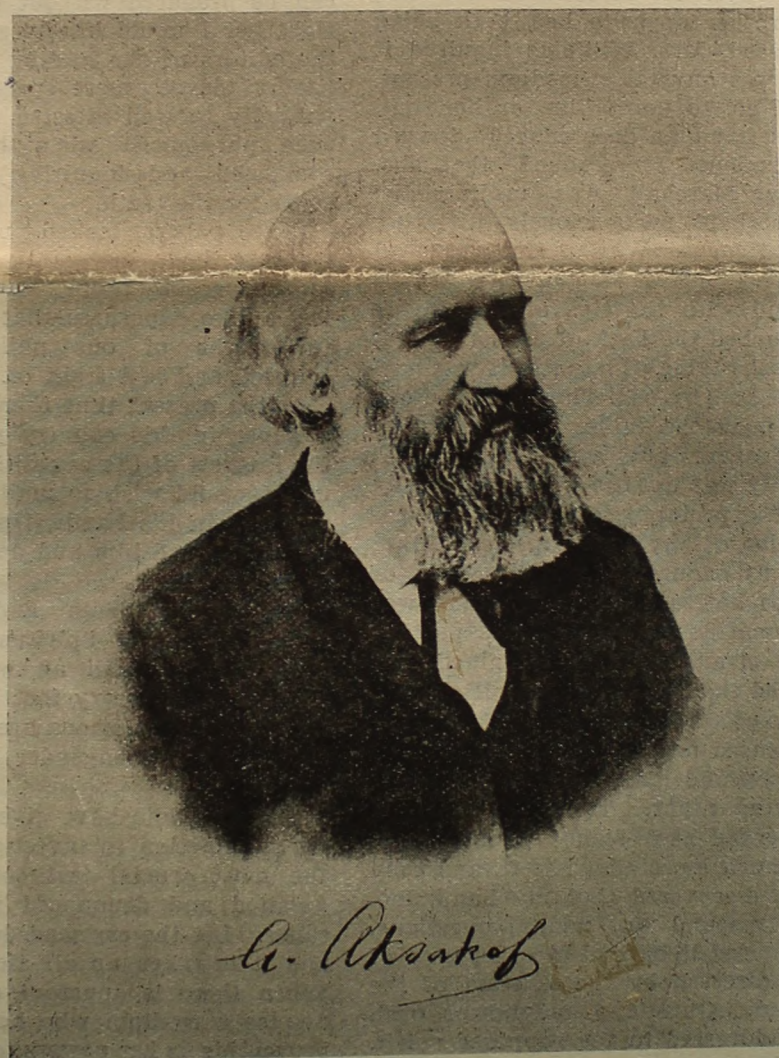
Light of Truth

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A. Aksakof

A. AKSAKOF.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. CO'S

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

MEMORANDA — SPIRITUALISM 45
YEARS AGO—MEDIUMSHIP
AND MIND READING.

By Lyman C. Howe.

In 1853-4 I taught a district school in the town of Hornellsville, N. Y. I had read some of A. J. Davis' writings, some accounts of spiritual manifestations, and heard some personal testimony of things seen and heard. From the character of the witnesses and the rational consistency of the spiritual philosophy, as then presented, I was convinced that Spiritualism was true; and O, what a truth it was to me! Before it all other questions dwindled to insignificance. This earthly life is but a brief moment in the scale of eternity, and all its ambitions, pleasures, and achievements, were as bubbles upon an infinite sea. The after life, if there was any, was shrouded in mystery and gloom. Immortality could not be a blessing, under any circumstances possible, with the dismal outlook presented by the reigning theology. Death was certain. No one expected to escape it. In its grim horrors all the hopes, joys and ambitions of this world were absorbed, and the king of terrors reigned supreme. At any moment this closing out and summing up might occur. From the cradle to the grave was one continuous

expectancy. Death would paralyze all. Our sweetest affections, dearest hopes, brightest joys, were all in the balance, to be blighted at any hour by the one supreme dread. When, therefore, the news of a new revelation, that at once transformed every issue and promise of life, reached my consciousness, and bore the evidence, internal and external, of being the one true interpreter of this wonderful world, and the supreme light of destiny, showing human life to be one continuous progressive journey, forever, and death an incident in its eternal pilgrimage, with ever widening experiences and increasing opportunities, the joy and enthusiasm that thrilled my being can not be expressed in words. I felt a certainty that it was true, but of course desired the confirmation of experience. But after years of familiarity with many varieties of phenomena, I could not say I was any more certain of the great reality than I was for two years before I ever saw a medium, or observed a spiritual phenomenon. But after becoming acquainted with various phases of mediumship, I recalled many experiences in my life that were evidently induced by the same spiritual causes. In the district where I taught was one family, in whom were developed two mediums—Marshall and Eliza Jane Williams. Gilbert Williams, the father, was an eccentric man, a carpenter by trade, and much of the time worked some miles from home, remaining away a week at a time. In those days school teachers usually "boarded around," staying from three days to two weeks at a place, according to the number of pupils in the family. While at Mr. Williams' home the subject of Spiritualism was broached, and at once a "fellow feeling" sprang up, with a kinship of ideas and sentiments. Mrs. Williams was intelligent, social and spiritual, and enthused with the idea of a possible communion with the dead.

The result was a circle. O what a depth of meaning was in everything pertaining to this beautiful theme! There was no money in it. Money was trash beside this wonderful truth. We were intensely eager to learn, to know more about it, to make ourselves worthy the great blessing, to hold the mind in such a restful, aspiring, reverent attitude toward the truth and the law that ruled in spiritual things, as to invite the wise and good from heaven and to make ourselves receptive to the spirit. Eliza Jane was about 11 years old. Her brother Marshall about 17 or 18. Both were mediums. Eliza was moved to write some, and to signal in many ways, and answer questions by motions of her hand, or by words, or both. We soon discovered that she answered mental questions about as readily and correctly as those that were spoken aloud. This was a wonder. The evidence of a spiritual intelligence guiding her movements was strong and expressed in many ways. As we sat around a table her brother opposite her, both being influenced, Mrs. Williams inquired if there was any other medium present, and if so, to point him, or her, out. Eliza's hand at once moved toward her brother. I reasoned that she, knowing Marshall was mediumistic, was, perhaps unconsciously, dictating the movement. While I thus reasoned

her hand made a sudden turn toward me, and with the tips of her fingers she touched the back of my hand as it lay on the table. Instantly it was paralyzed, and by some mysterious force lifted from the table. The sensation was pleasant, but very strange. It certainly was not the work of my will, nor of expectancy, for I had no anticipation of any such experience. But, strangely enough, in a few seconds, or perhaps half a minute, my hand was as normal as ever, and not a particle of the strange feeling remained, nor returned that night. It was all so new, so unexpected, so wonderful to my inexperienced mind, that the impression was deep and lasting. For a time we sat every night. The next sitting I experienced the same phenomenon, with much more added to it, and soon it was discovered that my hand, too, would respond to mental questions. This placed it beyond the suspicion of being directed by the volition of the medium. Questions, mental or oral, were addressed to the supposed spirit, and the responses showed that the spirit was cognizant of the same. By simply asking the spirit to attest his presence and personality by doing certain things, the automatic hand promptly responded, rarely failing to answer correctly. In making these mental requests to the spirit, the questioner did not move, did not touch the medium, did not look toward the object thought of, nor continue to hold the mind concentrated upon it, as a guide to the medium, as is required by "mind readers." It all bore the evidence of being conducted by an intelligent being acting in his own independent sphere, hearing or seeing, or sensing the investigator's thought unexpressed in any audible word, or by any physical sound or sign. With us this was the primitive phase, coming unlooked for, unsuspected and giving suggestions and directions to us in various ways, as a teacher to a child.

But one phase after another developed in rapid succession, and every new phase was a new wonder, and gave evidence of a guiding genius unseen by mortal eyes. Further developments in these progressive experiences must be reserved for another paper, lest we weary the reader. It will be observed that, while our experiences were physical, as well as mental, there were no such physical phenomena as rappings or moving inanimate bodies without contact; but this is no reason for doubting or undervaluing those phenomena, when they do occur, as they certainly do at times and in certain places. What I have here related may seem trivial and tame, to those accustomed to some of the more startling manifestations. But it is not the astonishing marvels that always have the most value. Often they are a source of weakness, since they resemble jugglery, and seem too unnatural to be true. LYMAN C. HOWE.

SOME PSYCHICAL EXPERIENCES
OF CHARLES P. COCKS.

Spirit phenomena are facts. There are many wonderful evidences of it presented, despite the many apparent efforts to undervalue it.

Independent writing is a fact, and so is materialization, or the apparition of the spirit upon our plane of physical consciousness.

Undoubted testimony to these facts can be produced without limit. And right here I would like to suggest that the editors of our leading Spiritualist papers devote more space to giving publicity to well attested accounts of such phenomena when thousands of awakened and inquiring minds are eager for the truth.

These papers, looked upon as our teachers, have incessantly allotted so much space to fraud hunting and alleged fake exposures that the beautiful truths of our philosophy are eclipsed and lost sight of.

At the present time there is scarcely a paper in this country published in the interest of the cause that a Spiritualist would wish to mail to a friend or place in his hands, fearing that it would mislead him and do more harm than good.

All close students and observers must admit that Spiritual science is not generally well understood. The conditions necessary for the presentation of the phenomena are often times suspicious and engender questionable results.

Mediums who have given the greatest satisfaction to investigators under the most crucial test conditions are assailed and denounced without just cause. Let the cry mad dog be raised, and it is taken up all along the line. When there is apparent cause to denounce a medium who has repeatedly proven his or her powers to be genuine, there must be some unknown subtle causes back of it responsible for the apparent incongruity.

Where can you point to a medium of any renown, public or private, who has not been denounced as a cheat and a fraud? The writer has attended seances of upwards of thirty instruments for the phase of materialization, to say nothing of the many for other phases, and he does not know of one who has not at some time been exposed (?) and accused of fraud. The better the medium, the more likely is this to be the case.

Many times have I served on investigating committees and proved the accusations to be unjust and unfounded. If we venture a word in defense of these mediums there are those who are too willing to say we like to be humbugged; but there is no justice in that.

In order that there may be no mis-

take our mediums are tested and experimented with under the most crucial conditions. They have been securely locked into wire cabinets and bound in many ways and spirit forms materialized just the same. No material limitations can hold back the manifesting intelligences.

These phenomena occur not only in the apartments of the medium, but also in other private dwellings outside from their own, and on the public platform.

These instruments of the spirit world are sadly misunderstood. Without them there would be little need for lectures to expound the philosophy.

Among these is one who has been much talked about of late, both pro and con. Those who know her best do not believe she is guilty of perverting her wonderful powers, or would knowingly or willfully perpetrate a fraud or dishonest act. To assume that she would do so under all the circumstances is incredible. That medium is Mrs. Mabel Aber Jackman of Chicago. That she has remained right there and followed up the work that her guides have for her to do is to her credit. How is it that when mediums have been accused of fraudulent acts in their seances that they, if genuine, have vindicated themselves by giving seances under most searching test conditions? Is there not a lesson in that fact?

This medium, Mrs. Jackman, if not genuine, for that particular phase, has no conceivable reason to assume to give materialization at all, and would be most injudicious in attempting it; but from every standpoint I see no reason to question it.

The writer was more interested in her powers as an independent slate writer, and when she was residing in New York some four years since had weekly sittings covering a period of about nine months.

It may be interesting to know that these were genuine beyond any question. The sittings occurred in full light. The slates were clean and tied up by myself. I usually had my questions written and folded before calling, and she never touched them. I placed the folded paper between the slates myself, together with a 6x8 porcelain tablet, privately marked. There was no possibility of any substitution. Occasionally the powers were weak and no manifestations were received beyond rappings by the guide.

The written messages between the slates always had reference to and answered every question, and appeared in slate pencil or colors. The porcelain contained oil color paintings, the paint always fresh and quite moist, and embraced landscapes, flowers and portraits, most beautifully and artistically executed, and all within an hour's time. The messages always contained some reference to the subject of the painting.

In that way I have had photo portraits reproduced. Also works of art given in gold, silver and copper, at my request, upon the porcelain or slates.

Friends and acquaintances who availed themselves of like sittings were equally well satisfied without an exception. I have taken my own marked slates and porcelain with the same results.

In view of these facts I can not keep silence when questions arise involving the very foundation principles of our philosophy. I deem it but simple justice in the sight of the invisible intelligences who are striving to reach out to humanity with evidences of their presence and power, to thus speak the truth wherever it may lead, or whoever it may offend. To hold back marvelous truths of this character is wholly inexcusable.

This statement is but a faint insight into other great and interesting things likewise received, and doubtless there are many who could repeat their experiences of equal or greater interest, with vastly greater powers of expression, and it is hoped they may be encouraged to do so.

CHAS. P. COCKS.

Brooklyn, N. Y.

DEATH.

The following beautiful thoughts descriptive of the processes of death are taken from the writings of the great seer and pioneer, Andrew Jackson Davis:

"Thoughts that are associated with the process of dying, and with the state of death, are to some minds dark, doubtful, cheerless and disconsolating; while to others death seems a welcome state, productive of peace, quietness, blessing and elevation. It is in a degree terrifying to all, and to many it seems of all things the most to be dreaded and shunned. It is generally feared by the brave and the timid, the wise and the foolish, the old and the young. It is to all a fearful process, rendered much more so by the prospect of a cold and unrelenting grave! This, I perceive, is in consequence of wrongly apprehending the process of dying, and of not knowing the ineffable beauties that surround the living man when it escapes the outer form.

"As soon as the human organization is perfected in its form, size and general developments, and as soon as the period has arrived when the spirit exercises its full control over the body, the process of transformation commences. The change is imperceptible, yet it is incessant and progressive. The body is not dying for a few hours only, but for many years, during which time the faculties and powers of the inner being gradually release their proprietorship over the form, and the soul continues its aspirations toward the higher spheres.

"When the form is yet a child, it manifests all the angular, eccentric and irregular traits of character, inclinations and movements. When childhood advances to youth, the eccentricity gives way to more uniformity, and then is displayed the circular in every possible modification of that form. When youth ascends to manhood, the perfect circular and spiral make their appearance, and are uniformly displayed in the inclinations and characteristics of that progressed stage of development. At this period the process of dying or transformation commences. The spirit is continually developing and expanding its faculties, and putting them forth as feelers into the higher spheres. The tendencies of the spirit are no more descending, but ascending, and that, too, to an immensity beyond the power of language to express, or the most exalted intellect to comprehend.

"And as manhood progresses to old age, the body gradually becomes incapable of performing the office required by the spirit. Hence, when people are aged, their faculties seem buried beneath the worn-out and useless materials of the body. They appear weak in intellect, imbecile, and unconsociable to all around them that is youthful, blooming and seemingly perfected. One faculty after another withdraws from the material form, and their energy, brilliancy and susceptibility seem to decline. The body, finally, is almost disconnected from the spirit which gives it animation; and then the body is a dweller in the rudimental sphere, and the spirit is an inhabitant of the inner life, or the spiritual world. And when the moment of dissolution occurs the sensation, or clothing medium of the body, is attracted and ab-

sorbed by the spirit, of which it then becomes the material form. At this instant the body manifests faint and almost imperceptible movements, as if it were grasping for the life which had fled; and there are contortions of the countenance, spasmodic contractions of the muscles, and seeming efforts of the whole frame to regain its animating soul.

"Such are the visible appearances connected with the process of death. But these are deceptive; for the process occurring in the interior is far more beautiful than it is possible to describe. When the body contracts its muscles and apparently manifests the most agonizing and writhing efforts, it is merely an open indication of joy unspeakable in the inner being, and of ecstasy unknown to all but itself. When the countenance is contorted pain is not experienced; but such is an expression of ineffable delight. And when the body gives forth its last possession, a smile is impressed on the countenance which of itself is an index of the brightness and resplendent beauty that pervade the spirit's home! In the last moments of outer life the spiritual perceptions are greatly expanded and illuminated, and the spirit is thus rendered competent to behold the immense possessions of its second habitation.

"It is given me to know these truths by daily experiencing them, and having them verified in the frequent transitions that occur within my being, from the outer to the inner world, or from the lower to the higher spheres. I speak, therefore, from personal experience, which is knowledge fully confirmed by the unvarying sensations and phenomena that occur.

"The butterfly escapes its gross and rudimental body, and wings its way to the sunny bower, and is sensible of its new existence. The drop of water that reposes on the earth is rendered invisible by the absorbing invitations of the sun, and ascends to associate with and repose in the bosom of the atmosphere. The day that is known by its warmth and illumination dispenses its blessings to the forms of earth, and sinks into repose in the bosom of the night. Night is, then, an index of a new day, which is first cradled in the horizon and afterward perfected in its noontide light, beauty and animation. The flower, being unfolded from the interior by virtue of its own essence and the sun, is variegated in every possible manner, and thus becomes a representative of light and beauty; but having attained its perfection, it soon begins to change its form, its color and its beauty of external being. Its fragrance goes forth and pervades all congenial and suitable forms, and its beauty is indelibly impressed upon the memory of its beholder and admirer, when the flower itself is no more. The foliage, tinted with the breath of winter, no longer retains its outward beauty; but this is an index of new life and animation, which is perfectly exemplified in the return of foliage in the youthful season. As it is with these, so it is with the spirit. The body dies on the outer, or rather changes its mode of existence, while the spirit ascends to a higher habitation, suited to its nature and requirements. And as it is with these, so it is with me, and the transitions which I continually experience.

"The transition of my being from the outer to the inner world is produced by the action of forces contained in another body upon the similar forces contained in my own material form. The process is that of destroying the sensation of the outer, or rather of changing it to the sensation of the spirit—at which time the medium that connects my body with another is sustained by a mingling of the forces of the two bodies, while the actual sensa-

tion leaves the body and becomes the Form of my spirit. This form, then, is the body which I possess while occupying higher positions in material existence. Inasmuch, then, as the body is thus deserted, I am enabled, by causes unrelated, to behold the possessions of the Second sphere, and to commune with the knowledge there existing, together with that of the earth. This elevation assists me to penetrate with spiritual perception the whole arcana of the various earths in the Universe.

"Thus I am constantly experiencing a transition from the outer to the inner sphere of thought, existence and investigation. This change will be experienced by all, though the means by which it will be accomplished may seem in some instances painful, terrifying and disconsolating. Death, or the transition so termed, is, however, of all things the most to be admired, and its prospect is the first thing to be cherished and appreciated."

ANNIHILATION.

Editor Light of Truth: I recently sent the following communication concerning Mr. Charles Dawbarn's "Hen Article" to a Chicago paper in which his essay appeared. The editor declined it, and as I do not wish to let the hen set too long, I ask that you assist me in pulling her off.

ANDERSON.

Like at least one of your other correspondents I have been reading those fascinating articles of Brother Dawbarn, in which he so plainly exhibits the doctrine that all our wrongs and crimes of this life will be wiped from memory in the next. This is delightful! I am aware that some obtuse mind may not at once see this. It takes bright intellects like myself and Brother D. to appreciate and grasp these beautiful truths. Let it be remembered that when we reach that other discrete state of consciousness our mental vibrations will have so changed that all earthlife will be erased from memory. Not only is this a grand truth, but there is something so comforting about it.

Two stranger spirits may leave their heavenly abode together and wing their way earthward. They are now reaching the choking sensations of Mother Earth; dark, portentous clouds are about them; wicked diakkas begin to appear. They were just now talking of some grand enterprise to be carried out in spirit life. But lo! their vibrations are being lowered—thought is becoming confused. "Of what were we just now speaking?" "Don't know, Pard; 'pears to me I'm losing my memory!" Sudden transition! The one spirit turns to the other and with sudden emphasis, "My God, Jennie, my own wife, is it indeed you?" "Oh, Tommie, so glad to meet you; have been longing for you; but where did you come from?"

Of course this is a mystery to each. They can not recall what has happened in the higher sphere, for—don't you see—their vibrations are lowered? Any one can see that. And how mellifluous so to meet! It is delightful. Any little family disturbances that may thus arise in earth life will be forgotten on the "shining shore." Glory to God! Who wouldn't be an annihilationist? But the beauty of it does not end here. Jennie and Tommie now join hands and start—start—Wait a moment, Mr. Editor, I am just a little confused. I was about to say they will start to return home. Of course they will do that, but I am not yet fully advised just how to begin it. Since they have no memory of that other state of consciousness I don't just yet see how they will start

to return. It may be they go automatically; I guess that is it. But I can imagine that as they return they suddenly cease to remember, and not knowing that they have once been earth partners, they may even become polite to each other. Another grand result of this beautiful doctrine encourages me. I have ever feared having to be appointed on some committee in spirit life to return to earth life on some mission of mercy. This has harrowed my conscience extremely—as much so as it does some folks to wash. Well, thank Heaven, I shall be freed from that duty, for no one in real spirit life will know anything about earth life—the necessary vibrations will be wanting. So we will not be worried with returning to earth to help the needy. We get at this by a thorough knowledge of states of discrete consciousness. Before Brother D. flashed upon the terrestrial sensorium our scientific psychologist had ignorantly ascribed these different states to molecular brain changes. They, in their obtuseness, would have us believe that when we escape from the physical brain the cause of change is removed, and that the changeless spirit might wing its way forward, growing forever better and wiser—but never forgetting. But the distinct proof of the error in that doctrine is that it does not harmonize with that of our illuminated brother.

I have always wished something might occur by which we could prove annihilation, but this doctrine of Spiritualism has been a stumbling block in my way. I would ask myself, "How can annihilation be true when it is shown that spirits do return?" Now that difficulty is wiped out. Brother D. shows clearly that we shape the spirit world to conform to our own conceptions of it. We even say, "That sounds like John," and then the imagined spirit says, "I am John," plainly showing the mind makes the entire case. Of course this shows that the reason these intelligences call themselves spirits is because we have preconceived such a notion, and Brother D. or myself will tell you at once that you must not reason one way as to a part of a theory and change it in another part just to be popular.

I am struck, too, by the clear proof that mother love is not perpetual. Poor mother, you have not to grieve over eternal care of your loved ones. No, no! Wretched thought! Brother D. takes up that greatest type of all motherly love and intelligence—the hen. Yes, as soon as the chickens are beyond want the hen forsakes them. This would have been true even if we had descended in the scale to the goose, or down even to the woman who does not know that as soon as the infant becomes self-assertive the human mother clubs that infant away. Nature teaches her the child grown to years of maturity needs no longer her cherishing care. Who ever knew the aged and tottering mother of 90 still clinging to and protecting her offspring? Such would be against nature.

No; I take the hen for my model, the goose for further illustration, and Brother D. for my philosopher. No, indeed, we shall not know each other there. We shall, by losing all memory of the past, simply become some one else.

And now, Mr. Editor, should any one dare to reply to me, let him understand that I shall pay no attention to him, as my philosophy is not made for debate.

B. R. ANDERSON.

An Old Nurse for Children.

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

Experiments In Direct Spirit Writing.

FRED. P. EVANS, MEDIUM.

Agreeable to arrangements by which a series of experiments in Psychography, or direct slate writing, conducted by the able medium, Mr. Fred P. Evans, of New York, The Light of Truth herewith presents the first of the series. They bear undisputable testimony to the fact of intercourse between mundane and supra-mundane intelligences. The slates used are the property of the gentlemen whose names they bear and are kindly loaned for these exhibits. Regarding the experiments Mr. Evans says:

DATA FOR EXPERIMENT NO 1.

words of first answer in colors, and 1st, middle and last words of 2d answer.

E. G. BRADFORD.

After sitting in this manner 10 minutes, the slate was raised and examined by Mr. Bradford and found to contain complete answers to his questions, besides fulfilling his request to have the third, fifth, eighth and ninth words of question number one answered or written in colors—also complying with his request to have the first, middle and last words of question number two answered in colors. Mr. Bradford, the investigator, had been affiliated with the spirit communicant

and a rubber band placed around the two slates, which were then laid on the table at the doctor's right hand. At a signal by raps being given fifteen minutes later to open the slates it was discovered that the lower slate was written full on both sides, containing numbered answers to 15 questions, which are of too private a nature to produce here; whilst the upper slate (the under side) was found to be written with nine different brilliant shades of colors. It will be noticed that this slate shows the writing to have been written over the signature previously written by Dr Skinner, the same being the case with the lower slate, so that three sides or surfaces of the two slates were filled with writing in answer to questions written by the doctor.

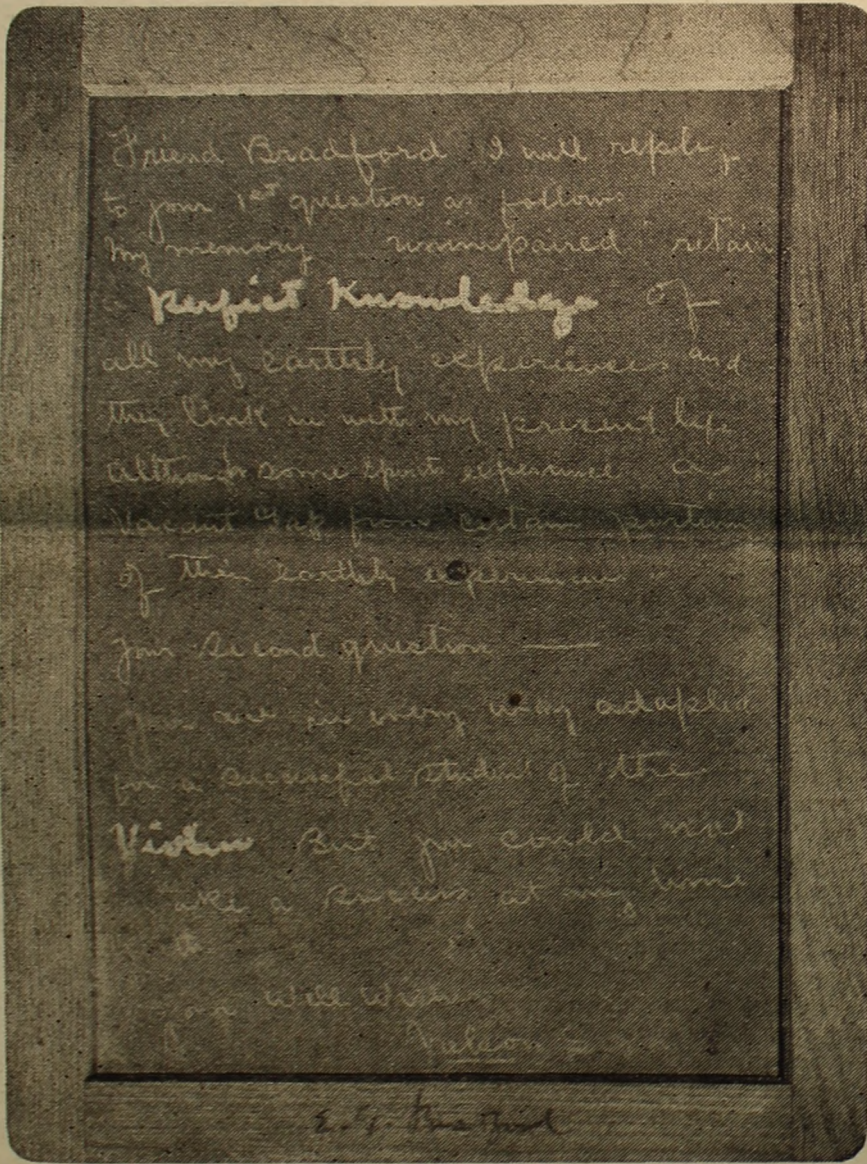
F. P. EVANS.

Editor's Note.—It will be observed that occasional letters and some of the lines are indistinct or entirely invisible on the photographs. This defect is due to the various colors in which the original writing appeared, some of which are impossible of photographic reproduction.

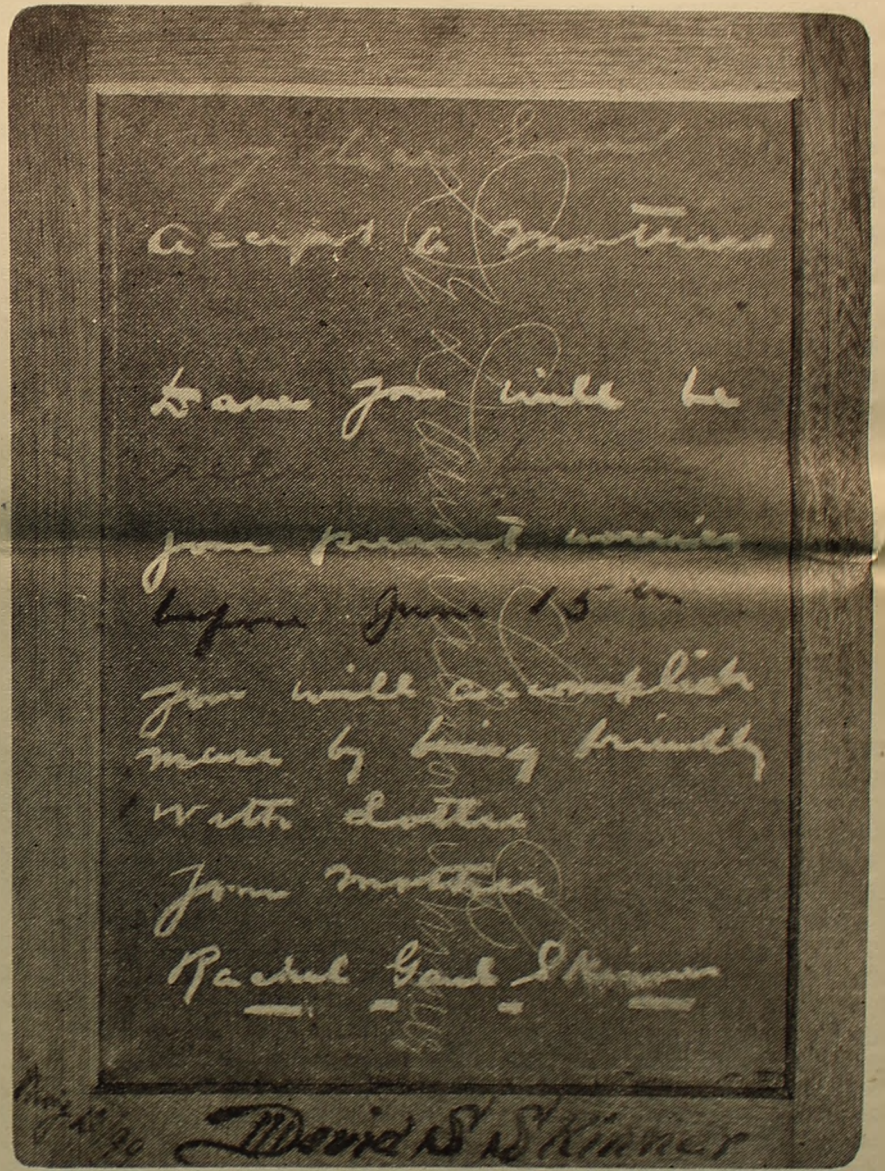
This is also true of the personal account given by that scientific observer, Quæster Vitæ, of "Direct Spirit Writing in Colors"—ten colors in all, between two slates in full daylight. The circumstances under which this occurred, as related by the experimenter, bar out all opportunity for any other rational explanation than the one claimed.

Again, the testimony of Brother Lyman C. Howe, in this same direction, is but corroborative of ten thousand witnesses.

Still again, the account submitted by four gentlemen of the manifestations that took place at the home of one of the four, at Seattle, Wash. through the mediumship of Mrs. Elsie Reynolds, a lady who for many years has been publicly denounced and defended, alternately and respectively, by equally honest and intelligent persons, is of most startling interest. The details, if correctly given, show extraordinary materializing



EXPERIMENT NO. 1.



EXPERIMENT NO. 2.

Mr. Edgar Greenleaf Bradford presented himself for seance at 10:45 a. m. Saturday, May 13. A single slate 5x7 after being cleaned was held by Mr. Bradford with both hands, i. e. one hand on each side of slate, for about a minute, for the purpose of magnetization. A piece of slate pencil about the size of a grain of wheat was then placed on the table at which he and Mr. Evans sat, and the slate was then laid over the pencil. Mr. Bradford then placed the annexed question on the slate and placed his two hands on the slate and question, covering the latter with his hands.

1. Do you, Mr. Sizer, retain your earth memories unimpaired—as if I, for instance, were to emigrate to Australia and take up my residence there—that is, there is no gap, your past links on to your present.
2. Please give an opinion of my musical ability; could I master the violin and cornet?—taking into consideration structure and action of hand, temperament, size and quality of tone, time and the creative intellect?

Please write the 3d, 5th 8th and 9th

Nelson Sizer, when the latter was with Fowler & Wells, on the earth plane.

The slates used were 5x7 "America's Best Slate." The table used was a plain white pine kitchen table, 30x40 inches, and sat between two large windows in a room 18x18 feet square, perfect light of noonday on table and slates, with slates under sitter's own hand during experiment.

DATA FOR EXPERIMENT NO. 2.

Dr. David Skinner sat under same conditions as per Experiment No. 1, given to Mr. Bradford, with the following exceptions. After obtaining several slates full of writing pertaining to his private life, two 5x7 school slates were given to the doctor to magnetize. After this was done Dr. Skinner wrote his name in full across the surface of each slate with ordinary slate pencil. The slates were then placed together (the signature of the doctor being on the two inner surfaces), a piece of slate pencil between

VERIFY PHENOMENA.

No religion known to history has anything like the foundation that Spiritualism has, in the way of demonstrated facts to support its special claims. Evidence of spiritual occurrences, transcending the laws of physics as known to modern science, are as manifold in number as they are in character. And what makes them additionally valuable, is that living witnesses testify to their actuality.

The last issue of Light of Truth is unusually rich in its record of marvelous manifestations.

The phenomenalist could but be satisfied with friend Giles B. Stebbins' account of "Music from a locked piano. No visible hands near," as attested to by himself and a score of well-known men and women. The circumstances under which this took place were clearly such as to render any question as to its occurrence, substantially as recorded, beyond all cavil.

power. The facts, as stated, are of such a character that, for the sake of the general reader, they ought to be more fully authenticated and sworn to. The statements justify backing up by personal affidavits. Thus is the truth established.

We have an abundance of spiritual facts of the grandest character, which, to individuals, are simply overwhelming. Let these be substantiated in a tangible and available manner, for present use and future good.

GEORGE A. BACON.

Washington, D. C., May 20, '99.

"What's your purpose here?" asked the savage. "We're going to civilize you," answered the white man, who had just landed. "Ah! What method do you use—Springfield, Lee-Metford, or Krag-Jorgensen?" — Washington Star.

THE NEW TESTAMENT OCCULTISM—
By J. H. Dewey, M. D. \$2.

VOICE OF THE PEOPLE

"DISCUSSING IT."

To the Editor—An article by Mr. Blodgett lately appeared in the Light of Truth that it seems to me ought not to go unanswered.

It is an example of special pleading in favor of the present conditions such as the most cunning adversary of the laboring class could not surpass. It reminds one of the days of slavery referred to by the writer when that most vile abomination, that sum of all villainies of earth, had its apologists and defenders on every rostrum, in almost every pulpit, all over this broad land. Few dared to uphold it in the abstract and when asked the question direct, "Do you call it right?" "N-no, but," or "I have been there and witnessed its workings, and it is not so bad as represented," and the like, and this spirit led to that eternal compromising that ended in war.

The fact of a man's being able to buy more articles necessary to his comfort today with his wages than he could fifty years ago has not a thing to do with the question.

In old times when very little wealth was produced the creator of it had his full share, except farm hands, or nearer so than now. Enormous wealth, a surplus by a hundred fold, is now produced, and wages by no means correspond with the wealth. Earned by toil, nearly all of it goes to the owners of bonds, stocks, shares devices invented along with legal tender money to rob the masses. Moreover the condition of the people in these United States sixty and fifty years ago was so comfortable as to astonish all travellers from Europe. Close observers, like Trocqualle, Dickens and others, all bear testimony to this. Dickens said a flaming meteor in the sky would not create more astonishment than the sight of a beggar in Boston, and that all through the states the mechanics of towns had comfortable cottages of their own well furnished.

The money system was bad in one respect, the banks often broke and left us moneyless, so that one can pick out some years when cash was almost impossible to be had while generally it was abundant. Mr. Blodgett has selected some such period for his illustrations. If bread was truly scarce, a man might well work a day for a peck of corn. If skilled labor in wood was very high, a servant girl might well work several weeks for a bureau, but wages went about as far as higher do now.

But I wish to put aside this whole system of apologizing for and justifying the low and sinking condition of the masses by this one consideration; all the wealth is produced and preserved by human toil, skill and care directing human hands. Incomparably more is now created than ever before, more and more does it all tend rapidly towards a few hands, so that President Yale, of the Great India bank, says, "Ere long one house or one man shall rule the world."

It is inevitable, the multi-millionaire of ten years ago had two hundred million last year and three hundred this. The laws of Primogeniture reappeared in the corporation and have been re-established by franchises perpetual.

Much of production and the whole of distribution and exchange belong to a very few citizens. That means all power is theirs, they can combine, conspire, deliberate, mobilize their forces, influence and direct at will. Never before in the world's history was such power in the hands of a small number

of citizens. Nothing stands still, forward or back is the order. Meanwhile, as the few become more alert, able, intelligent and powerful, the masses remain inert, growing more hopeless and incapable.

This is most alarming. It has stirred up every generous soul. Thousands of very rich men, great millionaires even, have expressed their fears and offered to give of their means without limit to reform or revolutionize. Not a soul but such as are sodden and bestial-fied with greed, but bewails the condition.

All literature resounds with forecasts of coming calamity, and prophecy is not silent. In view of these facts, listen to this, the final utterance of a man who comes in the guise of a friend to labor and mankind, Mr. Samuel Blodgett:

"Now I come to a curiosity that I have never been quite able to solve. The howls and wails of reformers have increased in proportion as the times have grown better. It is all right to clamor for improvement, and point out the methods of having better times still; but I wish these well meaning people would manifest less bitterness toward the exceptionally successful, and would be more exact in their statements concerning the past and the present."

And there never was a time when a man could get so many comforts and luxuries with his earnings as during the last 25 years. We are told there is "no danger to our free institutions from a few."

This statement reveals more than any other of the real condition we are in as a nation, the ignorance of the masses. If all had equal opportunities this would be true, but a few now have all the opportunities and are therefore more powerful than millions. If he will read the history of the Standard Oil company he will see that a half dozen men have proved themselves more powerful, greater than states, greater than vast, excited mobs, courts and even congress. When that deadly upas tree spread her branches over the oil regions of Pennsylvania there was \$200,000,000 of capital invested in the oil business of that state. About one-half of this was borrowed money. Owing to the rapidity with which the oil business was built up, there were 60,000 happy, prosperous people living out of the oil business.

Then through secret rebates which a few railroad managers gave to the Rockefellers, by which they could tear down one man's business and build up their own, they compelled all these people to sell out for 25 cents to 50 cents on the dollar, or ruined them, and now this vast enterprise has gone into the hands of a few men. The records of the State of Pennsylvania show that 600 men and women lost their minds (worse than murdered) as a direct effect of the cruel way in which their property and business was wrested from them, and over 300 men went to an untimely grave. The Supreme court said: "The understanding was to keep the price down for the favored customers, but up for all the others, and the inevitable tendency and effect of this contract was to enable the Standard Oil company to establish and maintain an overshadowing monopoly to ruin all other operators and drive them out of the business," and the same court charged the railroads with "active participation in the unlawful purposes" of the oil company.

Now, can any thoughtful person doubt that these "few" in this trust, and a "few" in other trusts, who by their greed, cunning—and lying—sent men to untimely graves, and women by the hundred to the madhouse—and holding in their clutches almost unlimited power, are not "dangerous" to

our free institutions? "By their fruits ye shall know them"—so when we see Lincoln's prophecy fulfilled, "corporations enthroned, etc." monopolies all operating together, "framing iniquity into law," and through these secret rebates (as in the case of railroads), destroying our liberties, by destroying all freedom of and equal opportunities of trade; plundering the many, enriching the few; is it any wonder that thoughtful men shudder at what the future forebodes, and ask each other if the republic, already lost, can ever be restored?

Is it any wonder, I ask again, that when men, good men and true, see their own loved ones, in common with thousands of others, suffering from that bitter poverty that is bred of laws fostering usury and competition for the masses—no more equality, no more hope for the millions—when thousands see a few enjoying all the opportunities created by human genius and toil absorbed by a small class, themselves excluded; is it any wonder, I say, that men have little respect for law and the supreme court? It would be a greater calamity if they did, when the supreme court of nature declares nine-tenths of our laws unconstitutional.

True, in the beginning our government was established to prevent monopoly, to protect the weak and to maintain equality. If now it fosters monopoly, protects the strong, and maintains injustice, it deserves no respect or loyalty, merits no obedience, and will get none. It becomes a great conspiracy against human rights; an organized force to protect the rich, who have secured the wealth from the toilers who earned it; to protect property rights against human rights; in other words, to protect the aristocracy from the people.

Mr. Blodgett thinks: "If our republican institutions fall it will not be because of the designing few, but because the masses have become too rotten to maintain them." This is the saddest part of all, the effect of capitalistic teaching, a prostituted capitalist press (from which, doubtless, he gets his information), and lying lawmakers, who go about the country fooling the people with lies, and then tell them they are too ignorant to vote. They bribe them with money, and then declare them too corrupt to vote; degrade them with whisky, and declare them too immoral to vote; outlaw them by throwing them out on the street without a chance of employment, and then declare them tramps, and that such men should not be citizens; with the result intelligent men, even workmen like Mr. Blodgett, listen to and read their vaporings and expressions, thinking they are getting the truth, and they also become a champion of the rich, anarchistic class, and declare with them that the "masses have become too rotten to maintain our institutions," and so, of course, a monarchy or strong government would be altogether better for this country than a republic. Verily, "What fools these mortals be."

Mr. Editor, it is painful, indeed, to see promising young lives go into decay, with ambitions blasted and hopes blighted through the closing of the opportunities for labor and education, or the destruction of the homes of a brave yeomanry. How much more terrible, then, will it be to see a great nation go into decay? In all modern history there will be no more painful or calamitous events than the destruction of our republic, through the concentration of wealth and the apathy of its people.

H. L. HUTCHINSON.

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COMPARATIVE RELIGION.

BY PROF. J. S. LOVELAND.

NUMBER 8.

CHRISTIANITY—(Continued.)

In this article, I propose to examine the doctrinal and moral teachings of Christianity. What were the sources of Christian doctrine? The claim of its advocates is that all its doctrines were revealed directly from God. That man could have learned them in no other way. And that this revelation is contained in the Bible, and there only. The Bible is the original and only depository of the mind and will of God to man.

Now, nothing can be claimed as original which existed before. Nothing is a revelation which was known and taught before the assumed revelation was made. If the facts and doctrines revealed in the Bible were known and taught long before the Bible or its authors were in existence, then God had revealed them to other people, or men had invented them themselves. In either case, the Bible is not the special, or exclusive, revelation from heaven. If man found them out, or invented them, it is no revelation at all, but a collection of traditions.

In prior articles I have shown that many of the fundamental doctrines of Christianity were known and taught, not only before the time of Moses or Christ, but even before the creation of the world according to Bible story. That we have the same story of man in a garden of trees, fruit, a tempting serpent, the sin, the Sabbath, the flood, etc., etc. We have also the same doctrines of many Gods and of a devil or bad god opposing the true. Egypt and India give us trinities, miraculous conceptions, death of the god-man, and the ceremonies in remembrance of that event. Zoroaster was tempted, and so also was Buddha. Indeed, it is difficult to name any special doctrine of Christianity or Judaism which was not old when they were born.

But without special comparison of Christian doctrines with those of other nations, let us notice some of the most fundamental ones as taught by the Bible and the Christian church. (1) In the first place, we have a one God composed of three distinct persons, each of which, the church affirms, "is very and eternal God." This God is (1) omnipotent, (2) jealous, (3) vain, (4) partial, and (5) embodied vengeance. This God created a man and woman, and, because they ate fruit from the wrong tree, he has doomed all the race to be born polluted with sin, rendering them utterly unfit for heaven, and liable to the "pains of hell forever." To provide a way for the escape of man from the condition which he had himself imposed, he incarnated himself in a man, Jesus of Nazareth, and made an atonement to himself, so that man, by faith, can escape his vengeance and be saved. But as only a small fraction of men will do this, he will "by and by" come in the clouds of heaven, raise the dead bodies of men, burn up the earth, gather all men around a judgment seat, and select a few, a "little flock," for his glory, and consign the rest to the torments of an endless hell.

In this we see the vast difference between Christianity and Judaism. The Jewish God was jealous, vengeful; but he was apparently well satisfied to

wreak his hatred on men during this life; but not so with the loving Heavenly Father of the Christians. Nothing can satisfy him but an eternity of agony for unfortunate humanity. Endless torture of countless millions can only suffice to glut his appetite for vengeance. This is the proud distinction of Christianity, that it alone presents a God whose hate is insatiable—whose wrath never abates, whose universe resounds with endless groans, whose shining glory is made up of the livid flashes of flames that wind like serpents around the howling, shrieking devils and men. His inmost heart of love vibrates with deific pleasure in response to the endless wail of billions damned. Responsive to this eternal outflow of unappeasable wrath, the swelling halelujahs of the redeemed are made harmonious by the deep sub-base of the endless groans of their relatives in hell.

Another of the basic doctrines of Christianity is miraculism. The beginning and end of the Bible and of Christianity is a miracle. The miraculous conception of Jesus is the beginning, and the resurrection and judgment the ending of Christian teaching. And from the beginning to the end miracle makes up substantially the whole story. In fact Christianity, according to its own teachings, is one constant miracle. The conviction, conversion and sanctification of men is all miraculous. Taking the Bible teachings, there is more of miraculous than of natural in all the changes occurring around and within us. But the worst feature of the doctrine of miraculism is, that the course of nature is made to depend, not upon the operation of natural law, but upon the caprice of Deity as influenced by the conduct of men. The sun and moon are stopped in their course, the rain is withheld for years, thousands are swept off by pestilence; earthquakes destroy and tempests blast. Why? Because somebody has provoked the Lord! Providence kills our babies, murders our great men, and is responsible for all the accidents and disasters of modern civilization.

As only an ignoramus could accept such teachings, it is no wonder that one of the primary doctrines of Christianity should be the enforcement of ignorance; nor that the head of the church, Gregory the Great, should proclaim that "ignorance is the mother of devotion." Jesus, if not an ignoramus himself, selected ignorant men as his special representatives, and put a premium on ignorance by forbidding them to make any sort of preparation for their discourses. Miracle should supply all their needs. Not a single commendation of science, philosophy or learning can be found in the New Testament. On the contrary, they are most emphatically denounced. Paul declares that "knowledge puffeth up," and he classes "scientific discussions" with "old wives' fables" and directs his son Timothy to steer clear of them. The church hates discussions. We should not be surprised at this when we recall the Christian teaching that the primal sin was stimulated by the desire for knowledge. The fruit of the forbidden tree "was good for food and desirable to make one wise." No wonder that the Bible—the Bible God

and the Christian church have always stood like a rock in the pathway of knowledge, and every science has been obliged to fight its way to recognition under its anathemas.

Another prominent doctrine of Christianity is persecution for opinions. The Christian, the Bible test, is not the righteousness of man's conduct, but the correctness of his faith. He that believes in Jesus shall be saved, but the unbeliever shall be damned. The remorseless butcheries of the Old Testament were because of diverse religions, and the endless damnation of the New is for the same offense. Christianity proclaims that every spirit medium is deserving of death. Thou shalt not suffer a witch to live—a man or woman that hath a familiar spirit shall be put to death is the irrepealable law of the Christian's God. Every one that shall "blaspheme the name of the Lord shall be put to death." And parents who have an ungodly son shall be the first to cast stones to put him to death. Christians are to come out and be separate from the unbelievers, and if a heretic comes along they are forbidden to eat with him or to receive him into their houses. And Paul directs that an offending member be "delivered to Satan for the destruction (torture) of the flesh." Whatever else the church may have forgotten, the persecution of unbelievers has never been neglected. Why should it? If "vengeance is mine, I will repay saith the Lord," why should not his faithful worshipers share in the glory and joy of inflicting that vengeance? Can man be any more perfect than to be in sympathy with his God and Savior? "The wrath of the Lamb" is just as divine as the "love of God."

But without specifying farther upon the doctrines of Christianity, I wish to call the reader's special attention to its moral system. Christian apologists make the claim that their religion is pre-eminent for its moral principles and teachings. That all other systems have been not only defective but positively demoralizing. If this be true, whatever may be our opinions respecting its doctrinal teachings, we should most unhesitatingly adopt and glorify its ethics. And, notwithstanding the difficulty of segregating doctrines from morals, we will let that pass and consecrate ourselves to the faultless moralism. And as the Christian doctors claim that this perfect system is revealed only in the Bible, we must accept that book as divine. Now we admit, at the outset, that some of the moral precepts of the Bible are very fine, but we are compelled to acknowledge that precisely the same are found in the teachings of all other sacred books, and by all the philosophers of the ages. In other words, they are not original with Jews or Christians. Again, some of the vaunted sayings, the golden rule for example, are not perfect. Again, the positive teachings and the approved practices of Christianity are so grossly immoral as to negative all that is true and beautiful in the preceptive sayings. One of the most positive teachings of Jesus was non-resistance. If you were assaulted physically, one cheek smitten, turn the other. If your property is taken, give the robber more. If your service is compelled, yield to the tyrant still more—go two miles for one. Here is a perfect abnegation of justice and right. Whoever voluntarily submits to wrong endorses the wrong.

Again, it teaches improvidence—that the observance of spiritual laws will secure material results. Jesus sent out his disciples as tramps and vagrants. They were forbidden to take purse or scrip. He himself was a tramp. His direction was "take no thought what

ye shall eat or drink or wherewithal ye shall be clothed." And his reason for this is nonsense. He points them to the lillies of the field. God beautifies them, he will also clothe you. What logic. The begging monks and friars of the Christian church are only part of the great harvest of immorality growing out of this teaching.

Another of the immoral teachings of Christianity is that physical mutilation will tend to spiritual salvation. The right hand was to be cut off, or the eye plucked out. And all through the history of the church this infernal doctrine has been in some form carried out. If the lecherous, celibate priesthood had practiced it as did Origen we should have had the pages of church history freer from the polluting stains which disfigure its pages; and fewer fornicators and adulterers would have occupied the papal throne and the bishop's palaces. But the flagellations have largely ceased, yet the priest imposed penances and fasts still attest the existence of this monstrous falsehood that physical pain can secure spiritual blessings.

It must never be forgotten that Christianity has sanctioned and practiced slavery all through its history. Both the Testaments approve it. Only as so-called infidelity has prevailed has this terrible curse been abated. In our own day bishops have declared that the warrant for holding slaves was founded on the Golden Rule! Slavery would have been impossible without war, and hence, Christianity has sanctioned and blessed the system of wholesale murder. Its priests are always at the front, and its churches resound with the Te Deums and songs at the news of slaughter.

But the bed-rock principle of immoralism is found in the Christian doctrine of atonement. On this is founded the affirmation that man's salvation—that all that he ever receives of good at the hand of his Maker, is a free gift of grace; that he has not, can not, have the slightest merit whatever. Every good thing conferred on him is for Christ's sake, not his own. Indeed, the claim on the part of man to any merit of his own is the essence of all sin—it is an insult to Christ. This doctrine of grace, through an atonement, a satisfaction made—a ransom paid by another, is, when reduced to the last analysis, the affirmation that the justice of God recognizes as essential right, the taking and giving of "something for nothing." The bestowment of infinite wealth upon the unmeritorious mortal. More than this, he is not only totally undeserving of Good, but he is deserving of eternal damnation for sin. The person of ordinary sense perceives at once that an upright life is no passport to the divine favor, and that being steeped in guilt is no hindrance to the attainment of eternal life. In fact the more sin committed the higher will be his seat in heaven, for the more that is forgiven will make his love greater, and exalt the grace of Christ so much the more. It is a premium on sin and evil doing. It is a glorious truth that no such salvation is possible. All the gods of the universe may die, and their merits be piled heaven high, but it can have no effect upon the happiness of a single soul. Each one must grow in righteousness as the result of his own persistent endeavor and earnest purpose.

But this vicious teaching that "something for nothing" is the very heart and core of Christian doctrine is by no means confined to the spiritual side of human nature. It permeates our entire social and business life. It is the animus of trade. It is the inspiration of the robber, the thief and the tramp. If God deals on that principle why not his creatures? If it is

a true principle why not consider the vast array of business machinery by which "something for nothing" is attained, as being right and holy." Why not legitimate all forms of lottery and gambling? They are all carrying out God's own method of allowing the undeserving to share the richest blessings.

There must be the sense of eternal shame on the part of every intelligent spirit who realizes that what he possesses does not belong to him by any principle of desert or merit. I would starve in eternal hunger before I would eat the food doled out by the hand of a partial pity. I would join my friends in hell before I would take a seat in heaven to praise the unrighteous giver of good undeserved. This teaching of atonement demeans and demoralizes man. There is no phase of human degradation more pitiable and contemptible than the willingness to fill the pauper's seat and share the unearned blessings of others' production. This is the ceaseless effort of Christianity. It compasses sea and land to reduce the race to the degraded condition of willing paupers who glory in their shame, and glory also in the doctrine which degrades them.

If the moral teachings of Christianity were fully carried out we should sink below the beast. But fortunately man is better than the creeds he subscribes to or the religion he professes.

(To be Continued.)

"PHENOMENA AND PHILOSOPHY."

Editor Light of Truth: With no desire for controversy, but only to set certain things right, we wish to say for ourselves and our associates of the First Association of Spiritualists of Washington, by way of reply to Mr. Theodore J. Mayer, that his studied effort to the readers of Light of Truth, in its issue of April 22nd, to belittle Mrs. Richmond's ministrations in Washington during the past two years, was wholly gratuitous and assumptive. While he and his friends have abstained from attending the meetings or contributing to their support, this is no warrant for his present statements, which are altogether misleading; hence the need of their correction.

Shortly after the election of the new board of trustees in 1897, a communication was received by them from Mr. Mayer, enclosing his fee for membership. The communication set forth, among other things, that he did so for the very laudable purpose of being in a position to criticise, and predicting utter and ignominious failure inside of six or eight months. This, as above stated, was the extent of his assistance, either by his personal presence or from his ample means; so he must have received his information, upon which he makes so many statements at variance with the facts, from unreliable authority, not from personal observation.

Overlooking the fact, patent as daylight that there is a time for everything, even Spiritualistic manifestations, he insists, such is the burden of his remarks, that Spiritualists attend Sunday services for "tests," whatever their degree of spiritual development, in preference to listening to moral lessons drawn from the phenomena, and the elucidation of spiritual truths from teachers in spirit life through the phenomena of inspiration. Surely there is a proper time for the phenomena and a time for the presentation of its philosophy—Mr. Mayer to the contrary notwithstanding. Because the phenomena are fundamental as to evidence on the material plane, to suppose they constitute all that there is in Spiritualism, or that those who have no mental need of such manifestations have no higher mental or spir-

itual states to be administered unto, shows a lack of spiritual hospitality and development as unfortunate as it is common.

It is the opinion of many intelligent Spiritualists throughout the land that at the close of a highly instructive spiritual discourse, by any one of a hundred of our good lecturers, such should not have their good effect destroyed by the introduction of manifestations, cheap or otherwise.

Spiritual congregations, as a rule, especially in our large cities, are not made up of those who seek through public platform phenomena, evidences of a future life. The vast majority of them have already been fully convinced of this fact, and they seek to have this great fact complemented by the philosophy naturally growing out of this gratifying knowledge. Why should such be constantly subjected to a repetition of the alphabet?

Neither Mrs. Richmond nor the First association desired to have the manifestations and the philosophy at one and the same time, while both she and the society are no less consistent upholders of the phenomena than is Mr. Mayer, who seems to care only for the manifestations. There are Spiritualists and Spiritualists. Those on the physical plane usually have no use for other than physical manifestations.

Both the character and success of Mrs. Richmond's meetings in Washington attest the wisdom of her efforts. These have been greater, all things considered, than the method previously followed. Phenomena meetings were "tabooed" from our platform, as intimated by Mr. Mayer, but were held under the auspices of the association every week, when a suitable medium was available; of late chiefly by Mr. Pierre Keeler, whose ability and reliability are so well known. All allusions to a "favored few" look queerly, as well as manifest a bad animus, in view of the fact that the reception tendered Mrs. Richmond on the eve of her departure at the residence of her hostess, the commodious parlors were thronged for hours with those who came to say au revoir.

This much for what Mr. Mayer says respecting the phenomena and the philosophy of Spiritualism. One word now relative to his financial statement. Pertinent comparisons are always in order. Our critic seeks to reflect upon the First Association because towards the close of the second year it borrowed \$300 from the Ladies' Aid society, an auxiliary branch of the association. This money was mutually contributed by members of both organizations. The Ladies' Aid voted this money as a loan, and as such was accepted. Nearly a third of it has already been repaid, for which a receipt is held. At the close of the first year with Mrs. Richmond's services every bill was paid and there was money in the treasury, after donating a fund of \$50 to defray her expenses to England to attend the jubilee. Toward the close of the second year there was a deficit, hence this temporary loan. Per contra-while holding a subordinate position as an officer, Mr. Mayer was a dominating member of the previous board, and during the four years of his treasurership his society disposed of some \$1,400, which had been left by an old soldier towards procuring a permanent place of meeting; which amount was used wholly in making good the deficiencies from month to month in conducting their meetings; besides it was his (Mr. Mayer's) statement, that he paid out of his own pocket about \$700 in addition thereto, making a deficit of over \$500 per year for said period. We can stand the comparison if he can.

Under the circumstances neither the First Association nor Mrs. Richmond regret the efforts made during the past

two years, in doing away with a ten-cent door admission fee, and placing what often proved to be incongruous manifestations, in juxtaposition if not antagonism, with spiritual discourses—by substituting free meetings of the highest order, furnishing to appreciative minds spiritual teachings unsurpassed, if equalled, in pulpit or on platform anywhere in the country; and while recognizing the importance of both the phenomena, in the nature of tests, and the philosophy of Spiritualism, wisely refrained from indiscriminately mixing the two in their public meetings on Sunday, holding that the teachings of the guides through the lips of Mrs. Richmond constituted one of the highest and most wonderful phases of phenomena known to Spiritualism. He also makes special reference to appeals made by the president for funds. During the first year one appeal was made to an appreciative audience, and it netted about \$90. During the last year two appeals were made with gratifying results; while during the former management, of which Mr. Mayer was the head and front, the president never allowed a service to be held, either morning or evening, without a special plea for money, or monthly subscribers, as the door collections were totally inadequate to defray necessary expenses. Further comment is unnecessary. Very respectfully,

J. V. M'INTYRE, Pres.

G. A. BACON.

F. R. STOCKS.

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MARY FLAGLER.

MRS. C. R. CHAPMAN.

Trustees.

THE QUESTION OF THE HOUR.

New Methods and Cures Versus the Old, or the Persecution of All New Ideas.

To the Editor: "Fiat justitia" and fair play, if any creed or doctrine falls. And now when the press and learned scientists, with the LLD's, are sending forth such anathemas and imputing all evil and many deaths of innocents to Christian Science and all other new methods of cure, namely: Faith doctors, healers, clairvoyants, scientists and magnetizers, with so many dear and good natural gifted nurses, who minister and heal. Verily it is time to ask in simple justice and right for facts and the truth.

First—Who has the right to compel myself or anyone to any particular system of cure? Allopath, homeopath, eclectic or any college professor? We should know best our own natures, wants, ills and needed remedies, and who or what can best aid us. As Pope truly writes, "Know then thyself, presume not God to scan," and the man or woman who does not know something to heal or better how to avoid these is a fool.

Second—Grant there are cases of meddling and bungling—some deaths from the ignorant, assuming the knowledge of how to cure, and the young and foolish following their advice. This happens in all business, all trade, all professions and creeds, and very often, we regret to say, with our learned M. Ds.

Third—And our scientists and doctors—are they not often in error? Do not often they administer evil doses, promising to give life and health when death alone follows? Please tell me frankly, great doctors, how often and grievously do your remedies fail? Can you surely prescribe the same, or any remedy, for the same disease, and do not your great teachers and learned professors of medicine frankly tell of the fallacy and evil of drugs in many cases?

Fourth—Who now of the wise and good dare gainsay the wonderful and exact diagnosing of disease by good clairvoyants? Learned and great M. Ds. years since had to admit it was an exact method to tell a disease, locate it, but they could not prescribe for it.

Fifth—All disease is inharmony; health is or should be the natural condition, very good and beautiful; it is the real life of the body for man and animals as well as plants. Thus the first chief office of any doctor is to restore this normal condition, and this first comes with quiet, easy passivity—the faith of the patient. The allopath seeks to gain this equilibrium with positive counteracting poisons—drugs. The homeopath with mild remedies seeks to soothe and cure, while Faith and Christian Scientists use will, prayer and good, kind advice.

And why not these last influences best control and gain the desired end, or namely: faith, prayer and rest versus drugs and M. Ds.?

Sixth—No one can refute the wonders and good of magnetism in all nervous or sympathetic ills, weaknesses, etc. This will restore quickly the equilibrium of the system and arrest disease.

Massage, the Swedish movement cure, kneading and working the limbs, is really the best cure for lethargic systems, to energize and gain new tone and vigor—restore life better than all drugs and compounds.

And finally, it is useless, unfair for our M. Ds. and LL.Ds. to scoff and try to crucify all new plans and ideas of advancement; each new method or doctrine should be given a fair trial. The old and so-called great may seek to crush all new developments, but above and beyond all old foggy conservatism and creeds new, glorious truths, higher ideas of life, heaven and God are beaming in our world vision, and with this tide of progress the vast army swells of new believers in Christian Scientists, Spiritualists, Theosophists and many others; and with these new healers, teachers, clairvoyants and seers, some with philisophic visions of life, health and beauty. Old traditions and creeds which have so long bound the church and people are breaking away and with them our M. Ds. and LL.Ds. are losing ground.

It is certain that human energy, human rights and the will, with the spirit of freedom will continue to grow and expand, demanding a newer and higher religion, and wiser, better and simpler methods of cure, and best of all, teachers to teach us how to avoid the numerous ills "that flesh is heir to."

SYLVANUS LYON.

The afternoon the death of Felix Faure was announced, a thrifty newsboy went yelling in the residence portion of New York: "Wuxtra! Wuxtra!" in the vociferous manner of the tribe. "What's the matter?" cried a young lady from a doorway. "All about the death of our president!" was the brogue-tipped answer. In her excitement she gave him a dime, and, taking the paper to the light, found only a paragraph telling of President Faure's death. "What do you mean by saying that President McKinley's dead?" she cried, indignation overcoming her regard for the proprietries. "Oi didn't say McKinley, mum. Oi said our prsident! Oi'm a Frinchman!"

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If any reader, suffering from rheumatism, will write to me, I will send them free of cost a trial Package of a simple and harmless remedy which cured me and thousands of others; among them cases of over 40 years standing. This is an honest remedy that you can test before you part with your money. Address: JOHN A. SMITH, 211 Summerfield Church Building, Milwaukee, Wis.

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"Seeing that ye are encompassed by a cloud of witnesses."

The citizen's indifference to the affairs of his city, state and nation is a confession of a heathen selfishness in himself.

Before the problem of the after life all material interests, effects, plans and purposes sink into insignificance; aye, they are buried in oblivion. That problem settled, nothing else need trouble us.

There never has been an objection made to Modern Spiritualism that was not made to the primitive Christianity and to every other philosophical, scientific and religious movement. All have suffered alike in this respect.

THE MASTER SERVICE.

Of all the ambitions that can inspire earnest men none is so high as that which asks to enter the employ of the Father and the spiritual world. "Thy will be done on earth as it is in heaven" is the clarion trump which calls the true recruit to service. To be in touch with that world, to feel the influence of the master minds who work its will so mysteriously in the affairs of mortality, these weave around the spirit an impregnable barrier to the fluctuations of life and make it strong indeed. And this is the privilege of us all. None so low in the paltry trappings of material splendor, none so high in the discipline of sorrow and disappointment, but they can have this service added. To him who hath the most shall be added to his store, to him who hath the least what little he possesses shall be taken away, is no longer a mystery to him who has grown into the truth of this service, for the great things of this life are liable to be the little things of that life. The radiant life in the cloister, unknown and unhonored, is there the lord of many mansions while the conqueror whose pen stroke divides principalities and whose spirit is saturated with the arrogance of material power, oft times finds there the need of a cup of water. The ethics of the spiritual world is not the ethics of the earth world. We are growing that way. As the service of those who seek the inner sanctuary becomes known to man so the world is bent toward that eternal righteousness which, when found, to it all things are added. The wise of earth are oft times confounded by the simplest things if they be untoward or

without the line drawn across the limitations of sophistry. The moral idea is getting to be stronger than armed force. "Peace on earth, good will to men" is slowly becoming more than a figure of speech. And what does it all if not the discipline which forces out and beyond the limitations of the intellectual chrysalis the soul, the all powerful and rightful monarch of Being. In this is to be seen the spur which goads us on to a security for which the changes and transformations of earth life have no parallel or analogy. It ought to be the divine wish of all men—men with power in their hands, men who wield influences of various qualities—that this spur should be added to their equipment for without it they are weak indeed. The influence of him or her who speaks for the ethical conduct of that mighty world where the will of the Father is done, cannot be measured in terms of material wealth nor by any standard that marks the evanescent honors and glories of mortal life. It is to bring that ethical conduct into the earth world, to make it possible for all who aspire to inherit, to remove the hyena from human society and invite the lamb into it, to make health contagious and install "a long immunity from grief and pain," to help the strongly weak and the weakly strong to see their true positions one toward another, all this constitutes the activities of that service which should be the one master ambition of this life.

The reading of Professor Loveland's papers on Comparative Religion, section—Christianity, will bring forcibly to mind the enormous labor of the intellectual and spiritual forces of the western world during the past half century in throwing off the incubus of Christianity as a dogmatic system. Professor Loveland is nothing if not clear, and turgid in his statements, and the value of his papers with respect to Christianity is to be found in the unanswerable logic in which the subject is set forth. However, apart from this bold and searching exposure of the basis upon which rests nearly every sect and church in Christendom, the paper is of little importance. It shows up in a fresh light the appalling monstrosity which has permeated human thought for centuries and that is all. The world has not had any Christianity as yet. The confounding of garbled tradition, forgery and interpolation of the Bible narrative with the palpable principles of moralism has worked the iniquity of the ages. The higher thought and criticism which Professor Loveland well knows of, have repudiated these forgeries, and therein is contained the germ of the transformation now going on, which, as time passes, will wrest the ethical and psychical character of the gospels from the incubus of old theology. The world has a system of theology, not a system of Christianity, and while that theology is based upon what it calls Christianity, it is as far from the real thing as the feeble intellect of a Patagonian is from the genius of an Emerson or a Voltaire.

A most interesting article on graphology is published in the June Ladies' Home Journal. The author, who is an adept in the science, presents a variety of specimens of chirography, enough to embody all the various forms and principles of writing, and these she clearly interprets in her explanatory text. It is claimed that graphology has become a science, and that one's characteristics are unerringly revealed by his handwriting. Whether this claim can be substantiated or not, the subject is a popular and interesting one, and the Journal's article will afford a great deal of entertainment.

NOTES AND COMMENTS

One of the most notable acts of the state legislative season of 1899 is the passage by the Michigan legislature of an income tax law. It begins with incomes of from \$1,000 to \$2,500, and taxes them a quarter of 1 per cent; incomes of from \$2,500 to \$5,000 are to be taxed one-half of 1 per cent, and all incomes above \$5,000 1 per cent. Incomes of corporations organized in Michigan are also to be taxed. Now watch the first test case and see how auterely and conclusively the supreme court, that "watch dog of the people's rights," will declare the law "unconstitutional."

* * *

There is something about the preamble of Rev. Henry Frank's new society for "the rational and scientific investigation of alleged psychic phenomena" that we do not like. As the editor of Mind says: "As well-wishers of the new society we earnestly advise the directors to drop the word alleged from their prospectus. Psychic phenomena are no longer "alleged"—their existence is admitted by every one who is not either an ignoramus or a bigoted materialist." This is about as the average Spiritualist would put it.

* * *

The feminine church hat, like the theater hat, must be doffed. It is only a question of time, and we know of a few stuffy halls where Spiritualists hold their meetings in which the innovation would work to advantage. Out in Kansas City not long ago a churchgoer wrote to a newspaper that he would pay no more pew rent at his house of worship unless some guarantee should be given him that his view of the minister should be unobstructed. Out of this missive grew an anti-hat campaign, with the result that the feminine members of the church capitulated and removed their new spring headgear at the opening service.

In another Missouri town a little later a preacher hit upon an ingenious scheme to induce the feminine members of his congregation to remove their hats in church. After making the usual formal request he added: "My request does not apply to those whose hair might come off with the hat, nor to those who might be embarrassed by a display of physical infirmities." The hats were promptly removed.

* * *

A certain class of Londoners does not appear to take very kindly to the publication in that city of Sunday newspapers, which innovation has just been introduced by The Daily Mail and The Leader. On a recent Sabbath a prominent clergyman preached a sermon against Sunday newspapers, and at the conclusion of his remarks he burned a copy of The Daily Mail in the pulpit—presumably by way of an object lesson.

* * *

The recent oppressive measures directed by the czar against Finland makes of The Hague conference a colossal farce. The program of peace by compulsion is not yet played to a finish.

* * *

Mr. Walled-off Astor, the self-expatiated native of America, declared before the tax commissioners of New York that he is still an American citizen. This inspires the hope that he may not, after all, revenge himself on this country by quitting it for good and all. Such citizens as he are extremely useful—when tax levies are in question.

* * *

The man who aspires to be a sheriff

in Delaware must have a lively blunt on his moral sensibilities. The other day the sheriff of Newcastle flogged fifteen men, imposing on their naked backs from ten to twenty lashes each—and there was a party of ladies (?) among the spectators.

* * *

Here is a bit of good news for Roger Williams which the Light of Truth undertakes to convey to the spirit who once bore that name. It is possible that his banishment may effect the transmission of the ukase to him in the ordinary channels.

Several clergymen and other citizens of Cambridge have petitioned the Massachusetts legislature to revoke the sentence of banishment passed against Roger Williams in 1635 by the general court, inasmuch as his "doctrine of religious liberty, for advocating which he was banished, has become the fundamental sentiment of Christendom."

The science of nomenclature is the taking of names collectively of the objects of study or inquiry. It is distinguished from terminology, in that the former has to do with the names assigned to classes, orders, tribes, genera, species, etc., while the latter defines the various words used in describing a thing, or a class, species, etc. Doubtless the student of both nomenclature and terminology will be interested in Mr Danmar's paper, "The Quintessence of Spiritualism," on the tenth page of this issue of Light of Truth. The writer is agreed on the facts and believes philosophy should be an open question. It is then a matter of terminology which he seeks to throw light upon, and it must be admitted that his paper is timely in that respect. It may be that in this explanation is to be found the *raison de etre of certain materialistic philosophy* and of students and inquirers in certain quarters who withhold a direct avowal of belief in Spiritualism. A reconstruction of terminology and nomenclature will set these people right. The facts remain undisturbed.

Rev. Dr. Austin, a notice of whose trial for heresy appeared in these columns last week, was found guilty. One of the charges was that in a sermon delivered by him last winter Dr. Austin "upheld a fraudulent system of Spiritualism contrary to the teachings of Methodism." Just what a fraudulent system of Spiritualism is was left to be conjectured, but the result was to be expected. The Methodist district conference meets at Windsor, Ontario, June 1st, to which Dr Austin has appealed, and which body must dismiss him from the church. However he has another appeal to the general conference, which does not meet for some time. The matter may be said to stand statu quo, the real trial yet to come, and which will be the greatest that has ever taken place in the Dominion. He is one of the first ministers of the Dominion, is also a very prominent author, and owing to his connection with the Alma Ladies' college at St Thomas, of which he was principal for 11 years, known the length and breadth of the Dominion.

Into the hands of every individual is given a marvelous power for good or for evil—the silent, unconscious, unseen influence of his life, says William George Jordan. This is simply the constant radiation of what a man really is, not what he pretends to be. Every man, by his mere living, is radiating sympathy, or sorrow, or morbidness, or cynicism, or happiness, or hope, or any of a hundred other qualities. Life is a state of constant radiation and absorption; to exist is to radiate; to exist is to be the recipient of radiations.

DR. SAVAGE ON PROOFS OF IMMORTALITY.

Rev. Dr. Minot J. Savage of New York delivered a sermon on May 14th on the work of the Society for Psychical Research, as relates to proof of immortality. In some respects it is the most remarkable and straightforward statement of facts which that able minister has yet made touching his experiences with supra-mundane intelligence, and while his opinion and statement of facts are of little value to Spiritualists, who have gone over the ground, they are of immense importance when considered in their own channel and in connection with the congregation that listened to their utterance. No better evidence of the waning of theology and the passing of the doctrinaire is wanted than the utterance and reception of such facts and conclusions as Dr. Savage discloses.

After describing the character of the work of the Society for Psychical Research, and questioning the reasonableness of the assumption that immortality can not be proved, that belief in it must be received simply by faith, he went on to cite the positions of such men as Frederick W. H. Myers, who has published his conclusions resulting from investigations as a member of the Society for Physical Research, that there is no such thing as death, and that beyond question the so-called dead communicate with us, Professor Oliver J. Lodge, Dr. Hodgson and others, Dr. Hodgson in particular having fought the spirit hypothesis for years and finally being compelled by his facts to believe that those we call dead are alive.

Dr. Savage concluded with the following utterance. It is a long extract, but no abridgement is permissible when testimony to the tremendous truth of our common immortality is so saliently set forth from a leading Christian pulpit. We are all aware that Dr. Savage has been accused of hemming and hawing on this subject, but there is nothing of the kind in these words:

"Now let me give you my word for one thing. I have had psychics tell me so many times things which I knew there was no earthly possibility of the psychic's having ever known anything about that it has become a commonplace to me; it does not astonish me any more than to talk through the telephone. It has happened hundreds of times, and I have pursued this question with the same rigid method that I would study a brick or a bone; for I don't want to be fooled or be the means of fooling anybody else. But up to this time psychics have told me over and over and over again, and it has happened hundreds of times in the investigations of the society, things which the psychic did not know, could not have known; but I have always said when it happened to me, 'That isn't enough; I knew it, and possibly, though I don't know how, my mind may in some strange, mystic way, have been reflected in the mind of the psychic, it may have been a case of telepathy or mind reading. So I must have something more.' At last that which I sought for came. I have been told things over and over, perfectly natural things, things that concerned me, and what purported to be the teller on the other side. I have had important things told me, that by no possibility could the psychic, who was not a public, professional psychic at all, but a personal friend, have known, and which I could not have known. I have had, for example, a thing like this told me: How a person was and what a person was doing 200 miles away at the time—a message quicker than the telegraph could have brought, that which by no possibility could either of us have known. I have had internal mental experiences of trouble and sorrow brought to me that were buried in the heart of a friend of which I had never dreamed, over and over again.

"So, friends, it has come to this: that after years of investigation a large number of the leading thinkers, students, authors, scientists, physical scientists, chemists, mathematicians—great minds—have come to believe that there is no possible way of explaining that which has been over and over again proved to be a fact without supposing that they have been in communication with some invisible intelli-

gence. That at present is my own belief. I do not hold it dogmatically; if somebody can give me an explanation for my facts I will take it. I want only the truth. But I hold this at present as what a scientist would call a 'provisional hypothesis,' as an adequate explanation for my facts until I can get a simpler and better one. That they are facts I know, and that these facts take us over the border and whisper in our ears the certainty of immortal life I believe, and I believe not on faith, not on the basis of tradition, not for anything the Bible says—I believe because a fact has come to and been handled by myself—a fact which I can explain no other way.

"And if it be true, friends, as I have told you before, there are no other problems on the face of the earth that need trouble us. The moral problem as to whether God's government is good and merciful or not is of no account in the face of the certainty of an immortal life and the chance of an immortal evolution. The question as to whether we are rich or poor is of no account; the question as to whether we are sick or well is of no account; the question of loss of friends becomes diminished to a little temporary separation with the certainty of an everlasting union. Believing this, death is wiped out and an immortal career opens before, leading to the highest heights that imagination can conceive and suggesting that when we have reached those, only something finer and better still remains."

ALEXANDER NIKOLAJEWITSCH AKSAKOF.

Is a distinguished Russian scientist and Spiritualist. He was born in Repiofka, Russia, in 1832, and educated for civil duty at the Royal Lyceum, St. Petersburg. It was while reading Swedenborg's "Heaven and Hell" that his thought became turned in the direction of psychism and, like all thinkers, he drifted thence into Spiritualism. Debarred the advocacy of his views in Russia, he went to Germany, and there translated Robert Hare's "Experimental Investigations" into the Russian language, and later A. J. Davis' works into the German. This was followed by translations from Crookes, Wallace, Owen and others. In 1874 he started a German monthly, "Psychic Studies," at Leipzig, which is still running. Through the aid of converts he introduced mediums into Russia and did much to propagate the new light. In all Count Aksakof has written over thirty books on Spiritualism and its phenomena—the last being an account of the "Partial Dematerialization of a Medium's Body."

Some months ago it was reported that Count Aksakof had been stricken with illness which threatened his mortal career. No news of his condition has since been received. A portrait of the distinguished writer adorns our front page.

Professor Joseph Rodes Buchanan's great work, "Primitive Christianity," gives the lives of Jesus and the apostles with the corrected gospel of St. John and his message to the world; also a full exposition of the Pagan conception of Christianity by the Roman church with a message from Martin Luther and true portraits of Jesus, St. John and John the Baptist. The second volume contains the first complete exposition of the long misrepresented religion of Jesus with a full history of his mission with the apostles and description of the apostolic circle, also the lives and missions of St. Peter and St. Paul and the true epistles of Paul freed from papal forgeries and other frauds, crowned with an absolute demonstration that the church which has been called Christian embodies a debased form of paganism disguised by falsified writings of the apostles.

If our own people would do one-half as much for Spiritualism as its opponents are doing, the era of its universal acceptance would be materially advanced.

A WORD TO WRITERS ON PHYSICAL PHENOMENA.

We ask, for the benefit of the general reader, that reports of rare phenomena sent to this paper for publication be attested to before a notary. This will aid immensely in carrying conviction. It does not cost much time and money to do this. We desire that these phenomena shall be made absolutely incontestable. Observers and writers will do us a favor by being explicit in their statements. Spiritualists know about these matters, but we are presenting our facts, let it be remembered, to the skeptic, the unbeliever and the scoffer. The Light of Truth goes all over the world and it should bear in all cases the indisputable truth of that which it sets forth. We want these accounts of phenomena, the more of them the better, but we want more than that the safeguards thrown about them which will render them impervious to criticism. Where a statement of fact is made verify it by witnesses. Make it unanswerable.

The name Spiritualist should never be assumed by a man or woman unless they are spiritual. The term Spiritist will stand better for whatever knowledge they possess regarding communications from the other world. Spiritualism properly belongs to the realm of mental development or unfoldment. A knowledge of spirit return does not always make one spiritually minded. It ought to, but it doesn't. On the other hand many a beautiful soul shines and warms all within his or her environment, and yet they may have no knowledge whatever of spirit return. The Spiritualist is the prayerful, reverent, grateful, earnest soul, whose mind's eye is ever upon the sweetest, holiest and most divine things of God's universe; the uplifting spirit, the heroic, generous, sympathetic man and woman, knowing, too, the blessings of intercourse with the Beyond, they are Spiritualists. How many of us can stand this test?

Don't fret because men can not see things as you see them, nor believe as you believe. A great soul is capable of entertaining a small hope, but you can not put a great hope into a small soul. Organization, temperament and environment govern the soul's power of expression, but these can be improved. In them is found the cause for diversity of opinion and belief. We can not drive men to an acceptance of our view. Were we in their places we would do as they do. In the matter of compelling men to a certain belief, it is like driving a horse to drink. That much can be done, but it is labor lost, for if let alone he would go of his own accord.

Angels are breathing the matin hymn of humanity's day. The sun of the spiritual era is on the horizon, not on the meridian. It is rising with every pulsation of love, friendship and good will. Its rays pierce the veil only as the aspirations of mankind rise above the fogs of error and rebellion. Its noonday splendor will beam upon us when amity rules and wars cease. The spiritual man is in embryo. He is not full-orbed and equipped, yet he is a product, not a quotient nor a subtraction. He is the sum of all that earth has produced, the microcosm. Evolution not revelation accounts for him. He will come out all right.

It is to be hoped that the hue and cry over "embalmed beef" will cease, now that the report of the Wade court of inquiry has placed the responsibility for the rotten stuff. It was the tropical heat.

POINTS.

There should be no plea made for immortality.

Most of the calamities of life are preventable.

Be careful what books are set before children.

Discussion is no evidence of wisdom. The wise man thinks.

It is as senseless to be overcautious as it is to be overcredulous.

The hoardings of a rich mind will outlast those of a rich pocket.

There is a lion at bay in South Africa. His name is Oom Paul.

If reason be put out of court there is no reason for believing anything.

As a wig is worn to hide a bald place, so prudery is put on to cover a lack of virtue.

Rev. Plumb, D. D., says Rev. B. Fay Mills and Ingersoll are twin prophets of evil.

We can not know much about the laws of matter until we know something about the laws of mind.

Dr. J. M. Peebles has returned from his sojourn in California and is again at his work in Battle Creek, Mich.

Will somebody please write something about the tailor-made man. We have heard enough about the tailor-made girl.

The hope of the future lies in the broadening and deepening of education, the education, too, which comes from experience and discipline.

A writer in the Edinburgh Medical Review declares that many fancied disorders of the stomach are really the results of the metabolic misdeeds of bacteria in the intestines. There, now, will you be good?

A correspondent inquires of us: "What is the difference between Thomas Paine and Rev. Charles A. Briggs?" Nothing much, except that Paine was damned for that which Briggs is ordained.

The Oxford (Mo.) Register contains a personal to the effect that Mr. Coffin has gone to visit his cousin, Mr. Graves, in Tombstone, Arizona. The paper says that Mr. Coffin is on pleasure bent, but nevertheless the item sounds funereal.

Cremation is making progress. In France the increase amounts to hundreds a year. In England it is becoming necessary by reason of gorged cemeteries. In New York city cremation was begun in 1885 with nine incinerations. In 1898 there were 434.

Poverty has no necessary place in society. It is an anomaly brought about by artificial laws and customs which impel men to be shiftless, intemperate, cruel and ignorant. Nature is prodigal in her generosity. Were society natural there would be no poverty.

We wish that the very few of our enlightened (?) critics who say they do not like the "anarchist" tendencies of this paper would take a few lessons from their dictionaries defining anarchy and socialism. If they would do this before they write perhaps they would not write.

No navigator, however gifted he may be, can guide to a safe anchorage a rudderless ship. There must perforce be a helm to every life barque, and while in faithfulness it commands the keel, the central dominant idea or ideas of the soul partake of it. The helm is the one thing essential; then to govern it requires the discipline which hews out the navigator. What is your prime motive force, young friend? If you reveal that your ship of life can always be located.

THE QUINTESSENCE OF SPIRITUALISM.

By William Danmar.

The existing confusion in the use of many philosophical terms necessitates a definition of the principal terms which are to be used in this article.

The term Spiritism as used in German and French, and in late years also extensively in English, signifies everything that is positively known about those beings in the second department of organic life which were formerly called ghosts, and which in modern times, through Luther's wrong translation, have received the name of spirits. Spiritism is not a philosophical system of speculations, but an empirical collection of all the mediumistic experiences and positive knowledge of facts connected with the existence of ghosts or spirits and of their perceptible manifestations. Since all human knowledge is based on experience through the senses, Spiritism includes everything we positively know about the ghosts and excludes all speculations regarding them.

The term Spiritualism, though, represents a philosophical system of metaphysical speculations which is no more concerned with the ghosts than with the world in general; it represents a speculative theory of the essence of the world and of its generation and creation. It simply means, that the world is spiritual. But the use of the term has gone through three principal metamorphoses, which we will now follow up backwardly. The latest change took place in modern times. First, Luther identified the meanings of spirit and ghost by his mistaken translation, and then when the ghosts some 50 years ago really appeared, they were called spirits, and since those who made their first acquaintance were believers in church Spiritism, the mere practice of mediumship and the knowledge of the ghosts' existence and manifestations was called "Spiritualism," which, therefore, in this case stands for Spiritism, and is good enough for those who know Spiritism and believe in Spiritualism at the same time. But for Spiritists who are opponents of Spiritualism as a philosophy, like myself, a decided distinction and separation of Spiritism and Spiritualism is required, and for the following explanations is now supposed to be effected.

The other most unhappy metamorphosis of the meaning of the term Spiritualism occurred in the period about 2,800 to 2,000 years ago, and this change we must understand if we ever want to clear our minds for the unprejudiced acceptance of the facts offered us by Modern Spiritism.

In my previous articles, I have shown that the extinct family system of the "mother-right" created the philosophy of motherism or materialism, and the following system of the "father-right" the philosophy of fatherism, paterialism, or, symbolically, Spiritism. This last point I shall now elaborate: The term pater (father) has been derived from the Sanscrit term frater, which really means brother, protector, supporter, etc. During the mother-right, when the idea of father, as we have it now, did not yet exist, the male members of a clan or family, who provided food for the children and protected the family against the outside world, were called "fraters," and these fraters gradually, with a better knowledge of nature, separated into fathers and brothers.

When the fathers had finally enslaved the mothers and established the "father-right," their masculinity became the all-important essence of the world and femininity but a branch or lower condition of it.

It is evident from every day's experience that there are two opposite forces in nature, working in opposite directions and aiming at equilibrium. In electricity they have, in the period of the fluid theories, been wrongly termed as "positive and negative," the philosophers of that time believing that but one of the opposite forces was the real thing and the other a negation of it. We know now that both forces are positive. In temperature they are called free heat and cold, and in the latent, or so-called aggregate states, latent heat and cold. In the chemical conditions they have been called by the materialists "atomic resp. molecular weight" (representing cold or hardness) and specific or chemical heat.

It has now been proved that in any of these conditions of the world-stuff, if we multiply the opposite forces, their product is a constant one, termed galom, and that this is the essence of the world instead of either the one or the other of the factors or their addition. It has also been shown that masculinity and femininity are analogues of these factors, which for that reason have collectively been termed paterity (heat, etc.), and materity (cold etc.).

While materialism took materity for the real being, original Spiritism reversed the case, and took paterity for it, for which reason, to make its opposite position to materialism quite clear, it should be termed paterialism. The quintessence of this genu-

ine Spiritism is this: The active forces in nature (masculinity, heat in its various forms, paterity) is the real being which is behind (meta) nature (physis) and is, therefore, the metaphysical entity, while the passive forces, collected as materity, are but properties or lower conditions of it. Some philosophers still maintain that cold is but a lower condition of heat, instead of accepting it as the opposite force to heat. Liquid air is now giving them a lesson.

This active force, heat, coming mainly from the sun, the breathe or spiritus of the sungod, the spirit of the heavenly father which apparently created life, was supposed to be the creating element of the world, and, therefore, heat, the masculine force, received the symbolical name of spirit, of which matter was supposed to be a lower condition, which is an inconsistency, because it makes the absolute relative and conditional. We understand today, that all the philosophical notions of humanity have been inducted from natural experiences. When the connection of the spiritualistic hypothesis with the sun was lost, and it was found that spirit or heat was everywhere to a higher or lower degree, it was made the omnipresent entity of the world, but since the conception of heat as a force did not exist, the old symbolical name "spirit" (breathe of the sungod) was maintained, and also the idea that this spirit was the world-father, the creator of all things who generated them out of himself (not out of nothing) without there being a world-mother (matter) except as a branch of him.

In this extreme form genuine Spiritism was truly monistic, having but one unitary world-entity; namely, spirit. It was in every way the opposite extreme to materialism, for which reason these philosophies are termed extremisms. They are not as harmless as philosophers are supposed to be, because they had a great meaning in human life. The human fathers considered themselves as representatives of the world-spirit and treated the women as lower beings; yet the latter have always been and are still the most ardent adherents of Spiritualism, because their nature is wanting the spiritual force; to them spirit is about love itself, while the men are inclined to materialism and feel like weeping with Heraklitos, or laughing with Demokritos, when they consider these questions. We will understand all this when we consider that the philosophy of sexuality is at the basis of all of it.

Genuine monistic Spiritism is a false one-sided induction from natural experiences, just as much so as materialism. Now this universal spirit as the substance of the world was in the childhood of humanity personified as a personal masculine being, partly loved as the father, but much more feared as the ruler of the world. In this latter capacity he was called God (goda), which means ruler, and is independent of the English word good. The idea of a person includes that he should have various organs, that he could see, hear, think, etc. Reason being a capacity of brains, it became an attribute of the spiritual god.

"The world originated from a divine fire, which has a reason which regulates the world;" this was the condition of Spiritualism, as represented by Heraklitos. At that time humanity had already abstracted quite a number of ideas from experiences, which are called abstractions, and began to confound the abstract and the real, which it is doing yet.

This confusion became the cause of the metamorphosis of Spiritualism. Real is that which fills space and actual that which fills time; everything else is abstract; that is, it is by our imagination pulled off or abstracted from the real things in space or the actual facts in time. Even space and time themselves belong to these abstractions, and so do forces and conditions as soon as we try to separate them from the real things or actual facts. The ghosts, too, are space-filling things and no abstractions. Brains are things and reasoning is action, but as soon as we abstract reason from brains, it becomes an empty abstraction.

Spiritualism became a supernatural hypothesis by separating that organic function of brains called mind, reason, etc., from the brains, and by making the reason of the personal world-spirit a thing by itself, which then grew and expanded so immensely that it finally absorbed the entire spirit-entity and took its place. But this change of spirit from heat to mind took place so gradually that nobody thought of changing the name, too, so that finally the term spirit signified mind.

The quintessence of this altered Spiritualism is now this: The metaphysical entity is a universal mind, and the existing things are ideas and the actual facts thoughts of this mind. This is still the basis of Spiritualism, which is more properly termed mentalism, or idealism, for it supposes mentality and ideality to be the essence of the world.

Formerly spirit was a force in nature, but with this metamorphosis it became something outside and above nature, a supernatural entity. Accordingly, the Spiritualists turned away from "low" nature, and the natural sciences to their supernatural abstract imaginary world of fantastic nothingness. This supernaturalism became the misfortune of true philosophy (explanation of nature) causing its decline and the Dark Ages. We have it still among us, because any attempts to separate the psychical and physical or natural belong to it. "Too natural to be true," so often heard in seance rooms, comes from this supernatural Spiritualism. Naturalism requires that mind belongs to nature and has a bodily basis. The ghosts have minds, but are not minds, for they are no abstractions but real bodies.

The fact that I have locked up ghosts with glass plates must settle this matter finally, because abstracted unphysical minds, if such could exist, could not be insulated with glass.

The altered Spiritualism (idealism) did not only turn away from nature, leaving the real substance of the world to materialism, which called it "matter," but actually became the enemy of the natural sciences, always afraid that the facts, as found, may be explained in a natural or physical way, instead of in the supernatural or idealistic, which was really no explanation at all.

Another peculiarity of this Spiritualism is its confusion of the ethical and metaphysical. Conceptions like the good and the bad, the just and the unjust, etc., which have been abstracted from social relations, are relative to individual or collective interests and depending on the standpoint of the judge, are, therefore, limited within society or even within a nation or class or sex, etc., and lose their meaning when applied beyond those limits, were extended into physics and metaphysics. As the chemist knows no dirt (substances at the wrong place) so the metaphysicist knows no good or bad, but necessity only. Where absolute law is ruling, like in nature, there can be no good or bad. The process of organic evolution produce higher organisms and yet is cruelty and injustice itself if judged from the standpoint of those who have to die out in it. It is, therefore, unscientific to extend the ethical conceptions beyond society into metaphysics. *The Absolute can have no such relativity as expressed by the terms "good and bad."*

In what relation is now Spiritualism to Modern Spiritism? Directly in none, for the spiritistic facts are entirely independent of the spiritualistic speculations, and never agree with them. Spiritualism has not explained a single one of those facts, has indeed opposed some of them, for instance, so-called materialization, for many years, until quieted down through an overwhelming accumulation of facts. It is perfectly impossible to find a spiritualistic explanation of Spiritism, and whenever the Spiritualist attempts explanations, we find him radically inconsistent, always taking refuge with the physical. The movement originated among church Spiritualists in both spheres of existence, who connected Spiritualism with the experienced facts, though the latter were of a purely physical nature. Science was through with Spiritualism or idealism and with supernaturalism in general; when the mediumistic facts were made known as "spiritualistic," the scientists opposed them. Even today, of the many scientists who are privately convinced of those facts, but few come out publicly for them, because they can not afford to be in any way identified with Spiritualism. Those few scientists who are called Spiritualists took good care to defend only some mediumistic facts which they experienced, and nothing else. Prof. Zollner even proposed another but spiritualistic hypothesis for the explanation of these facts by forwarding his mistaken hypothesis of the fourth dimension of space.

If it is now generally understood that the spirits are natural, and no supernatural beings, then for the sake of theoretical advancement of this movement, it is about time that in the English language, too, the distinction between Spiritism and Spiritualism should be well marked, so that when somebody says, as I do of myself: "I am a Spiritist, but not a Spiritualist," it is understood what that means. Spiritism is an established fact, which science is willing to accept, as well as it did hypnotism, but Spiritualism is an upset metaphysical speculation which science will never accept.

Sympathy which should be the atmosphere of every individual life is as rare as human charity. The world is suffering from an over-supply of unnecessary evils—created by man. They should be made luxuries—then they could be dispensed with.



Editor Light of Truth: I am well aware that your most excellent paper is not a political one, not a partisan publication. You publish a journal devoted to advanced thought along the lines of Spiritualism, science and religion, but which is not averse to the publication of any thought looking to the betterment of the condition of the masses in a physical as well as a Spiritual point of view.

The physical and the spiritual well-being of man are, in this stage of our existence, one and inseparable. Whatever benefits the one benefits the other; and whatever injures the one injures the other. If politics has no business with Spiritualism, Spiritualism certainly has some business with politics.

Every man and woman should become a politician in the pure and true sense of the term. Unadulterated, unbiased, honest and intelligent politics should enter into the curriculum of every school, college and university in this and all other countries. American politico-economics should be studied by us all with the same freedom from bias or prejudice that we would study astronomy, anatomy or physiology. The great question of the hour is: What is the best course to pursue to secure the best temporal and, therefore, the best spiritual good of the masses of this country? The recent election in Toledo very significantly expresses the fact that partisan politics in that city has had its day—Mayor Jones, the independent candidate for re-election, who openly favored city ownership of such public utilities as the gasworks, electric lights, street-cars, waterworks, etc., having received 10,752 votes, or 9,337 votes more than the combined vote for his Republican and Democratic opponents. This means that corrupt, ward-bumming politics must go from Toledo, at least. It means that the intelligence of the average voter in that city has increased. It means that the masses in that city, having no personal, selfish ends in view, know how to vote for the good of the whole—what is "the greatest good to the greatest number."

I would be glad to have the readers of your esteemed paper forget that they are Democrats, Republicans, Populists, Prohibitionists, or partisans of any political character whatever, and offer their opinions upon the questions of the day as simply citizens of these great United States. Here are a few of those questions:

1. Is "expansion" in harmony with good public policy at this time? Does it accord with our constitution?
2. Is the gold standard conducive to the best interests of the masses of this or any other country?
3. Would the issue of all money by the general government be the best public policy?
4. Is public ownership and operation of telephones, telegraphs, railroads, etc., etc., desirable?
5. Would a progressive inheritance tax be good public policy?
6. Would the removal of tariff from articles controlled by trusts be good public policy?
7. Is alien ownership of land desirable? and if not, what should be done about it?
8. Would the exemption from taxation of all small homes occupied by the owners be good public policy?
9. What remedy would you propose that would oblige the rich to pay as much tax in proportion as the poor? In other words, how can the evasion of taxes by the rich be prevented?
10. Has the judiciary usurped too much power in recent years in the matter of injunctions?

11. Would a progressive income tax be a good public policy?
12. Would the single tax be good public policy?
13. Should not the war revenue law be repealed, now that the war is over?
14. Would the free coinage of silver at 16 to 1, or at any other ratio, be conducive to the public good?
15. Is our present national banking system conducive to the best interests of the masses of this country?
16. What benefit would be derived from postal savings banks?
17. Is the issue of money by private banking corporations good public policy? Would state banks of issue be in harmony with the best national policy?
18. What will be the most important issue in the national campaign of 1900?
19. Is the merit system of civil service as distinguished from the spoils system conducive to the public good?
20. If the spoils system of patronage was entirely and permanently abolished, would we as a people make greater, more rapid and intelligent progression politically, morally and religiously?
21. Would it be possible to terminate the power of a political party when rejected by the people; end the auction sales of senatorships; make an entire separation of state issues from national politics, and secure honest state government by electing our United States senators by the people, instead of by our legislatures?

22. Would it be better for the nation to require the votes of two-thirds of the supreme court judges to declare a law unconstitutional?

23. What per cent of drunkenness, crime, suicide, insanity and pauperism is due to the increased struggle for existence of the masses?

24. What are the causes, direct and indirect, of this increased struggle for existence?

25. To what extent is the notable decrease in the size of the American family, and in the number of marriages due to the increased struggle for existence?

26. Would it be wise to establish a legal rate of profit on the appraised value of a corporation's working plant?

27. Would it be wise to replace the national bank and treasury notes with a national non-interest bearing time-note currency, not over \$50,000,000 of which to be redeemed in any one year?

28. Was it the banking interest that demonetized silver?

29. Which would be the wiser plan: force the government to go out of the banking business or the banks to go out of the governing business?

30. Are the bankers of this country living off of the interest of what they owe? Are they not collecting interest on four billions of dollars which they do not possess?

31. What interpretation do you put upon the following clipping from an extreme gold standard paper—the Philadelphia Ledger of April 6th:

Bankers who want the government to resume the custom of issuing certificates declare that there is no doubt of the legal right of the secretary to do so, and say that a recent decision of the supreme court clearly establishes his authority to act. Moreover, they argue that there are existing financial conditions which make the issue of the certificates almost a necessity. The fact is, they say, there is a scarcity of currency. Little is said about this scarcity for fear that it would only give new fuel to the fires of the silver and greenback agitation. Nevertheless there is constant complaint in mercantile circles here of the lack of currency. The banks can not supply the demands made upon them. Usually at this period of the year there is an influx of currency to New York, but this year the banks have gained nothing, while the treasury has lost currency. If this is the condition now, what, it is asked, will be the state of things later in the year, when there will be the urgent demand for currency in the interior to move the crops? It may be asked how the issue of gold cer-

tificates would relieve this famine of paper money. In answer, I am informed that, just as soon as the treasury resumed the issue of certificates, \$100,000,000 of gold coin would be deposited in the vaults and certificates taken therefor. These certificates would be used by the banks as a reserve and in the large operations of the clearing house. This use would release the greenbacks now held for that purpose, and add millions to the supply of paper currency. In this connection it may be said that the effort to force gold coin on the people is a failure. They don't want coin; they do want paper money, and if the treasury does not supply this want its refusal may be made an issue in the next presidential campaign.

32. Why did Carnegie sell out his immense interests in this country? Does he see any kind of "handwriting on the wall" of America's unrest?

33. How long will it be until the great greed, avarice and injustice as represented by the great trusts and monopolies in this country reacts upon them to their utter destruction?

34. Why does not the pulpit throughout Christendom take up the cause of the poor, oppressed masses against the injustice of the rich and powerful?

These are questions which are certainly of the times in which we live and demand the earnest consideration of our people. H. V. SWERINGEN.

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