

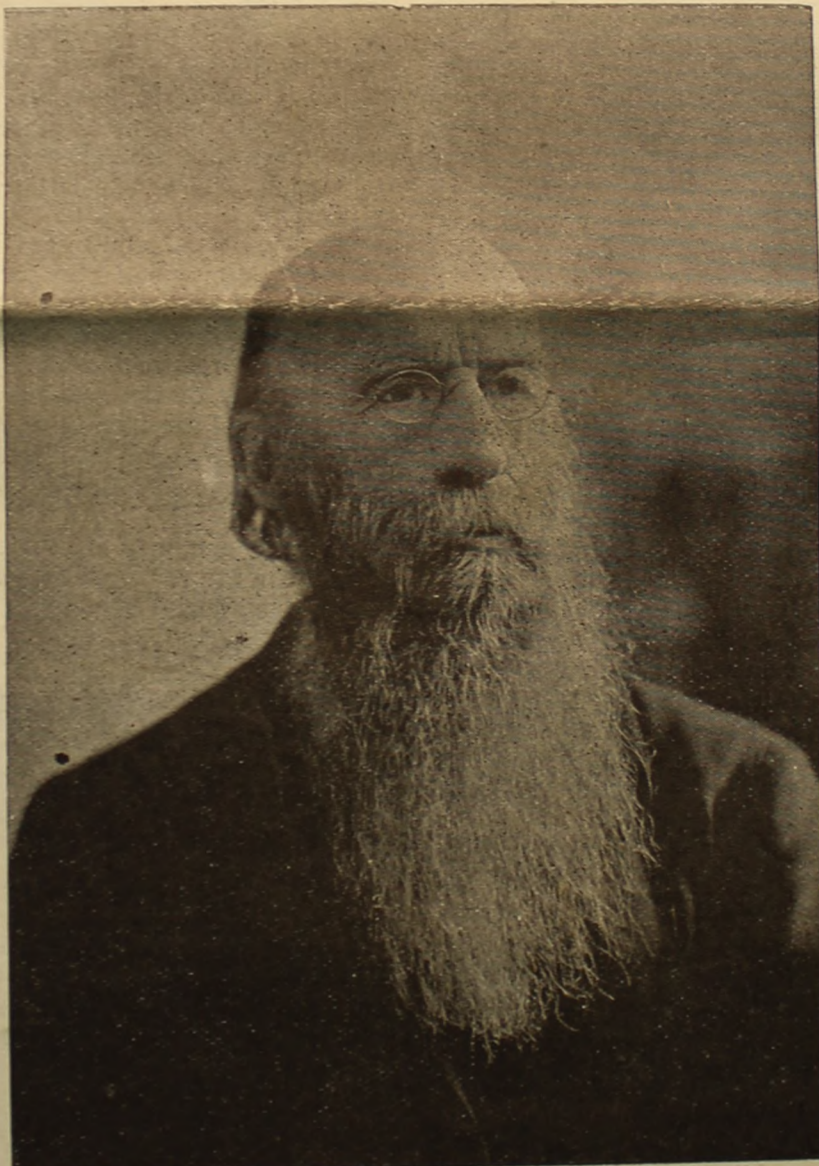
Light of Truth

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ABRAM H. DAILEY.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. CO'S. O.C.

VOICE OF THE PEOPLE

DISCUSSING IT.

Editor Light of Truth—It is not possible in the nature of things for us all to see things alike, however desirable socialism may be, the fact remains the same. It has been failure in practical working since the time of Plato. Selfishness has been, is, and will continue to be, its "nemesis." "Looking Backward" afforded us a beautiful flash light picture of a consummation de-

minds, drawing their inspiration from different sources and environments, consequently to an unbiased reader there will appear some truth, some error, some possibilities, some impossibilities and very often absurdities. The social question from the standpoint of the reformer can, according to his or her own remedy, be settled without much difficulty.

The world is full of reformers, all working upon different hypotheses; they see from different stand points. There are plans which in their nature are so idealistic as to make them at this age and time impracticable—such for instance is the Bellamy idea.

much has been said on this subject, and I only add my voice because I believe discussion to be the cradle of progress. I am of the opinion that all will come right in the end. I am extremely optimistic, a believer in evolution, but in the meantime there is much suffering, and it will not do to say nothing, or do nothing, so I say discuss, agitate and act. My idea of the true reform is: That we will have to witness a change in the human heart, of human nature. The true Christ doctrine is needed, the consciousness of fellowship, of brotherhood, the realization of a future life, these things alone will establish a reasonable and possible human society, governed by humanitarian principles.

J. LEONARD KRAMER.
Bradford, Pa.

IS SOCIALISM UN-AMERICAN?

The Social Labor party is daily confronted by the organs of Democracy and Republicanism denouncing socialism as being un-American, and as an advocate of the principles of the Social Labor party I feel it my duty and privilege to define this matter for the justification of the principles I endorse.

In the first place I will try to explain upon what principles Americanism was built. Americanism as fought for by our forefathers, led by our illustrious George Washington, was that of a republic. A government was made and formed for the tearing down of monarchy, or in other words, an overthrowing of aristocracy and destruction of class legislation; a government of the people, by the people and for the people, and to the end that every citizen may enjoy an equal right to life, liberty and pursuit of happiness, and for that purpose did our liberty loving forefathers under the leadership of one of the founders of our grand republic sacrifice their life. And let it never be said that George the Third has conquered George Washington.

There has arisen in our midst a despotism of a far worse character, which is threatening and creating a system

with poisonous doses of anarchy, but thanks to our undaunted leaders of social reform, American citizens are becoming educated to a knowledge of the true principles of Socialism. In acknowledgment of the purpose of a true republic, which is a fact that can not be denied by the most conservative mind, I would appeal to every intelligent, thinking individual of either sex, which is the policy of Socialism, to bring every intelligent force into political action, to the end that all may enjoy the right to the labor of their own hands, being the only purpose of social reform, to raise the social condition of humanity that it should fulfill the purpose of creation; that each and every one may seek to contribute to the happiness of his neighbor, and by so doing receive an equity of the same.

This may seem a ridiculous policy to the commercial mind of today, with all its branches of competition; but if they will only stop for consideration and review the past, from a philosophic point of view, they must acknowledge that the age of competition has outlived its usefulness; see the rapid strides machinery has made within the last thirty years, which should have proved a blessing to humanity instead of which, through the necessity of honorable legislation, which is and must be acknowledged the true cause of a republic, it has proved a curse of a most morbid and degenerating character, launching our honest, toiling masses into a state of depression, which proves our present mode of legislation to be far from American, and not less degrading than the old form of monarchy which exists in Russia today.

Socialism claims that while the evolution of science has been making rapid progress in the art of productive machinery, legislation has been at a standstill, which has caused it to be of non-effect, the purpose for which our government was formed. In order that all may enjoy the equal right to life, liberty and pursuit of happiness, the machinery of production must, belong to the people and owned by the government. Labor



ENTRANCE TO CASSADAGA CAMP.

voutly to be wished, but when can we get there? Echo answers, when? "The initiative and referendum" and government ownership is the only possible route. This route leads through congress and the co-operation of the government and not through the loafers who abuse every one who, by industry and economy, has saved up a little for old age and sickness. These groundlings are simply mad because they cannot jump into opulence at one single bound, scorning the drudgery necessary to acquire a comfortable living.

"I am my brother's keeper," it is true, but I am also his trainer and instructor. My opportunities are his opportunities whilst he is in my life, but if he pulls himself away from me he ceases to be in my life and I cease to be his keeper, the breach widens into a gulf—he stands alone; it is his election, his prerogative; he elects (chooses) the road that leads through pain and death (trouble). Hard lot, indeed, but he that "would win the race must guide his horse obedient to the custom of the course else, unequalled, to the goal he flies, a meaner than himself shall gain the prize."

"Come away and let him alone. Ephraim is joined to his idols." He is still my brother, but the time is not opportune for me to kill the fatted calf, he must still gallivant with the swine and eat husks in the pig sty. He'll come up in time for his latent immortal nature will assert itself. Conditions await him.

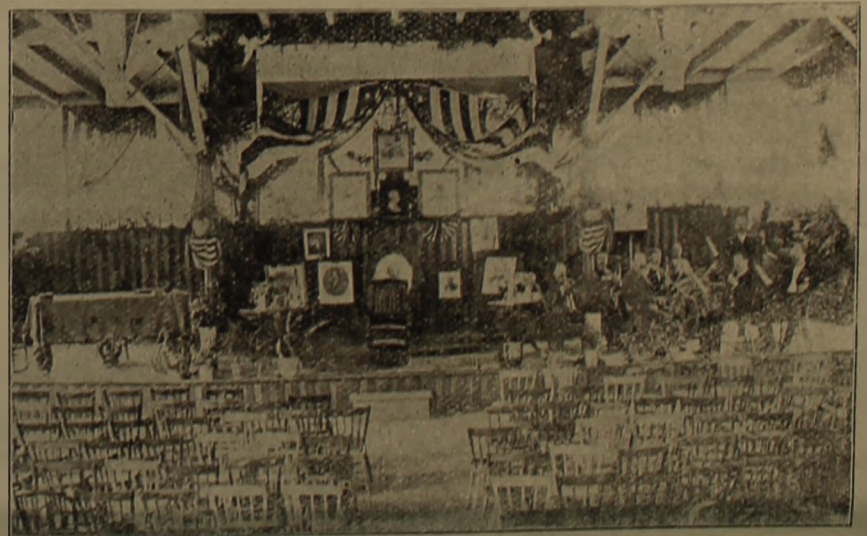
B. F. LIVINGSTON.
St. Petersburg, Fla.

Editor Light of Truth: No subject is of greater importance than that which has recently been discussed in the Light of Truth anent the great essay by the editor on social questions. I have been much interested and enlightened in various ways by reading the thoughts, emanating from different

Then there is Henry George, one of the greatest of modern reformers, whose system of taxation is supposed to be a panacea for all the social evils. While all these various ideas are promulgated and sometimes put to the test, the present social inconsistencies are increasing. Trusts, banks and corporations reign supreme, their influence for personal gains and favors extend to our very center of government a fearful menace to the welfare and stability of our Republic. While the bickering of reforms goes on each one running in their own rut, nothing of consequence is accomplished. There is a lack of unity of cohesion.

Mr. Blodgett, in a recent paper, makes some startling revelations as to the morbid dissatisfaction of the present laborers. He is no doubt sincere, hence I respect his opinion, but cannot agree with him, for simply these reasons: That the social status of the present and that of the time he quotes is so vastly different, that to compare a candle to the sunlight or a stage coach to our modern electric car and automobile would not express that difference. But at any rate, what have we to do with that day? Why does not Mr. Blodgett tell us by what reason Mr. Rockefeller and some of his kindred, through nothing but a cunning scheme, have accumulated a quarter of a billion dollars. Living in the oil country myself, I know something of this giant octopus whose tentacles show no mercy to the tiniest competitor.

This is but one of the many powers which hold the masses in subjection, they own the influential press, they influence courts and in politics reign supreme. Compare these men to millions of hard working men and women working for mere sustenance, creating wealth that others may hoard, is there anything wrong? Mr. Blodgett no doubt reasons that we all have an equal chance, that intellectual cunning is superior to the moral law. But



AUDITORIUM—CASSADAGA CAMP.

of class legislation which has destroyed the true principles of a republic, and if allowed to continue will mean a fair surrender of the charter of independence to the monarchy of capitalism, which has resulted through a so-called Demo-Republic legislation of 30 years, a legislature which on one hand has created a few millionaires, and on the other a standing army of over two million tramps, and in consideration of the purpose for which our independence was gained, Socialism is the only true principle of a republic. But through the artful craft of the servants of plutocracy, in our daily press Socialism has been mixed

hath created and brought into existence, while a legalized form of capital, in the shape of private monopoly, has deprived labor of the natural resources of its existence, creating a form of slavery which has thrown millions of our people into a worse condition than chattel slavery of fifty years ago.

Thus proving the progress of legislative art has not kept pace with the art of production. Seeing that the present system of production, through the advanced state of machinery, the people of America can produce enough in six months to supply the nation twelve, says one of the heads of mo-

nopoly, but what has become of the millions of eager, hungry, shivering, starving crews of unemployed, have they been fed, clothed and housed out of this six months' production? No; they have been allowed to die, in order to satisfy the greed of Shylock. In this land of freedom, with a statue of liberty in its principal harbor, holding out a light to the whole world, alluring millions of foreigners to its shores to join the ranks of starvation, is this the Americanism the plutocratic press wishes to remain under a grand republic. If so, let every patriotic citizen, in company with the noblest of her leaders, with Washington at our head, become un-American; may God save our republic.

Thus seeing the result of thirty years of a Republican administration, intervened by a short-lived Democracy, let us take a brief review of the effect caused by our past legislative power, if we acknowledge statements made by our greatest philosophers whom the world has acknowledged as such, by whose pen the wheel of progress has made slow but firm steps, in every direction, toward civilization, we must also acknowledge that cause is the father of effect—for every effect there is a cause.

In consequence of which the Socialist claims class legislation is the cause of present depressing circumstances, in which our country stands today, and not overproduction, free trade, protection and one or two other gassy concoctions of capitalistic engenderment, created to draw the film of ignorant economics over the eyes of the self-sustaining and energetic laboring masses, by whose vitality and honest endeavor the wealth of the United States has been created and brought into existence, and by legislative means have not had equity for their labor, making it impossible to regain a fair portion of their production, for their sustenance, thus centralizing the wealth they produced by industry and sweat of their brows into the coffers or an idle few, the responsibility of whose business is thrown into the hands of their servants, many of whom holds a seat in congress or senate enacting laws to increase their wealth and impoverishing the nation in the shape of private co-operative money concerns, combines, trusts, railroad magnates, etc.

WILLIAM Y. MOODY.

Charleston, S. C., June 6, '99.

SEX REVOLUTION — By Lois Walsbrooker. 25 cents.

A FOSSIL SCHOOL BOARD.

By Jay Chaapel.

My soul is sick with every day's report.
Of wrong or outrage with which earth
is filled.

There is no love in man's obdurate
heart,

It does not feel for man; the natural
bond

Of brotherhood is severed as the flax
That falls asunder at the touch of fire.

—William Cowper, 1731-1800.

I was reminded this beautiful morn-
ing while the mocking birds with

tables are all wrong, that we are living in the fourteenth century instead of the nineteenth near the twentieth. Certainly an order like the above bears about the same relation to the teachings of Spencer, Elizabeth Cady Stanton, Horace Mann, Margaret Fuller Victor Hugo as a convent of mediaeval monks bear to the late addresses of my friend Benjamin Fay Mills in Hollis Street theater, Boston.

Is this an age of science or stupid tyranny? Do those would-be saints composing that school board suppose in their fourteenth century ignorance that the virtue and purity of women intelligent and wise enough to instruct

INDIANA CAMP.

The Indiana camp meeting opens at Chesterfield July 20 and closes August 28. The speakers engaged are B. F. Underwood, Mrs. Eva Pfuntner, Prof. W. M. Lockwood, Mrs. Anna L. Gillespie, Mrs. Mary E. Lease, Moses and Mattie Hull, Mrs. Dr. Pierce and Mrs. T. C. Moore. For programs and particulars address Flora Hardin, Secy., Anderson, Ind.

LILY DALE CAMP.

This favorite place of resort opens July 14 and closes August 27. For full particulars address the secretary, A. E. Gaston, Meadville, Pa. The following intellectual lights will appear on the rostrum: Moses Hull, Mrs. Clara Watson, Mrs. Carrie E. S. Twing, J. C. Wright, Dr. W. W. Hicks, Mrs. Harnett, Lyman C. Howe, Chas. Whedon, Mrs. Mary E. Lease, Rev. Morgan Wood, Swami Abhendanda, Prof. W. M. Lockwood, Cora L. V. Richmond, J. C. F. Grumbine, Anna L. Gillespie, Hon. E. D. Stark, Hon. A. B. Richmond.

MT. PLEASANT PARK, CLINTON, IOWA.

This popular camp meeting will open July 29 and close August 27. Speakers engaged as follows: A. E. Tisdale, Geo. P. Colby, Carrie E. S. Twing, C. Fannie Allyn, Geo. B. Warne and W. F. Peck. Mediums: Mrs. Maggie Waite, Mrs. Georgia G. Cooley, Max Hoffman and others. The camp ground is one of the most beautiful spots on the continent. Every convenience for comfort, amusement and recreation is provided at a very moderate cost. You may dwell in a tent, occupy a cottage or room in the hotel as may be preferred, cook your own food, buy it already prepared, or take your meals at the restaurants. Band concerts, dramatic entertainments and dancing will afford amusement for all varied tastes. Prof. Zumbach, with one of the finest quartets in the northwest, will furnish vocal music for the entire season. For circulars and further particulars address the secretary, E. A. Kilby, Ottumwa, Iowa.

NEBRASKA CAMP.

Opens July 14 and closes July 25. Address Paul S. Gillette, 411 N. 19th street, Omaha, Neb., for particulars.



CHESTERFIELD CAMP—WEST OF THE PARK.

graceful forms and movements are singing their unrivalled songs of the above words of the great poet, in read- in the Educational Forum, of Chicago, that the school board of Kane, Pa., my native state, have lately promulgated a manifesto that all women teachers in their schools must sign a pledge that they will not receive men's attentions during the term of their teaching. Shades of William Penn! What bigots and tyrants, dressed in a little brief authority, still find a place in Pennsylvania school boards. It seems sometimes as though our chronological

their children can be enhanced by their edict endeavoring to prevent those teachers associating with whom they please? If so, they are in a more pitiable condition than most of the sinners.

Palmetto, Florida, June 7, 1899.

Sundayschool Teacher—"Now, Tommy, what can you tell me about the wise virgins and the foolish virgins?" Tommy—"The foolish virgins went out on their wheels after dark without any oil in their lamps, an' got run in."



CHESTERFIELD CAMP—EAST OF PARK—AUDITORIUM IN DISTANCE.



CHESTERFIELD CAMP—ON THE WAY TO THE SPRING.

ETERNITY.

No man can pass into eternity, for he is already in it. The dead are no more in eternity now than they always were, or than everyone of us is at this moment. We may ignore the things eternal; shut our eyes hard to them; live as though they had no existence—nevertheless, eternity is around us here, now, at this moment, at all moments, and it will have been around us every day of our ignorant, sinful, selfish lives. Its stars are ever over our head while we are so diligent in the dust of our worldliness, or in the tainted stream of our desires. The dull brute globe moves through its ether and knows it not; even so our souls are bathed in eternity and are never conscious of it.—Dean Farrar.

Illinois Spiritualist camp opens July 1 and closes August 1, at Camp Monroe, on the east side of Deep Lake, Lake county, Ill. For particulars, address G. V. Cordingly, president, Lake Villa, Ill.

The heathen in his blindness
Bows down to wood and stone,
But after he's been civilized
He worships gold alone.
—Town Topics.

A CONFESSION

Says She Can Now Talk With a Clear Conscience.

"While attending the state convention of the W. C. T. U. at Manville, Wyo., I was entertained by Mrs. Nina Higby. I am a temperance lecturer, and at breakfast Mrs. Higby handed me a lovely cup of coffee with the remark, "Did you ever realize that it is not at all consistent for temperance people to continually advise others to avoid poisonous stimulants, and yet day by day drink such articles themselves. This is particular true of coffee, which is one of the most powerful narcotics in existence, although its effects are not shown as actively as whiskey."

I was rather surprised at her remark, but after thinking it over a moment, I realized that it was apropos. I had noticed many a case of nervous prostration that was directly traceable to coffee, for the individuals at once began to leave off coffee, and I had found it so in my own experience.

I had made several attempts to break away from the habit and had failed, much to my disgust, and, oftentimes, when addressing an audience on the evils of liquor drinking, I had in my own heart felt that I was very much like an old toper, the only difference being that I wanted coffee and he wanted liquor.

Mrs. Higby went on to say, "We have abandoned coffee entirely in our family, and are using the Postum Cereal Food Coffee, made down at Battle Creek, Mich., and I think when you drink this cup, you will agree with me that it is in many respects a more delicious beverage than ordinary coffee, for it has a smoother, more fascinating taste, much like the highest grades of mild Java."

I drank the cup slowly and realized that her remarks were true, and I want to say to you that I gained no more valuable knowledge at that convention in Wyoming than that which I learned at the breakfast table where I had my first cup of Postum. I have since used it regularly, very greatly to my physical and mental advantage, and have found no difficulty whatever in doing away with coffee. No one can tell how glad I am to be free from its baneful effects. I can now make a temperance address with a clear conscience, and, perhaps, I might add a clearer complexion than formerly."—Nina D. Pettigrew, Spearfish, S. D.—Adv.



A MARVELOUS PSYCHIC PICTURE.

THE ALL-OBSERVING CAMERA.

The half-tone picture accompanying this article is from a photograph furnished by Hon. B. F. Cory of Ironton, O. The facts are as follows:

Mr. G. Cory Adams, the grandson of Mr. Cory, was on a bicycle trip through a section of West Virginia and being something of an amateur photographer, he had his camera with him. Riding along the road near Huntington, W. Va., he espied the humble cabin shown in the picture and was so

struck by its quaint and primitive surroundings that he dismounted and inquired of the inmates, two women, if he might photograph their home. Consent being given to the additional request that they be shown in the picture, they took their places with a little child between them, and Mr. Adams proceeded with his work. It took but a moment, of course, and Mr. Adams thanked the women and proceeded on his way.

Upon developing the plate shortly afterward the results of his venture

astonished him, for besides the two women and child in the foreground, who were the only living creatures in front of his camera, there appeared the faces and forms of a score of other people. Who are they? Where did they come from? Some of these pictures are very distinct, others not so clear, but by careful scrutiny more than twenty faces can be found. Mr. Adams has no idea where they came from and never, until this case, had he taken a picture of the kind. If it isn't spirit photography what is it?

IS LIFE A MISTAKE?

Rev. Geo. H. Hepworth.

I am convinced that if this life is all, it was a grave mistake to bestow it. It is my impression that nearly all thoughtful men and women agree with me. Life is made up of alternate smiles and tears. Our happiness resembles the scattered moments of sunshine on a cloudy day. And what do these tears and smiles amount to if they are all there is for us in the treasury of God and all He intends to apportion to us? The ordinary life, the average life, has more weeds in it than flowers. From the time the eyes open to an intelligent view up to the hour when our friends gather to whisper "He is dead," we wrestle with circumstances, breaking forth in laughter at one moment and the next shivering in the presence of a misfortune, disturbed by inharmonious surroundings, trying bravely to make the best of them, and at the end wondering what it all means, or if it means anything. If there is no more, if the story is to be finished before it is half told, and just as we have become interested in it, if our sweetest relations to each other are honey today and will be wormwood tomorrow, then I dare to say that our seventy years are not profitable, are not worth the having. Better never be at all than only be what we are now.

But let some angel guide you to a different vantage ground of observation. Let him draw aside the curtain of time and give you a glimpse of eter-

nity. Let him touch your blind eyes as Jesus touched the eyes of the peasant, and bid you look at the things which no heart hath yet conceived. There stretches the road you are to travel, and it leads through the churchyard and is lost in the glories of the distant horizon. You can not see the end, for there is none. A new life, a new environment, is to be yours, and in that other life you shall be your nobler, grander self, if you lay the foundations for it in the character that is to be fashioned by these smiles and tears, which no longer seem insignificant.

Far, far away, in the dazzling distance, you see the loom of that house of which the Scriptures tell us, the resting place of weary souls, beyond whose threshold there is a peace that passeth understanding. It is a house in which the cruel grasp of earth is loosed, by whose doors no hearse ever rumbles and under whose roof you will have the opportunities which have been heretofore denied.

Look again. There are the lost, but still loved—the dear ones, whose voices were long since hushed—and they long for reunion even as you do. In heaven you and they will once more embrace.

With such a prospect, does life pay? Is it worth while to struggle and be patient, to mourn and be resigned? What are those tears and smiles but stepping stones, up which you climb with difficulty, but with a heart of hope and faith and gladness? The storms may lower; they are nearing. We may have a painful allotment of

fortune; it is nothing. We may even follow our dear ones to the grave; it is nothing. Heaven is close at hand, and this lower life is a glorious life, because, like the turbulent river, it flows into eternity.

THE CAMERA DIDN'T BELIEVE IN SPIRITS EITHER.

The Psychische Studien (Leipsic), translates from the English Mechanic the following narrative: Lord _____ died at his country residence. On the day of his funeral, his two daughters took a photograph of the library in which the family had assembled. In developing the negative they perceived, to their great surprise, the almost complete image of a man seated upon one of the chairs; and their astonishment increased when they recognized the portrait of their father. Nor could they find in the room any picture which, by reflection, could form an image on the plate, or on the chair. The face of the apparition was not very distinct upon the positive; but the whole of the right side, from the shoulder to the hand which rested on the arm of the chair, was clearly defined; and some particular mark upon the fingers established, it seems, the absolute identity of the defunct. Captain Noble, a well known astronomer and naturalist, who relates the fact in a scientific review, declares that, to him, the thing is simply inexplicable. Captain Noble does not believe in spirits.

MISCELLANEOUS.

THE DECADENCE OF SPAIN.

A Fall Due to the Ruthless Character of Its People.

On his accession to the Spanish throne Philip II found himself ruler of the greatest empire the world had ever seen since Rome was at the zenith of its power, says the New York Herald. Its navies were famous for their greatness and they ruled the ocean; its armies were famous for their prowess; she swayed the destinies of Europe, had possessions in all the continents, and may be said to have owned the Americas, North and South. Samuel Johnson, writing as recently as 1740, when complaining of the poor people's hardships, said:

"Are there no regions yet unclaimed by Spain?
Quick, let us rise, those happy lands explore,
And bear oppression's insolence no more."

The Spanish empire was the result of marriages, conquest and discoveries; its decline and fall may be ascribed to the ruthless character of the Spanish people. The Inquisition and bullfighting were evolutions from this character. Torquemada and the matador were no more cruel than the nature of the people required. Cardinals were frequently prime ministers, and Tamerlane never treated Central Asians more mercilessly than Spain treated the Indians of North America. When Columbus discovered Santo Domingo it had a population of 2,000,000; in 1530 this population had dwindled to 350,000. Cortez in Mexico and Pizarro in Peru were ideal Spanish conquerors.

In the latter part of Philip's reign Spain lost all, or nearly all, of her dependencies in North Africa, and early in the next reign Burgundy, Naples, Sicily and the Milanese.

1609—The Netherlands.

1628—Malacca, Ceylon, Java and other islands.

1640—Portugal.

1648—Spain renounced all claim to Holland.

1648—Brabant and parts of Flanders.

1649 — Maestricht, Hertogenbosch, Breda, Bergen-op-Zoom and many other fortresses in the Low Countries. In this year also she tacitly surrendered supremacy on the seas to Northern Europe.

1659 — Rousillon and Cardague. These places were ceded to France, thus making the Pyrenees the boundary between the two countries.

1668—Other sections of Flanders.

1672—Many towns and cities in Flanders.

1704—Gibraltar.

1704—Majorca, Minorca and Ivizza.

1791—The Nootka Sound settlements.

1794—Santo Domingo.

1800—Louisiana.

1802—Trinidad.

1819—Florida.

1810-21—Mexico, Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay, Patagonia, Guatemala, Honduras, Nicaragua, San Salvador, Haiti, San Domingo, besides numerous islands, retaining not a foot of ground in America.

In 1898 she lost Cuba, Porto Rico, the Philippines and the Ladrões. In 1899 she gives up the Carolines.

During all those years, while other nations were discovering new regions or capturing those discovered or conquered by Spain, the land of Cid Campeador was going steadily down the hill. The only time she stood still for

a moment was in 1860, when Marshal O'Donnell took Tetuan and Ceuta from the Moors.

In the heyday of Morocco ascendancy Spain had a population of 20,000,000, in the time of Ferdinand and Isabella, 12,000,000, and in the beginning of the eighteenth century only 6,000,000. The present population is about 18,000,000.

It may be said in conclusion that education in Spain is limited to comparatively few. Thirty or 40 years ago it was no disgrace for a Spanish grandee not to be able to write his name.

IMMORTALITY AND PSYCHICAL RESEARCH.

The problem of existence and the survival of a soul go together. Scientific method, with the universal fact that consciousness is known only in connection with the bodily organism, unless mediumistic phenomena be genuine, requires us to suppose that mental action is a function of the brain and is dissolved with it, if we explain anything at all by material processes. The amazing number of specific incidents that can be proved to have been the experiences, thoughts and actions of the alleged communicator and of him alone, in connection with the sitter, is so overwhelming in its character that no student can refuse it the merit of fulfilling, in its external features at least, the demands of scientific proof for immortality. The only competitor for this view can be an amazing extension of the telepathic hypothesis, and the excuse for this supposition is the fact that telepathy between living minds is already assumed, as either proved or possible, and that the facts communicated are so generally known to the sitter. We admit, therefore, that any objector is entitled, in fact is morally bound, to use the telepathic theory as long as possible before resorting to any other to explain the phenomena.

I accord skepticism its rights in this direction, if for no other reason than to assign limits to the phenomena that may claim to be spiritistic. There is a tremendous field of illusion and fraud in this subject which it is always important to discover and expose, and telepathy may be a useful instrument for preventing hasty conclusions beyond it. But for the religious mind, this skepticism, founded upon the extension of telepathy to escape the proof of immortality, has a very serious aspect, if it relies for conviction upon any other source than tradition and the authority of the church. On the one hand, the skeptical attitude which such an extension of telepathy involves must react upon the belief in immortality, and, on the other, the positive belief in the powers of the human brain which this implies will sorely try all objections to materialism. If it can remain by the inerrancy of scriptural authority, it may very consistently accept immortality while it denies the possibility of spirit communication. But rationalism has made terrible inroads upon this assumption in the higher criticism, until Protestantism is now at the parting of the ways. Its acceptance of the errancy of the Scriptures has removed the very foundations of its assurance for any of its beliefs independently of a choice between science and Catholicism. It is absolutely forced to decide between these two masters. It must either fall back upon the tradition and authority of the church, or surrender to the jurisdiction of science. In accepting the latter it has no alternative between agnosticism and spiritism in

respect to the problem of immortality.—Prof. James H. Hyslop in New World, Boston.

"THE MAN WITH THE HOE."

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground.
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within his brain?
Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the Dream He dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More fraught with menace to the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the red reddening of the rose?
Through this dread shape the suffering ages look,
Time's tragedy is in that aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape;
Give back the upward looking and the light;
Rebuild in it the music and the dreams;
Touch it again with immortality;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

O masters, lords and rulers in all lands,
How will the future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings
With those who shape him to the thing he is—
When the dumb Terror shall reply to God
After the silence of the centuries?
—Edwin Markham.

The Harbinger of Light says: Readers must not be surprised if they presently hear that the whole staff of the Harbinger are likely to emigrate to Trenton, the capital city of New Jersey, U. S. A. Why? Because of the sensible, enlightened legislation which is about to be put on the statute book—if certain proposed measures be adopted. Of course there is much virtue in the "if." A bill has already passed the local house regulating the hours of reporters and editors. These gentlemen shall work only eight hours a day, and receive a minimum salary of \$8 a week; they shall also be allowed two hours for lunch daily. There might be added a proviso authorizing newspaper proprietors to hang "on sight" all defaulting subscribers.

Whales' teeth form the coinage of the Fiji islands. They are painted white and red, the red teeth being worth about twenty times as much as the white.

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.

SPECIAL

Premium Offer

FOR

Renewals and New Subscribers to the Light of Truth.

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

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

LOOK AT THIS.

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

SPIRITUAL SCRAPS,

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

GOATS, FOXES AND CONIES;

Or, the Coming Armageddon—A Dream.

By John Bunyan, Jr.

Sir John Franklyn—The Mysterious Revelations of a Child—An Arctic Scene—Point Victory—Victoria Channel—Lady Franklyn's Letter.—By A. O. Hoyt.

SERMON ON SPIRITUALISM.

By Rev. Marion F. Ham.

AND
Testimonial to Mediumship,
By Rev. Dr. Jos. Duryea.

THE USES OF WOMAN'S BEAUTY,
By Miles M. Dawson.

GOD,
The Constitution and the National Reform Association.

One of Willard J. Hull's greatest speeches.

QUESTIONS & ANSWERS

A Miniature Library of Practical Information.

SMOKE STACKS AND STEEPLES.

An Address by Willard J. Hull.

REMEMBER

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

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



LAKE PLEASANT HOTEL.

DAWBARN'S VIBRATION DOGMA.

Editor Light of Truth: I sent this accompanying manuscript to the Progressive Thinker, hoping thereby to flash one feeble ray of light to assist its many readers in groping their way out of the gloomy inevitable, prepared by Dawbarn philosophy, and rendered immutable by the dictum of Common Sense. But my manuscript was returned with inclosed note, implying that Dawbarn criticism was declared off.

For the benefit of those who have not read Mr. Dawbarn's essay I will state that he claims to prove by his compound that mortal death obliterates all memory of earth life experience, inclusive of mother's memory of and love for her offspring.

Mr. Dawbarn's theory places the vibratory rate of mortal brains at one thousand beats per second, and that of spirit at somewhere from two thousand to one million, virtually admitting here that he is groping in the yet unknown. He argues that while this sudden leap in vibration at transition does not destroy individuality, still it knocks memory higher than a kite. Let us examine his base of theorizing. What do scientists yet really know about the vibratory rate of that intelligent force behind the brain? How much credence does common sense merit since there is not a vagary in the whole catalogue but fits the common sense of its advocates?

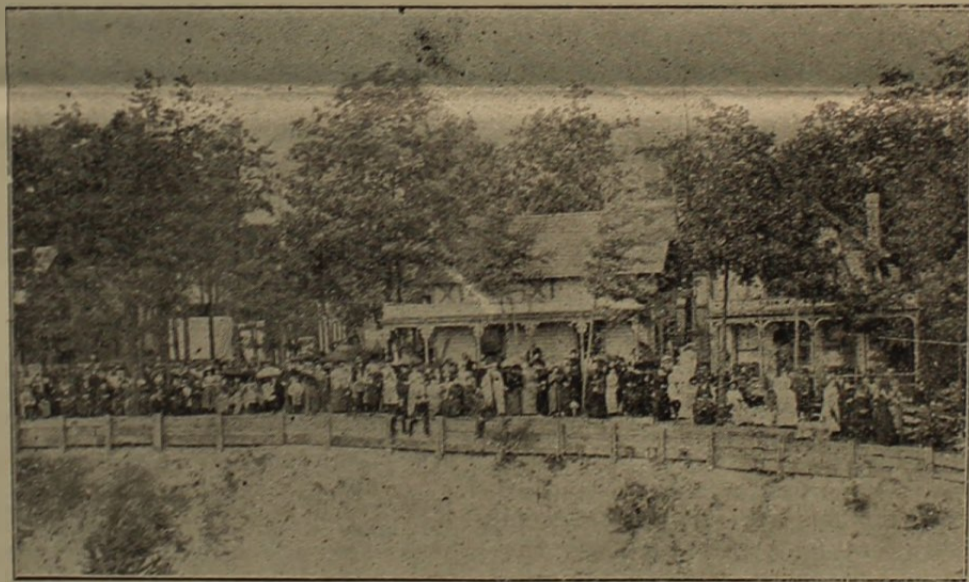
Can Mr. Dawbarn test the quality of whisky by applying the tester to the outside of the barrel? Can he catch the true vibration of steam by applying the speeder to the steam chest?

No more could he catch the true normal vibration of the Monads, manipulating their material encasement, by testing the brain. Mortal cranium is simply a brainchest; the brain the valves upon which the Monads operate, and even if death of body should add speed of vibration to the liberated Monads, still it would be just as illogical to claim that the operation of manipulating mortal brain by a spirit or liberated organism would induce trance condition to operate, as it would be to claim that a mortal hypnotist must gravitate toward trance-condition ere he could hypnotize a subject of lower vibration than himself, and finally both find themselves entranced. The operations are

similar, the effect should be similar.

For aught scientists yet know the true normal vibration of brain manipulating Monads is just as high before death of body as immediately after, and vibration increases only as the

ciently potent, to co-operate through diffused organization. See the Masonic member; just as loyal to his diffused organization as is the single cell Monad to its cramped physical organization.



LAKE PLEASANT—HEADQUARTERS BUILDING.

new-born organization grows into harmony with its new environments.

MEMORY.

The idea of vibration making such a leap at mortal death as to shut off, or even impair, memory of mortal experience, is a gross contradiction of all accepted theories of evolving intellectual force. As we stand upon mortal perch reviewing evolution's long trail we find that memory, or intellectual growth, has been carefully prepared and fondly fostered in every change and transfer.

We find that the feeble single cell Monads bring the intellectual spark, acquired in elemental realms, with them when they immigrate from the elemental to the material realm, and we find that throughout all the innumerable body dissolutions encountered on their long journey from Flora to Mortal, they not only retained their acquired intellect, but have steadily ascended the intellectual scale, have reached the material goal, have accomplished their material purpose in evolving mortal Monads of billions of times more potency than self-suffi-

each and all endowed with this same immutable force of choosing and attracting their affinity members from every grade and station in mortal life. Unmistakably a new era for a further development of intellectual force in higher realms. In view of these indisputable facts, why should evolutionary law now make such presto change as to deprive mortal Monads intransitu of memory of earth experience, and land them weak, wandering, idiotic tramps in a strange realm? Common sense may, perhaps will, indorse such hocus-pocus, but there is nothing in evolution's process or purpose to warrant the assumption.

MOTHER'S LOVE.

The indelible and immutable principles involved in motherhood clearly and unequivocally place mother, the origin of love, in every link in evolution's endless chain. This is so, by virtue of the Monads, composed in mother organisms, selecting and attracting their affinity Monads in forming their embryo offspring. Environments equal this principle of choose and attract, is no less potent in mortal mother than we find it away down the line, in mother's plant and shrub, who choose and attract their affinity molecules, in forming their little families of foliage blossoms and fruit.

In moving up the line we find the brother's old hen, in fact, the mother fowl of every specie, whose prodigy comes in a more round-about way through the egg; still, we find them liberally endowed with mother's love, and we watch said emotion grow more and more potent as we ascend the scale to mortal specie, where we find it the leading trait in mother's life. Here we pause to ask who could doubt that this same immutable law of affinity attraction, which marshaled together those diffused Monads and organized them into embryo organism, would again select and attract the living, conscious organism, whom her life forces had called into being, and whom she had fondled and loved so dearly while here in this realm of grosser sensation?

If, as we are taught to believe, the next realm of existence is of a higher order than this, if benevolence, justice and love are the ruling factors there, then mother's love becomes her all-impotent passport into that realm, as well as a nucleus for practical beginning after her arrival. Therefore, I ask, would it be in harmony with the laws of evolution which have generated, perpetuated and radiated this principle of love throughout all the minor forms of life, to here sandbag and rob mother on the threshold of that realm of love, her inherent credential to that realm, and land her a blank, emotionless imbecile in a realm where love and affection are the main credentials?

Of course, common sense might swear by such dogmatic, surface the-



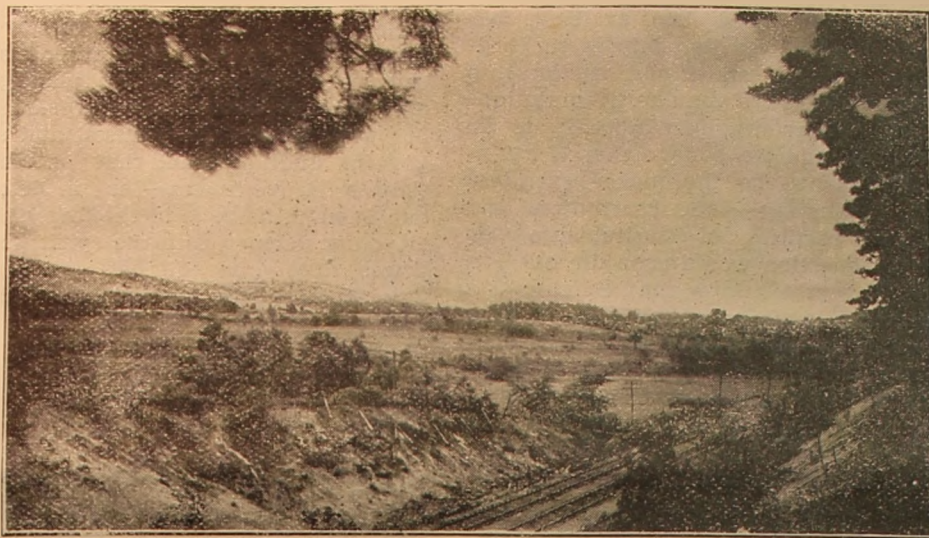
LAKE PLEASANT—AUDITORIUM.

orizing, just to beat dear grandmas and great grandmas who passed, out of beaten forms, with tottering steps and care-shriveled cheeks, but the tireless, onward, upward, tread of evolution dictates that mothers shall retain their well earned credentials of love crowned with responsibility, of devotion crowned with anxiety, of hope crowned with disappointment, of anticipated joy crowned with dread, grief, agony and despair, as a nucleus of attraction to other loving, sympathizing, self-sacrificing souls. I wonder that Mr. Dawbarn never realized that every soul who inhabits the ethereal realms either has, or soon will have, a mother, grandmother and great grand-mother there, in whose souls the spark of parental love still smoulders as indelibly inherent as life itself.

To me it seems strange that our thoughtful, penetrating brother should overlook the obvious fact that it is this long lineal line of parental affinity attraction which causes the rose bush to be true to its specie which causes birds of a feather to flock together, herds of wild beasts to roam the plains in mutual harmony and forms the devotional leaven which, by and by, expands in universal love in that realm of united affection, in that realm of assured individuality, in a realm free from material necessities and responsibilities.

New Boston. VAN WILLITZ.

The Connecticut Spiritualist Camp-meeting association at Niantic camp grounds, season of 1899, will begin June 26 and close Sept. 9. The speakers and mediums are Miss Lizzie Harlow, Mrs. M. S. Pepper, Mr. F. A. Wiggin, Mrs. Helen L. P. Russeque, Mr. J. Frank Baxter, Mr. J. Clegg Wright, Mr. W. W. Hicks, Mrs. Nettie Holt Harding.



LAKE PLEASANT CAMP—VIEW FROM BLUFF—
MT. TOBY IN DISTANCE.

Gen. R. R. Waukegan, Ill., Kenosha, Wis., and Fox Lake are 14, 16 and 3 miles distant respectively, and many of the other prominent lakes of the chain are only a few miles away.

CONVENIENCES.

Arrangements have been made to care for camping parties on a much larger scale than at any time heretofore; having a beautiful grove—an ideal spot; grounds for games; conveniences for boating, fishing, hunting and a pavilion for dances, etc. A large passenger conveyance meets all trains; 20 minutes' drive to the camp.

ACCOMMODATIONS ARE PERFECT.

Special care has been taken for the comfort of ladies, in the way of double

in position to rent land in the same grove at low rates. We have rigs to rent, and can supply campers with fresh milk; also vegetables from our large garden.

A large number of lecturers and mediums representing every phase of manifestation have made arrangements to be in attendance and have offered their services during camp. This is not a one man affair; the management rests with the people. Come and give us a helping hand.

MEMBERSHIP.

\$1 gives you a vote in its affairs.

SYNOPSIS OF PROGRAM.

Dancing in pavilion on Wednesday and Saturday nights. A grand masque ball will be given, the date of which

LAKE PLEASANT, MASS.

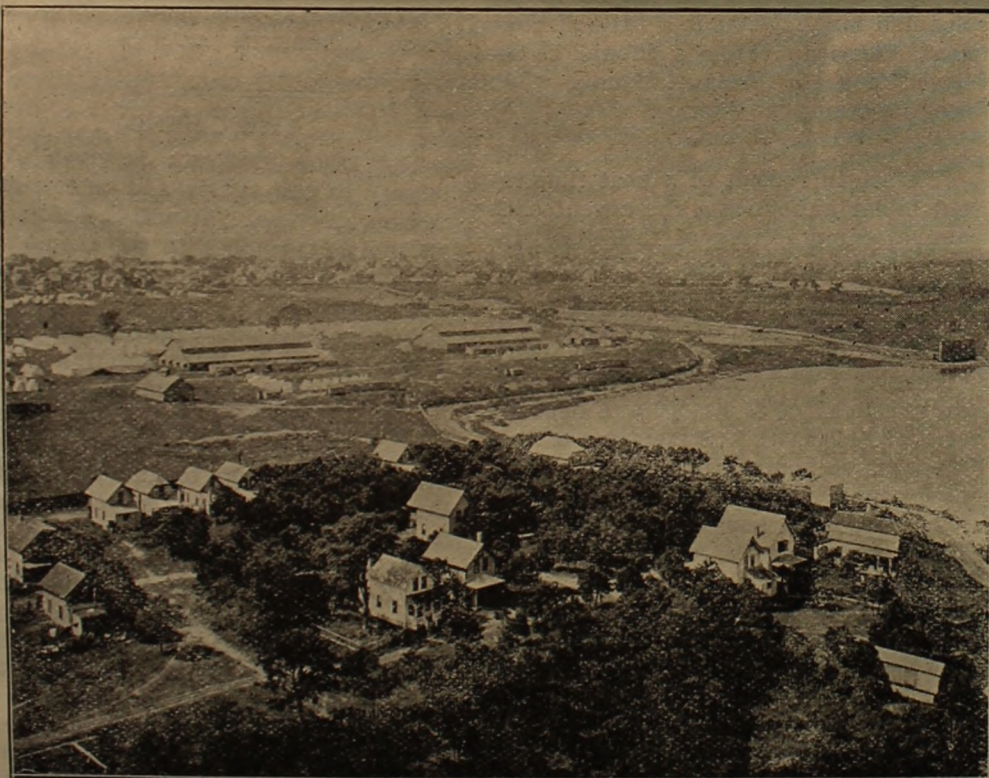
Opens July 30 and closes August 28. Abram H. Dany, president. Secretary, Albert P. Blinn, 603 Tremont street, Boston, Mass. Address him for circulars.

ISLAND LAKE CAMP, MICH.

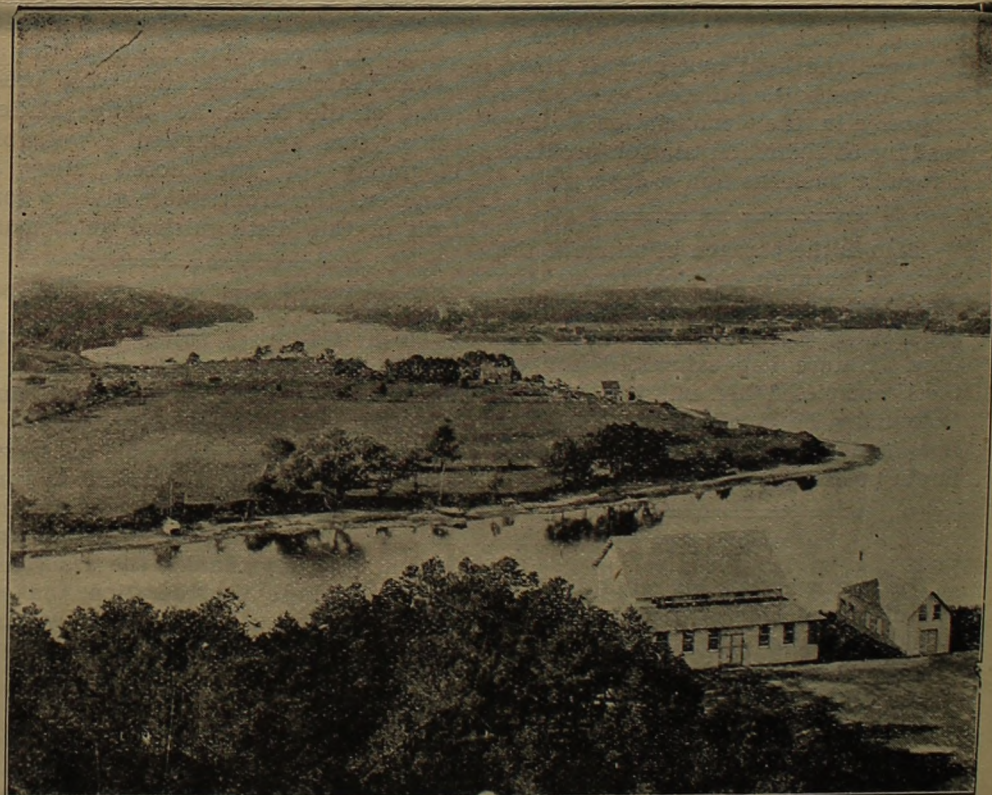
The Island Lake Camp, Mich., will commence Sunday, July 16, and close August 31. The hotel and grounds will be open to the public from the first of June. The following persons will take part: D. P. Dewey, Moses Hull, Miss Maggie Gaule, Mrs. Marian Carpenter, John D. Boyle, Anna L. Ginespie, Nemie S. Baade, Mrs. May C. Lincoln, Dr. J. M. Reebies. Mediums of all phases are cordially invited to visit our camp. For further particulars address the secretary, A. G. Brown, 266 21st street, Detroit, Mich.

SUMMERLAND BEACH, O.

Every arrangement for a good meeting at Summerland Beach camp ground has been perfected, and from the present outlook we hope to have a larger attendance this year than ever before, as we have secured some of the best talent we could get, both speakers and mediums. Our meeting begins the first Sunday in August and ends the first Sunday in September, making four weeks and five Sundays. We extend an invitation to all genuine mediums of all phases. The grounds are being put in fine order and the large hotel is now open with a goodly number of guests. Some of them will stay all summer, as it is one of the most healthy and restful places



NIANTIC CAMP—VIEW OF GROUNDS.



NIANTIC CAMP—LOOKING NORTH.

A NEW CAMP.

It has been for a number of years a desire among Spiritualists to establish a summer camp within the limits of our state and of easy access from Chicago, and through the persistent efforts of Mr. Cordingly and other workers an arrangement has been arrived at with the management of Camp Monroe.

This camp has been established five years; it is situated on a bluff, 40 feet above the lake level on the east side of Deep Lake—one of the most beautiful of the Illinois-Wisconsin chain—53 miles north of Chicago on the Wis.

tent covers, spring beds, etc., all of the first order. There is a fine, well managed restaurant upon the grounds. Pure well water is furnished from a medicinal well over 120 feet deep.

The Wisconsin Central depot (Chicago) is located at 5th avenue and Harrison street. All regular campers are entitled to a round trip fare of \$1.20 to Lake Villa. Camp is 2½ miles out, connected by bus, fare 25c round trip.

Individuals may avail themselves of this opportunity for an outing at \$5 per week. Parties will be gladly given special rates on application. Should anyone desire to camp apart we are

will be announced later. These dances will be kept select. No liquors on the grounds. Those desiring to hold seances, entertainments or dances, may secure the pavilion on other nights than those specified.

Conference meeting daily at 9:30. Lectures and tests afternoons at 2 p. m. All phases at private seances by first-class mediums. Sundays there will be special services and open air concerts. July 4th a grand Indian council camp fire works, a unique service. Other information address.

G. V. CORDINGLY, Pres.

H. W. MILLER, Sec. and Amusement Director.

in Ohio. Our program is now in the hands of the printer and any person can secure one by addressing J. F. Grove, 277 19th street, Columbus, O.

LAKE CORA, MICH.

The Paw Paw Valley Spiritual association will hold a grove meeting at the popular resort, Lake Cora, Van Buren county, Mich., Sunday, June 11, 1899. The talented lecturer, Dr. Adah S. Horman and Mrs. Marian Carpenter, of Detroit, will be present. Dr. B. O. Dell, president, Paw Paw, Mich.; Mrs. Cecilia Nelson, secretary, Paw Paw, Mich.

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WILLARD J. HULL, - - - EDITOR.

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"And ye shall know the Truth: And
the Truth shall Make You Free."

We suggest that the benefits of the
pension law be extended to the maga-
zine readers, who have to read the ac-
counts of the war with Spain.

Prof. Hyslop is compelled to choose
one of two decisions—that Mrs. Piper
has an infinite mind or that she is
controlled by the minds of the dead.

The author of "The Marseillaise" ac-
cused the despots of his time of being
willing, if that were possible, "to mete
and vend the light and air." If there
was hyperbole, there was also
prophecy in the denunciation. The
vending of light and air for profit is
a regular business now-a-days.

Man is the paragon of animals, the
acme of nature's physical forces, the
repository of all her elements, the
promise of all perfection and godli-
ness. Nature has exhausted her ef-
forts, completed her mission in man.
Potentially he is all that the highest
imagination has ever pictured him, the
flower of life, the aroma of heaven.

A WISE TEXT.

The man who lets his mind dwell on
the dishonest side of mediumship be-
comes blind to the real force and
beauty of genuine phenomena, says J.
Clegg Wright.

There is a large and wholesome
text for a vigorous sermon in these
words. They are literally and spec-
ifically true and while the fraud den-
ouncers are to be commended, there
is danger of just what Mr. Wright sets
forth. Continuous thinking along a
given line warps the judgment and
spoils the temper; so that when, as in
the case under consideration, genuine
phenomena are given, a suspicion is
engendered which vitiates the good
they might perform. Suspicion and
distrust are in the air, and all things
are colored by them. No man's judg-
ment ought to be taken as conclusive
under such conditions.

Too much stress is laid upon the
fraud question. It is a question at
best, for oftentimes mediums are falsely
accused under this psychological spell
of distrust.

If men would look always for the
good and the beautiful they would find
them in abundance. Moreover it is
better to trust and be deceived than
to harbor unjust suspicions. Spirit-

ualism abounds in a plethora of grand-
ly beautiful and soul-exalting con-
templations. Mediumship is the bed-
rock of this estate, and mediumship
per se is always genuine. Simulations
and counterfeits have nothing to do
with it, and we believe that if atten-
tion was to be thoroughly exercised
in exhausting the possibilities and
grand realities of mediumship the
fraud question would soon die out.

The world knows that Spiritualists
denounce and condemn bad morals
everywhere and anywhere. In fact all
the exposures that have ever amount-
ed to anything have been conducted
by Spiritualists. It is now time to
devote our energies to the upbuilding
of mediumship and the work in gen-
eral. Many of the leaders are poison-
ed by this continual "fraud" cry. They
have become auto-psychologized and
are utterly unfit to perform their work
intelligently in consequence. And so
far as their efforts to "weed out the
frauds" extend, they have accom-
plished about as much as Mrs. Par-
tington did when she undertook to
mop up the Atlantic ocean. Fraud is
everywhere and in everything. Spirit-
ualism is no more hampered by it
than any other movement, not so
much, in fact, and the only way to
get rid of it is to outgrow it. It is
only cultivated by harping on it.

Spiritualists possess the greatest
movement now at work in the affairs
of this lower world and their business
should be to extend its scope and up-
build its divine principles.

ABRAM H. DAILEY.

Judge Dailey is a resident of Brook-
lyn, N. Y., where he has lived and
practiced law for many years. He was
formerly judge of the Probate court.
He has been for many years an active
Spiritualist, and at present is the
president of the New England Spirit-
ualist Campmeeting association at
Lake Pleasant, Mass., also vice pres-
ident of the N. S. A. Judge Dailey
some years ago compiled a valuable
biography of the noted Mary J.
Fancher. Our frontispiece gives a por-
trait of this distinguished gentleman.

THANKS, MR. HANDRICH.

To the Editor: A reader of the Lon-
don Light said to its editor: "It is a
joy to look forward to its coming, and
a red-letter day when it arrives."

Permit me to say that this expresses
exactly my feelings in relation to your
Light since I had the honor of writing
to you last. Accept, dear sir and
friend, with my thanks, the assurance
of my highest consideration and es-
teem.—Hermann Handrich, a worker
in the German vineyard, Brooklyn,
N. Y.

Dr. J. V. Mansfield, a veteran me-
dium widely known in former years
as the "Spirit Postmaster," died at his
home in Ipswich, Mass., on the 3rd
inst. He was over eighty years of age
and has closed a long and honorable
career. Thousands of Spiritualists
will remember him as perhaps the
first great tie which linked them to
the world of spirits. His phase was
the answering of sealed letters. Many
and varied crucial tests of his powers
and their genuineness were made. He
retired several years ago to enjoy the
peace and tranquillity of his home.

Young woman, look out for the fel-
low who tells you he will lay down his
life for you. If you marry him about
the only thing he will lay down is the
law for your guidance.

Mr. Oswald Simon declares that over
\$190,000 a year is expended by the
Anglican Church to Christianize 28
Jews on the average.

NOTES AND COMMENTS.

No man is good enough to govern
another man without that other man's
consent. When the white man gov-
erns himself that is self-government;
but when he governs himself and also
governs another man, that is more
than self-government—that is despot-
ism. Our reliance is in the love of lib-
erty; our defense is in the spirit which
prizes liberty as the heritage of all
men in all lands, everywhere. Those
who deny freedom deserve it not for
themselves.—Abraham Lincoln.

Are gems like the above mere idle
vaporings of rhetoric? Observe the
chasm between such a sentiment and
the actual condition of our political
and governmental affairs! Of what
account is the constitutional declara-
tion, "All powers not delegated to
their representatives are reserved to
the states respectively and to the peo-
ple?" Who governs and who are gov-
erned? How many of the people con-
sent to the present form and method
of governing? Was Lincoln right, or
are the myrmidons of political har-
lotry right?

"A married woman, being a mere
housewife for her husband, and he be-
ing bound for her support, her earn-
ings belong to him, and any loss of
time occasioned by his wife's injury
is solely his loss; therefore, her hus-
band can only recover damages and
the wife's claim is not valid, as the
time lost is not her time."

Such is the decision of the Iowa su-
preme court. The worst of it is there
are thousands of women who really
believe this is right. There is no
servitude to equal that which kisses
its own chains.

The civil courts of the Philippines
have been opened for business, but all
the proceedings are carried on in the
Spanish language. It is a little strange
that American subjects should be al-
lowed to use a foreign language when
seeking American justice.

We are in receipt of a neat illustra-
ted folder announcing the seventeenth
annual campmeeting of the Mississip-
pi Valley Spiritualists association at
Mt. Pleasant Park, Clinton, Iowa. A
page is given to a brief description of
the fair little city of Clinton, in which
occurs this: "It has six banks with
capital stock of \$1,000,000 and deposits
of over \$4,700,000." Statements of this
kind are so commonplace that ninety-
nine people out of a hundred will pass
it by without a thought, and yet in this
little statement is to be found the
"give away" of the whole infamous
banking fraud of the nation. Clinton
has six banks capitalized at \$1,000,000
and deposits of say \$4,700,000. That is
to say these banks are using \$3,700,000
more money than their capitalization
warrants, therefore they owe that
much, and are probably collecting in-
terest on it at the rate of an average
of 10 per cent. over and above the rate
they pay the depositors. This is what
makes the American banking system
the greatest in the world—for the
bankers.

The awful havoc wrought by a tor-
nado at New Richmond, Wis., last
week ought to furnish texts for a
few sermons on the "Mysterious Ways
of Providence." During the progress
of the storm a priest who was watch-
ing it from a safe distance said that
he prayed God that he might never see
the like again. The ludicrousness of
the situation can be seen at a glance.
Just why Providence should veer that
storm around so as to wipe out of ex-
istence the heart of a town and slaugh-
ter over one hundred innocent people
would seem to be more of a subject
for prayerful consideration than that

a man might be delivered from ever
seeing the like again.

Governor Roosevelt of New York
has signed the following known as the
Ford bill:

Any person who shall knowingly sell,
offer or expose for sale, or give away, any
compound or preparation composed in
whole or in part, of any unwholesome, de-
leterious or poisonous acid, or other un-
wholesome, deleterious or poisonous sub-
stance, as a substitute for the pure, un-
adulterated and unfermented juice of
lemons, limes, oranges, currants, grapes,
apples, peaches, plums, pears, berries,
quinces or other natural fruits, represent-
ing such compound or preparation to be
pure, unadulterated and unfermented juice
of any such fruit; or who, in the mixing,
decoction or preparation of food or drink,
shall knowingly use any such compound
or preparation in the place of, or as a sub-
stitute for the pure, unadulterated and un-
fermented juice of one or more of such
fruits, shall be guilty of a misdemeanor,
and upon conviction, shall be punished by
a fine of not more than two hundred and
fifty dollars, or by imprisonment for not
more than six months, or by both such
fine and imprisonment.

This act shall take effect immediately.

We know of no greater public evil
than food adulteration, and there is
scarcely an article of diet used today
on any table that is not a fraud on the
buyer and eater, and a menace to
health. It is an enormous imposition,
and one as hard to fight as a plague.

New York has taken a partial step
in the eradication of the evil, and
other states have similar laws, but
effective legislation upon it under the
present corrupt system is impossible,
and when accomplished is farcical.
Moreover the enforcement of the
statute will meet with opposition and
intrigue and fail for the most part.
The time has gone by when the masses
of the people can be protected against
unscrupulous adulterators. There
has got to be inaugurated a more vig-
orous regime, one that has the welfare
of the people instead of the welfare of
politicians as its motive force, ere
these calamitous wrongs shall be
righted.

THE CAMPS.

The Light of Truth is given over
largely to the camps and their illus-
tration this week. It will therefore be
an inviting number to the thousands
contemplating a visit to these beau-
tiful resorts.

Spiritualists above all others take
pride in their camp meetings, and
upon the various grounds many of
the finest speakers and mediums are
to be found during the summer
months dispensing to the multitudes
the ever old, ever new gospel of Spir-
itualism. Audiences congregate at
these places that are never seen in
the halls and churches during the
winter season, and much of the sup-
port of the camps comes from these
people. They flock in hundreds to
their chosen camps because there is a
freedom from espionage which they
lack at home. Besides, our camps are
ideal spots, many of them, where na-
ture is most lavish in its riches, and
thus the attractiveness of the situation
is enhanced. People of all shades of
belief and nationality are to be found
at these great gatherings, and the ed-
ucation going on is of the most en-
couraging character. The camp meet-
ing will continue to be a leading fac-
tor in the work of Spiritualism for
many years to come, and much per-
manent improvement is being made
on the leading grounds from year to
year. Many of them now have all the
modern equipment of a well conducted
town, such as streets, avenues, sew-
age, water, electric light, baths, gym-
nasiums, etc. Especially is this true
of Cassadaga Lake, Onset Bay, Lake
Pleasant and Mount Pleasant Park.

All together our camps are a source
of spiritual profit and enjoyment sec-
ond to none in the work and interest
of Spiritualists.

PROFESSOR HYSLOP PROPOSES TO DEMONSTRATE GREAT MATTERS.

Following closely upon the announcement of Dr. Richard Hodgson that he was thoroughly convinced of spirit return and communication, comes James H. Hyslop, professor of logic and mental science in Columbia university, who says that he is willing to stand by the general statement that he has found scientific proof of the immortality of the soul, or, at least, its continued life after the death of the body.

He declares that as a scientific man he had long ago accepted the materialistic view, but of late has labored tirelessly in the line of psychical research. He has established many important facts to his own satisfaction, but is unwilling to state his conclusions in detail until he has finished his report, which he hopes to make scientifically convincing.

It will be recalled that at the time Dr. Hodgson made his famous report in favor of Spiritualism Prof. Hyslop put the case bluntly to the effect that although he still held to the materialistic view of death, the subject matter of the future life had resolved itself to a question of veracity so far as Dr. Hodgson was concerned, and that if that question was waived (as it was likely to be) the case for the spirit hypothesis was made out.

Evidently Prof. Hyslop has been doing some thinking since then, judging by his present attitude. He does not like to say that he is convinced he has held communication with his dead father, because he modestly concludes that his own belief is not convincing to the public, but he says that the outcome of the work of the Society for Psychical Research will be such a wave of excitement as the world has never seen before.

In recent years, he says, faith has waned, and many persons have abandoned their ancient belief in spiritual things. They have demanded proof that there is another world, but when they find that proof is furnished they will run mad like wild animals in the turning of the tide from materialism. He has been having some sittings with Mrs. Piper, renowned as the medium of the Society for Psychical Research, and he took the precaution at his first sittings to wear a mask entirely covering his face, and to hide his identity in every possible way. When speaking to her he said very little, and that in a disguised voice. She told him his name at the end of the second sitting and his father's name at the end of the fourth, although she had previously identified his father by unmistakable instances.

Mr. Hyslop's father has been dead about three years. Before he died he had a conversation with his son on the Swedenborgian belief, and at another time a talk on the part telepathy played in the manifestations of mediums.

In one of her sittings Mrs. Piper wrote a statement from her control on a paper pad, telling the professor he would have to disregard both the Swedenborgian and telepathy ideas.

Prof. Hyslop's father, he says, has frequently made suggestions regarding his investigations and has really assisted him in them.

The severest test, and the one which eliminates the hypothesis of telepathy, is the receiving of statements which those present can not verify, but which are afterward verified by information received from distant states. He has already on hand a lot of information awaiting verification of this nature, but is very sanguine that no mistakes will be found.

He thinks scientific men interested in this subject should be united in a society, with strength or funds enough

to enable them to push forward their investigation in a thoroughly scientific manner. This would relieve in some measure the danger the public would be likely to experience from the exposition of the startling facts now promised.

PRACTICAL SOCIALISM.

Charles H. Kerr & Co., of Chicago, the leading publishers and booksellers of liberal literature along social, industrial, psychical and religious lines, have adopted a plan which they term Socialism in practice.

The manager of the company has been in the publishing business over thirteen years. His first ventures were in the line of "a religion that is rational and a rationalism that is religious," but as early as 1892 he became convinced that the problems of this present world call for the best efforts of all who love their fellowmen, and that the best preparation we can make for the future is to improve the conditions of life in the world we know the most about.

In September, 1898, he conceived the idea of putting the enterprise on a co-operative basis. The response of his correspondents all over the country was prompt, cordial and encouraging, and the business is already distributed among 159 different shareholders, residing in thirty-three different states of the Union, two territories and three provinces of Canada.

The company is a corporation organized under the laws of Illinois, with an authorized capital of \$10,000, divided into 1,000 shares of \$10 each. No liability of any kind can under the Illinois law attach to the holder of a share after it is fully paid up. The value of the stock of books, plates, "good will" of the business is said to be at least \$10,000 in excess of all liabilities.

Stock can be bought on the installment plan, and as soon as the first payment has been made the subscriber has the right to buy for cash any book published by the company at one-half the advertised price.

When the share of stock has been paid for in full, the stockholders may order on thirty days' credit books published by the company to any amount not exceeding ten dollars.

The method is in line with practical education, and places are rare where books can be obtained such as the people are now clamoring for. The big publishing houses cater to the rich and powerful and hoodwink the average reader with sophistry such as: "If the poor were industrious and frugal they could get along." These fellows will not handle such books as Kerr & Co. are trying to introduce. Send to them at 56 Fifth avenue, Chicago, for information and their catalogue.

Rev. W. S. Rainsford, pastor of the Episcopal church of St. George, New York, recently preached a sermon in which he said that the Bible was "full of scientific absurdities." It does beat all how these clergymen do go on. Thomas Paine used to make odd remarks like the above and the clergy of his day called him the "bogy man." Pregnant mothers didn't dare to think of him lest their offspring be born monstrosities. But now-a-days any old flog at the Bible by the preachers is considered good form. Something is moving.

Charles Dawbarn's hen philosophy seems to have spooled in the process of incubation. Doubtless there are a few persons who pose as great Spiritualists to whom the loss of memory would be a boon. Such will welcome Dawbarn's lucubration.

LETTERS TO THE EDITOR.

Under the above heading will be given weekly hereafter short, crisp letters from readers on topics treated in the editorial columns of the Light of Truth. This is done to afford our readers an opportunity to discuss the subjects in a suggestive manner.

Can physical pain secure spiritual blessings? In other words, will self-abnegation, hunger and want tend to improve our spiritual nature? My experience seems to be the contrary. My observation has been this, that when I am extremely hungry or otherwise in physical pain or want I am also displeased with everything. I am not then able to send out a loving thought. Everything appears wrong and every person seems to be a rascal. If I am kept in that condition for any length of time, my whole character will change. I lose interest in spiritual things and will resort to strong stimulants in order to feel good. While if I am well, have good employment and my physical wants satisfied, I am good natured, think kindly of everybody and take great interest in spiritual things. I am then hungry for spiritual food, enjoy receiving it, and also comprehend better what I read or hear. Now, then, how would any kind of suffering, self-inflicted or otherwise do me any good? Please explain.

NOVICE.

Novice has answered his own query. Throughout the ages fanaticism (which is religion degenerated) has impelled certain men to mortify the flesh in order to gain spiritual exaltation. Hence the monk, the recluse, the nun, the yogi and all other persons who view life from this distorted standpoint.

It does not follow that a gourmand is on the highway to spiritual refinement. He is at the other extreme. The golden mean is the rational view, the life of reason. Encased in mortality consciousness requires the uses thereof. To abstain is folly, to glut, equally so. All organs, appetites and functions of the body, when wisely used, result in good, pleasure, spiritual development. There may be, doubtless are, cases where fasting or cessation of other physical functioning appeal to the spiritual forces and aid in their refinement. Novice evidently is not one of these. As wine savors of the cask in which it is kept, so the mind is tinctured by the frame through which it works. Therefore be good to the body. Treat it well, for it is the temple in which you live, the most wonderful, too, of all structures that nature or man has ever built. Use its chambers, its shrines, its halls, its windows, with temperance and wisdom. So shall the spirit be perfected. In artificially creating physical pain, the rebellion of the spirit is your punishment.

REMARKABLE FASTING.

Mr. Milton Rathbun of New York city has completed a twenty-eight day fast. The striking feature of it is the fact that he kept steadily and hard at work every day. Mr. Rathbun entered upon this remarkable fast in order to reduce his weight and stave off threatened apoplexy. His weight when he stopped eating was 210 pounds, and when he began again it was 168 pounds. He has demonstrated the fact that eating is a good thing to let alone—under certain circumstances. He suffered no inconvenience after the first twenty-four hours and did not crave food again until the twenty-eighth day of his fast. He says he never felt so well in his life.

Mr. Rathbun is a Spiritualist and a wide-awake merchant, handling a big business in grain and hay on Fourth avenue. Of course the regular doctors are astounded, and the probability is that they will prosecute the intrepid faster for curing himself in spite of the medical laws of New York.

This day shall be consecrated by beautiful thoughts. Into it shall enter nothing unworthy. It will be a day of inspiration, a day in which all gladness of the heavenly radiance shall shine. It is to be lived on the spiritual plane, on which alone is our real life.—Lillian Whiting.

POINTS.

It is the soul that makes the man. Gerald Massey attained his seventy-second birthday May 29th.

If you have a bad temper don't let your tongue advertise it.

Copies of the N. S. A. report for 1898 can be obtained at this office. Price 25 cents each.

The Cassadagan for June is a pictorial number, devoted to Cassadaga interests and is well gotten up.

"Why does man create pain for his own discomfort?" Because he is ignorant. Ignorance is the only sin.

Don't overlook the bankers when you get ready to figure out where to place the responsibility for trusts.

It is the man who overcomes, not he who merely meets adversity and disappointment, that is the successful man.

The Philipinos do not appear to want the blessings of American toryism even though handed to them on the point of a bayonet.

Break the "beginning superstition" and men will fall over one another in advocating rational and philosophical views.—A. M. Mathewson.

Judging by the volume of letters and communications arriving at this office, there are some disgusted people in the country wondering if there is such a thing as a free press connected with Spiritualism.

Watts—"What we want is some one who will make the Filipinos understand that American promises are not like Spanish promises."

Potts—"Good idea. Why not send a few American Indians to make the necessary explanation?" — Indianapolis Journal.

Won't it be fine sailing when we can wish to be where our heart's desire calls us, and be there? Articulation will give way to locomotion, and soul meet soul without the intervention of a ticket. It is a pleasant prospect to ruminate on a journey without a grip sack, pass or ticket.

In a letter written to Mr. Short, in 1791, Thomas Jefferson said: "If there be one principle more deeply written than any other in the mind of every American, it is that we should have nothing to do with conquest." But then Jefferson is dead, and the voice of Jeffersonianism sounds afar off.

At one of the largest and most popular hotels in New York the chambermaids are directed to collect all the magazines and novels that are thrown away by the guests. There are special receptacles provided for them, and they are kept for the Saturday and Sunday association, to be distributed where they will do the most good.

Everything now portends a pleasant and successful camp meeting season—for the well to do. But what about the thousands who can't attend them! Fortuitous accidents make strange compounds in the social grind. This is how the sweetest impulses and desires are subject to per cent cash and railroad corporations, minus souls.

* * * * *

* The offer of The Coming Age *

* and Light of Truth—both for *

* the price of one—is good for old *

* and new subscribers, and it is *

* good for those who are paid *

* ahead on our list and for those *

* who are in arrears. It is open *

* to all. *

* * * * *

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



LAKE SUNAPEE CAMP—VIEW OF CAMP GROUNDS.



LAKE SUNAPEE CAMP—OPPOSITE BLODGETT'S LANDING.

THE WORK IN COLORADO.

To the Editor: A public meeting of Spiritualists was held May 15th at Chosen Friends' hall, Denver, Colo., to complete arrangements for the camp meeting to be held July and August. At above mentioned meeting it was stated (on good authority) that 50,000 was a low estimate of the number of Spiritualists in and around Colorado; that the one thing necessary to make them a power for good is a substantial organization. A committee was appointed to issue an appeal to all friends to assist in completing our camp. A few friends purchased a tract of land at a cost of a few thousand dollars, at the mouth of one of the most beautiful canyons in Colorado, 27 miles from Denver, $4\frac{1}{2}$ from Boulder, $3\frac{1}{2}$ from the Chataqua, which opens July 4th. There will be cheap railroad fare from all surrounding states. There are thousands of tons of clear mountain water rushing down the center of the canyon. All who have seen our location pronounce it the ideal place for a camp meeting. We have the men ready to build a pavilion at once to utilize as a hall. It is admitted by all that a permanent campmeeting will result in organizing all the forces of Spiritualism. The pavilion will cost \$700. Tents will cost not less than \$500. We are short \$1,000 to complete all arrangements. To raise the amount we will furnish a tent, cot, campstool, admittance to camp, railroad fare from Denver to camp and return, use of pavilion, admittance to lectures, entertainments, music and dancing, etc., for two months, for \$10. All those who can engage tents, etc., at once, kindly do so, and thereby enable us to complete arrangements. Those friends who can not join us in person, but would like to assist us by donation, can do so by kindly sending such amounts as they can afford to the

chairman of committee, Mrs. M. Taylor, Box 780, Denver, Colo. All donations will be acknowledged through whichever paper the doner designates. On our land (which we have bought, not rented) there is abundance of building material, stone, lime, etc. If we meet with sufficient encouragement we intend to build homes for those who have grown old in the cause, and for others who are needy, and furnish such employment as they are capable of doing. Such a movement in these uncertain times ought to meet with the assistance of all those who have the welfare of their fellow creatures at heart.

They who give prompt give twice is a truism in this case. On behalf of Committee,

MRS. M. TAYLOR,
Box 780, Denver, Colo.

July 29th the 22d annual camp meeting of the Lake Sunapee Spiritualist Camp Meeting association will open at Blodgett's Landing, N. H., and close Aug. 26. Among the talent engaged are Dr. J. M. Peebles, Mrs. C. Fanny Allyn, Mrs. Carrie E. S. Twing, Mrs. Sarah A. Byrnes, Dr. Daniel G. White, Mrs. E. I. Webster, Mrs. S. C. Cunningham and others. Vocal music will be under the direction of Miss Elsie R. Parker and Miss Cora J. Robinson of Battleboro, Vt. A full and efficient orchestra will be present during the entire season. The Ladies' Aid society will hold their annual fair about Aug. 16th. Lake Sunapee is situated on the Concord and Claremont branch of the B. & M. R. R., 20 miles from Claremont Junction and 34 miles from Concord. The lake is 10 miles in length and from one to three in width, and abounds with bass, salmon, pickerel and trout. The location of the camp ground is on the eastern shore and about half way up the lake, and at its widest point. The settlement con-

sists of 100 cottages, a dancing pavilion, auditorium, photograph gallery, bowling alley, postoffice, store and the "Forest House" hotel, owned and run by George W. Blodgett.

THE NEW YORK STATE CONVENTION.

The New York State Association of Spiritualists held their second annual convention on May 26, 27 and 28, 1899, in the beautiful little city of Saratoga Springs, and truly it was a "feast of reason and a flow of soul." A season of harmony and good fellowship long to be remembered by all who had the pleasure of attending it, and we again after this brief resting spell, take up our work for the association with renewed strength and energy, determined to make the coming year still more successful than the one just past. We are greatly indebted to the friends of Saratoga for their kindly efforts in our interests. We will ever remember with a thrill of pleasure our old friends and fellow Spiritualists, the genial G. R. Burrows and his kind hearted wife of the Washburne House, our headquarters during the convention. Our brother Dr. Walter B. Mills furnished us, rent free, a fine hall and its decorations, and also furnished the music. Nor can we soon forget the kindly courtesy of the local paper, "The Saratogian," giving us full and correct reports of all proceedings. In instrumental and vocal music we were favored by G. F. Morris and Mrs. J. A. Fish. Prof. J. Martin Gray and Mrs. Gray, violinists, and Miss Rose Christine Cummins, all of Saratoga. Miss Florence Mosher of Ballston favored us with a number of excellent recitations; also Miss Belle V. Cushman of New York city. Addresses were made by Harrison D. Barrett of Boston, Mass.; Mrs. Nellie T. Brigham, New York city; Dr. E. A. Smith of Vermont; Dr. Walter B. Mills, Sar-

atoga Springs; Mrs. Carrie E. S. Twing, Westfield; Mrs. Tillie U. Reynolds, Troy; Frank Walker, Hamburg; W. Wines Sargent, Brooklyn; A. W. Richardson, East Aurora; E. G. Reilly, Syracuse, and Herbert L. Whitney of Brooklyn. Spirit messages were given by Dr. Walter B. Mills, Mrs. Laura Ellsworth, Saratoga; Mrs. C. E. S. Twing and Mrs. T. U. Reynolds.

The state association has received from all sources, \$343.14; it has paid out during same time, \$299.43; balance, \$43.71. Cash in Medium's Home fund, \$18.50. May 26, total cash balance, \$62.21.

The following are the officers elected: President, Mrs. Carrie E. S. Twing, Westfield; first vice president, W. Wines Sargent, Brooklyn; second vice president, Mrs. Tillie U. Reynolds, Troy; secretary, Herbert L. Whitney, Brooklyn; treasurer, H. W. Richardson, East Aurora; trustees, Dr. E. F. Butterfield, Syracuse; Mrs. S. Comstock Ellis, Auburn; E. G. Reilly, Syracuse; Mrs. Laura S. Holt, West Potsdam.

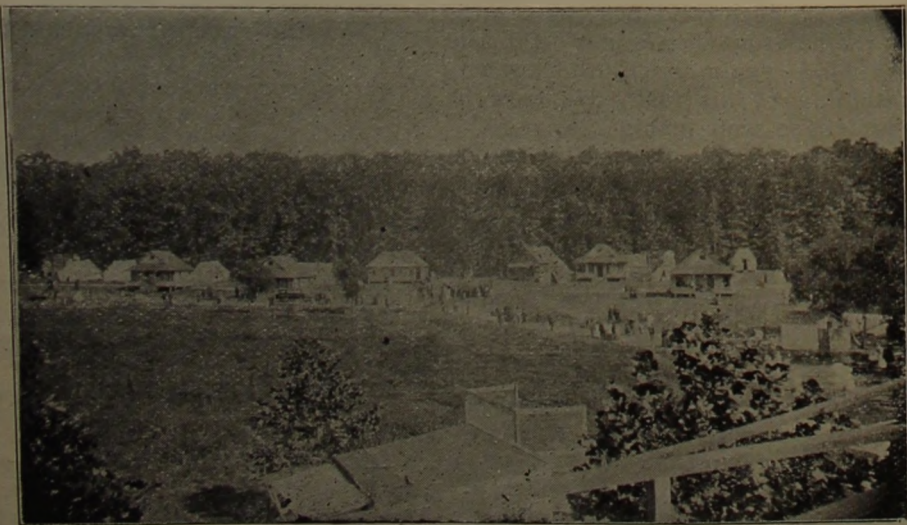
HERBERT L. WHITNEY, Sec.
953 Madison street, Brooklyn.

LAKE BRADY. O.

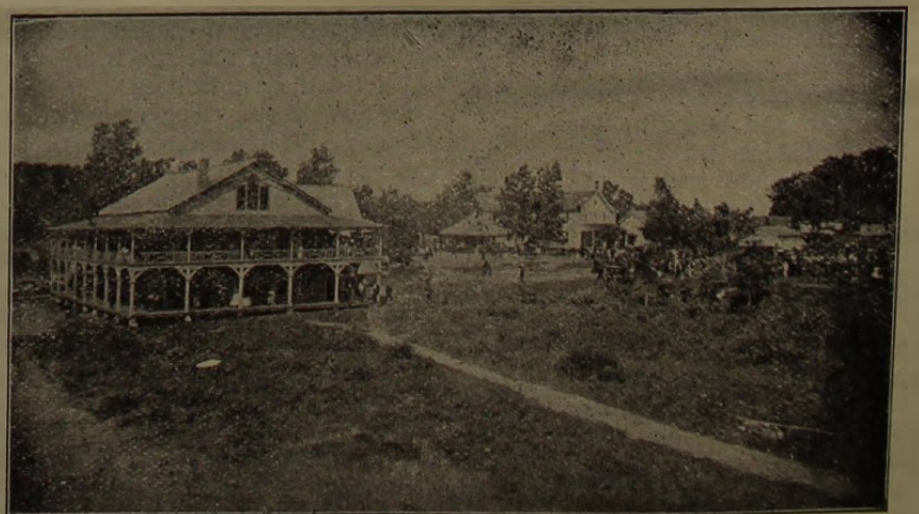
Commences July 2 and continues until September 1. Any one wanting a program can get it by writing to Mrs. C. C. Bacon, Lake Brady, via Kent, Ohio.

FOREST PARK, KANSAS.

The Spiritualists will hold a camp meeting in Forest Park, June 27 to July 3 inclusive. W. C. Hodge, Mrs. Lull and others will lecture and give tests, during the meeting. T. C. Deuel, president, Wallula, Kansas. Mrs. B. Henderson, corresponding secretary, Lawrence, Kansas.



LAKE BRADY CAMP—VIEW OF GROUNDS.



LAKE BRADY CAMP—AUDITORIUM.

Hart, Mich., June 5, '99.

Editor Light of Truth: I enclose herein a spirit or psychic photograph obtained through the mediumship of Mr. and Mrs. F. N. Foster of 305 Tompkins avenue, Brooklyn, N. Y., under the following conditions: I appointed a sitting with them for April 6th last, at 9 o'clock p. m., and sat in a passive condition myself at this place at the same hour. This sitting was arranged for the purpose of obtaining a psychic picture of the late



DR. P. P. QUIMBY.

Dr. P. P. Quimby, and I think the results warrant me in saying it was eminently successful. The picture was taken in the dark with no person before the camera, and should be of interest to all mental and Christian Scientists as well as Spiritualists. I understand Mrs. Foster at above address, Brooklyn, N. Y., will furnish copies of this picture for 25 cents. These good mediums should be kept busy, as they no doubt are.—Chas. V. Warren.

THE ILLINOIS STATE SPIRITUALIST ASSOCIATION.

To the Editor: At the annual meeting of the Illinois State Spiritualist association (June 7th) Dr. D. Stearns White was elected president; David Gilmour, vice president; Charles Howell, secretary; Elliott N. Geer, treasurer, with a full corps of trustees. The association is in a very prosperous condition, with a largely increased membership. After the business was done the association presented a very fine program, which consisted of lectures by the president and secretary, followed with clairvoyant tests by Bro. George V. Cordingly that were as good as I ever heard; and slate writing by Sister Mabel Aber Jackman, who did herself proud. A large armful of slates were brought in and laid upon the table on the rostrum, and thoroughly washed and passed to the audience for inspection. Many were then given to different persons in the audience which were placed under the feet of the person receiving them; and then Mrs. Jackman held as many as she could hold in her two hands above the table (all being in pairs) and in about 15 minutes the slates were examined, when, behold! the most of them, at least 25 in all, contained spirit messages for different ones in the large audience, for the large hall in the Athenaeum building was filled.

The meeting was a decided success and they will be continued the first Wednesday evening of every month after the camps are closed, commencing in October, and during the winter weekly. We hope to unify all the Spiritualists of Chicago and build up Spiritualism throughout Illinois as it never has been before.

The Alpha Philosophical society, before which I have had the privilege

and honor of lecturing every Sunday, is growing rapidly, because we have the only rostrum in the world on which a "spirit" materializes and lectures to the audience, as well as the only demonstrations of spirit power and intelligence, where pictures of our loved ones "over there" may be obtained between sealed slates. We have all that and much more at 615 North Clark street, Chicago.

CHARLES HOWELL,
Secretary I. S. S. A.
Room 21, 97 Washington St., Chicago.

MAPLE DELL PARK, O.

Maple Dell Park is located at Mantua Station, Ohio. It opens July 30 and closes Sept. 3. Address D. M. King, Mantua Station, for full particulars.

VICKSBURG, MICH.

The Vicksburg (Mich.) camp will open August 5 and close August 28. For full information address Jeanette Fraser, manager, Vicksburg, Kalamazoo county, Mich.

NEW ERA, ORE.

The New Era (Oregon) camp meeting will this year be in session from July 8 to 24, on the grounds of the First Spiritual Religious association at New Era. Those desiring further information, and any mediums who expect to be present, may address the secretary, or Walter P. Williams, Salem, Ore.

DELPHOS, KANSAS.

The camp meeting of the First Society of State Spiritualists and Liberals of Delphos, Kan., will begin Aug. 11 and continue until the 28th. Will C. Hodge will be the principal speaker. Many other good speakers and mediums will attend. The famous Reeves orchestra will discourse sweet music for the meetings, also for the dance pavilion.—M. J. Man.

FRANKLIN, NEB.

Please permit us to announce the opening of the Southwest Nebraska and Northwest Kansas Spiritualist camp meeting, at Franklin, Neb., July 21, closing August 6. Speakers engaged are Will C. Hodge, C. H. Moody, Prof. Dunlon and others. Test and slate-writing mediums will also be engaged. Correspondence with those wishing to engage with camps desired. Address D. L. Haines, Sec., Franklin, Neb.

GRAND LEDGE, MICH.

Commences July 21 and closes Aug. 20. Speakers and mediums: Mrs. A. E. Sheets, Mr. and Mrs. G. W. Kates, Mrs. Georgia Gladys Cooley, Mrs. N. M. Russell, Mrs. Marian Carpenter, Dr. A. B. Spinney, Dr. J. M. Peebles, B. O'Dell, Edgar W. Emerson, James Riley, Mrs. Frances Ruddick, Mrs. Arthur Brewer, Mrs. Jean MacKenzie Nichols, A. B. Winans. For full program address M. L. Phares, Secretary, Grand Ledge, Mich.

BRIGGS PARK CAMP.

The camp meeting at Briggs' Park, Grand Rapids, Mich., opens July 2 and closes July 30. Thos. J. Haynes, secretary, 182 Gold street, Grand Rapids, Mich. Address him for particulars. The following named persons will take part in the proceedings: Hon. J. M. Jamison, Mrs. Marian Carpenter, Mr. and Mrs. G. W. Kates, Mrs. A. E. Sheets, Martha E. Root, Isa Wilson Kayner, Carrie Fuller Weatherford, Margaret Gaule, Dr. J. C. Batdorf.

MEN AND WOMEN Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased. For pleasing results use Dr. Kilmer's Swamp-Root, the great kidney remedy. At druggists. Sample bottle by mail free, also pamphlet. Address Dr. Kilmer & Co., Binghamton, N. Y.

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



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

CAMPBELL BROS.

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:: SEANCES ::
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THE LIGHT OF TRUTH.

CORRESPONDENCE
THE FIELD AT A GLANCE

G. H. Brooks serves again this year as chairman at Lily Dale camp.

A noted medium, Dr. Julius Schlesinger, of California, is expected to come to Chattanooga in the near future.

Dwight Hilliard, one of the Light of Truth family, is proprietor of the Union electric car station at Lake Pleasant.

The address of Mr. E. W. and Mrs. M. H. Wallis will, in future, be 62, Station road, Church end, Finchley, London N.

Interesting occasions recently at Lake Pleasant were launching of steamer Uncle Sam and flag raising at Mrs. Lambert's cottage on bluff.

Mrs. M. E. Cadwallader, who has been in ill health during the past few months, has gone to Europe with the expectation of regaining her health.

Sixty families are now at Lake Pleasant. Aballoon ascension and raising of a very large flag have been added to the list of 4th of July attractions.

Lake Pleasant has now two electric roads to its entrance, a telephone station, a newspaper, a steamer, a summer school of music, electric lights, etc.

The First Spiritual Church of the South Side, Chicago, will be addressed next Sunday by Dr. J. M. Peebles. July 2d Mrs. J. H. Jackson, assisted by Mrs. Wilson, will speak there.

Services Sunday, June 11th, at Lake Pleasant, were conducted by A. E. Blynn, Mr. Jackson, Mrs. Dowd, Mrs. Harding, Francis Bailey Woodbury, Clara Field Conant, a band concert following same.

The First Psychological Society of Terre Haute, Ind., has been formed. A good independent slate-writing or materializing medium will find welcome there. Address, Miss Tillie Hutten, 807 Poplar street.

Miss Jennie Harvey, Mr. Stratton and wife, Mr. Harens and wife and the Beckford family are among the celebrated musical talent at Lake Pleasant. Stratton's orchestra, Schubert quartette, Mrs. Mason and others will also soon arrive.

Mrs. R. S. Lillie continues her work to appreciative audiences in San Francisco. Mr. Lillie contributes his pleasing and soulful melodies to the services. They have a fine society, which holds meetings in Occidental Hall, Supreme Court building, every Sunday evening.

Mrs. Loe F. Prior finished her eight weeks' engagement with the First Spiritualists society at Chattanooga May 31. She returns to Atlanta for June; thence she goes east to fill camp meeting engagements, after which she will enjoy a well-earned rest at her home in Oregon.

The Grand hotel at Cassadaga Lake is ready for the reception of guests, having been newly furnished, papered and painted throughout, and fitted with modern conveniences. The prices for board, with room, are \$1 to \$1.50 per day, according to room. Transient meals; lodging 50 cents.

The Spiritual and Ethical society of New York closed its meetings for the summer June 11th. We have had a very prosperous season, are out of debt, and have a nice little balance in our treasury to begin work with in the fall. We have inaugurated a progressive euchre party once a month, with very pretty prizes donated by the Ladies' Aid. These have been greatly enjoyed, and have served to make us

acquainted and like one family, and our entertainments have been financially successful as well. We had a great meeting June 11th. Mrs. Brigham was never more eloquent, and her farewell for the summer was full of the glad reunion on the first of October. The services ended with the naming of the two weeks' old daughter of our host and hostess, Mr. and Mrs. Scharf. A lullaby song was sung, and the baby was brought forward, and in an exquisite poem (improvised) Mrs. Brigham dedicated its life to goodness, purity and truth. Then, scattering pure white blossoms on its sleeping form, she named it Helen Beatrice. It was beautiful, simple and impressive. Master Warren Brigham then sang another lullaby and the exercises closed with the benediction.—Mrs. J. H. Tuttle, Cor. Sec.

Dr. Houghton, in his lecture at Kenwood hall, 43rd and Cottage Grove avenue, last Sunday, said: There is a grand wave of intellectual and spiritual enlightenment surging over humanity. The bars and bolts of materialism and the fetters of ignorance and priestcraft are falling before the onslaught of reason. The soul of truth in things erroneous is becoming more apparent, and the multitude of isms are falling before our grand philosophy. Underlying all knowledge, all revealed religion and all philosophy is an enlightenment which comes at times from the higher self, therefore it behooves us to keep our bodies pure, untrammelled by lust and alcoholic drinks, that they may be temples of the holy ghost (the higher self), and which may then develop senses commensurate with the needs of the holy resident. I have not lost faith in humanity, rather have I found it. When I found my own soul I found my God. When I see my spirit I see a reflection or shadow of my soul. When humanity realizes its smallness and largeness in the scale of evolution it will be able to comprehend its citizenship of the universe. H. F. Coates followed with spirit messages of a high order, demonstrating to the audience that the gift of seeing is with us at the present day. Dr. Houghton and Mr. Coates will conduct the meetings at the above place during the summer, where all are welcome.—Katie Smith, Sec.

PSYCHOGRAPHY.

To those interested in the much-mooted phase of mediumship—"independent slate writing,"—so-called, the work of Fred P. Evans on Psychography will prove invaluable. It is a remarkable book. It contains the life and experiences of Mr. Evans—we may say thrilling and strange because true. Fiction writers would envy the facts therein related. Mr. Evans is yet young, having been born in 1862, and for this prosaic age has undergone as much as Captain Maryatt's sailors; for a mariner he was before mediumship led him out of his course. His slate-writings are truly marvelous, and this book contains illustrations of the phenomena—one slate having messages in twelve languages on it, while the medium is conversant with one. This book should have a wide circulation, as it is calculated to become a standard testimony in favor of Spiritualism.

We have the book on sale. Price, \$2, postage 20 cents.

THE VERDICT IS
That the Light of Truth for 1899 and The Coming Age, offered together for two dollars, is the greatest combination of the day. YOU WANT THEM.

ANNUAL PICNIC AT LILY DALE.

The June picnic for 1899 is finished. Is it? Perhaps not; but the direct work has been done. Echoes may follow through the years, and the flow of thought and feeling may ripple on and on indefinitely. It was an unprecedented success. Carrie E. S. Twing touched the tender keys of the secret life-organ and evoked the good in all. "Unity in essentials, liberty in non-essentials and charity in all things," was the text that opened her soul towards heaven and brought down the rain of social sweetness, generous sympathy and wholesome interpretation of human life. The Northwestern Band captivated the people, who enthusiastically encored, and "all went merry as a marriage bell." Nature smiled and touched the rippling waters with her daintiest kiss, and wreathed the shaded vistas with a veil of gold. Saturday was filled with many interests, prominent among them being a lively conference in the forenoon, and a lecture by Mrs. Dr. Augusta Armstrong in the afternoon. Her theme, "What Think Ye of Christ?" appealed to those whose religious interests and sympathies center in the character of the Nazarene. A thought exchange each evening elicited much wisdom and some wit from such minds as Dr. W. W. Hicks, A. B. Richmond, Carrie E. S. Twing and others, who analyzed Mr. Dawbarn's theory of memory vibrations and other subjects to the delight of many. The "consensus of the competent" ruled the theory of Mr. Dawbarn out of court. On Sunday the band was at its best. Dr. Hicks delivered a masterly address, thrilling with direct appeals to make practical the saving grace, by loving and comforting the world's saviors while they are living, and not delay all expressions of appreciation until they are beyond all need of our recognition. He predicted this season's camp to be the most successful and glorious of all "if"—and each was left to interpret the "if" according to his or her own understanding.

Hon. A. Gaston was active and happy. And why should he not be? Having received the endorsement of the people by being elected to the congress of the United States in a district that is normally opposed to his party views, and with a full knowledge of his attitude as a Spiritualist, he still represents the C. L. F. A. as its honored president, and this annual picnic surpasses all antecedents as a financial success. It is the first time that these meetings have paid all expenses and left a surplus in the treasury. The gate receipts were \$6 more than last year, the collections on the ground were \$5 over last year, and the Saturday evening dance had 41 couples as against 27 last year. Undertones of discontent are always in the air. Enough of censorious criticism, and personal prejudice is always on exhibition to ventilate unhealthy spleen and furnish a measly diet for all who thrive best on such pabulum, while there is an abundance of wholesome nourishment for souls that aspire to the good and true, and cherish kindness and toleration toward those whose instincts impel them to evil and lead them into trouble.

LYMAN C. HOWE.

Fredonia, N. Y., June 12, 1899.

P. S.—Mr. Chase of Buffalo gave messages and readings at the conference and thought exchanges, apparently correct and satisfactory to those receiving them.

Thomas J. Skidmore is still about, but quite feeble. His brother Henry, who has been at death's door, is slowly rallying and bids fair to be his old self again.

A bright, cultured lady from Tid-oute—a Universalist—took in all the

College of Fine Forces.

(Formerly New York College of Magnetism) The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institute of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar and spiritual forces which underlie every thing. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babbitt's author of several books on the subject. The college is chartered, and confers the title of D. M. on a handsome diploma. Send stamp for circular to E. D. BABBITT, M. D., LL. D., Dean, 253 South Broadway, Los Angeles California

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meetings. It was her first experience at a Spiritual camp. On the last day she said she had enjoyed all and had been instructed by the most brilliant minds she had ever listened to.—L. C. H.

"WHAT GOOD DOES SPIRITUALISM DO?"

I am prompted to reply to this question as follows: It has done much in the short space of 50 years in convincing of the fact of continuous life and the possibility of communing with those who have preceded us to the higher life. It has opened up the way for knowledge, wisdom, liberty and happiness. Its higher teachings are of the immanence of God, the living authority of Christ and the Brotherhood of Man. It teaches that our presence in this stage of existence is a voluntary one for the purpose of the growth and development through materiality of the divine spark in each one, that what we sow we will reap in kind; that by an inexorable law we are our own merciless judges, and on awakening to a sense of our wastefulness and perversion of the privilege of earthly expression that we seek another opportunity to do better, and the Father of Love gives it to us and this is progression, through repeated incarnations we reach the high standard of Christ Jesus and the oneness with the Father. It teaches that like the Deity, man is dual in spirit, male and female; that each expression is the equal and complement of the other; that each of us has a group of attendant spirits about us at all times, striving to influence us to overcome self and to reach the higher truth of altruism, and the more intense our desire the greater our receptivity of the help of the unseen. In conclusion, it teaches that God rules and while all seems confusion and chaos to us, that His purpose will be eventually achieved, and that it is our privilege and happiness to be a co-worker with Him for the elevation of mankind.

E. T.

New York City, June 10, 1899.

A BAFFLED SKEPTIC.

At a public seance held at Howard hall by Hatfield Pettibone and wife, under the auspices of the St. Louis Spiritual society on June 4th, the following incident occurred: A stranger entered the hall who volunteered the information that this was the first time he had ever visited such a place and that he considered the whole thing a fake. He asked permission to examine the cabinet, which was granted. After the seance had progressed for some time he became convinced that confederates were concealed in the cabinet and asked permission to investigate further, which was granted. After peering inside the cabinet for several minutes he declared he could see nothing. Asked permission to examine the inside of the cabinet with a lighted match, which was granted. The burning match failed to reveal the object of his search. As the flame of the match flickered and faded away he retired from the platform with a look of disgust on his erstwhile confident countenance that may be imagined, but never described.

At the close of his investigation Mr. Pettibone stated to the audience that the conditions that made materializations possible had been destroyed, and that it was doubtful if they could be restored. But he would try. The curtain was then replaced in front of the cabinet and in less time than I have been writing the fact the materializations appeared in the full light

stronger, if possible, than they were before the interruption. Mr. and Mrs. Pettibone will remain at 2613 Pine street, until Lily Dale camp opens.

C. H. MERRY, St. Louis, Mo.

LILY DALE'S CHOICEST RETREAT.

The Association of the Marion Skidmore Library of the Cassadaga Lake Free Association wishes to call the attention of Spiritualists, thinkers and lovers of human progress to this grand educational institution, founded in the year 1886 by Mrs. Marion Skidmore at Lily Dale, N. Y.

From the small nucleus of this foundation has gradually grown a select and choice library numbering in the neighborhood of 1,200 volumes.

These books have accumulated by the donations of friends of human progress, appropriations, etc., and books, relics, curios and all things appropriate to a first class library are appreciatively accepted, credited to the donor and carefully preserved in the Library building, where a cordial welcome and a quiet, restful retreat is extended to all guests of beautiful Lily Dale.

In the way of late library improvement a very valuable chemical and electrical apparatus has this season been donated by Judge A. B. Richmond of Meadville, Pa. This is not only a beautiful addition, but instructive as well, showing the first electric machinery made and its progress during the past 50 years.

Friends, do not forget to bring or send your books to the Marion Skidmore Library, that others may benefit by what you have enjoyed.

MARGARET H. COWAN,
Librarian.

ONSET BAY, MASS.

Onset Bay Camp, Mass., opens July 9 and closes Aug. 27. The following list of speakers: Geo. A. Fuller, M. D., Mrs. Juliette Yeaw, Mrs. Kate R. Stiles, Albert P. Blinn, Mrs. C. Fannie Allyn, A. E. Tisdale, Rev. T. E. Allen, Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loring, Prof. W. F. Peck, Mrs. Carrie E. S. Twing, J. C. F. Grumbine, H. L. Russegue, F. A. Wiggin, Rev. W. W. Hicks, Mrs. Mary E. Lease, Miss Susie C. Clark, H. D. Barrett, W. J. Colville.

TESTIMONIAL.

Sevenmile, Ohio, May 28, 1899.
Mrs. Zuttermaster, Richmond, Ind.:

Dear Friend—I feel it my duty to write to you and thank you for the benefit I received from you. If you remember I was lame, or crippled rather, and so full of misery. But my pains have all left me and I am nearly strait again. So thanks to you. Oh, my what I had suffered. I feel as though I can never thank you enough. I don't think I would have been here today had it not been for your wonderful curing. Wishing you pleasures, success, a long life full of happiness, I remain your friend,
ELIZABETH MUSTARD.

A London man who always takes a cigar when invited out to dinner, though he does not smoke, has now a collection of half a century's accumulation, each cigar wrapped up and labeled with the date and occasion on which he received it.

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"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour"

Address all Communications for this Department to its Editress, "Aunt Rose,"
Box 65, Rollin, Michigan.

GRANDPA'S BARN.

Oh, a jolly old place is grandpa's barn,
Where the doors stand open throughout
the day,
And the cooling doves fly in and out
And the air is sweet with the fragrant
hay.

Where the grain lies over the slippery floor,
And the hens are busily looking around,
And the sunbeams flicker, now here, now
there,
And the breeze blows through with a
merry sound.

The swallows chirp and twitter all day,
With fluttering wings, in the old brown
eaves,
And the robins sing in the trees which
lean
To brush the roof with their rustling
leaves.

O for the glad vacation time,
When grandpa's barn will echo the shout
Of merry children, who romp and play
In the new-born freedom of "school let
out!"

Such scaring of doves from their cozy
nests,
Such hunting of eggs in the lofts so high,
Till the frightened hens, with a cackle
shrill,

From their hidden treasures are fain to
fly.
Oh, the dear old barn, so cool, so wide;
Its doors will open again ere long
To the summer sunshine, the new-mown
hay,
And the merry ring of vacation song.

For grandpa's barn is the jolliest place
For frolic and fun on a summer's day;
And e'en old Time, as the years slip by,
It's memory never can steel away.

—Mary D. Brine.



A FAIRY PARTY.

My name is Lily (Of the Valley)
and I come to tell you of my joyous
life out by the shady garden walk,
with the delicate tracery of the green
follage of the maple outlined upon the
blue sky above me, and the air
resonant with the sweet notes of the
song-birds where

"From the billowy green beneath me,
To the fathomless blue above,
The creatures of God are happy,
In the warmth of their summer love."

Every one is so kind to me, and each
morning my dear old Mother Nature
gives me a dewdrop bath and places
in each of my tiny bells a little drop of
perfume that makes every one love
and caress me. But one of the things
I came to tell was of the delightful
party given in my honor out on the
green velvet lawn one evening not
long ago. I am sure Violet planned it,

everything was arranged so nicely, but
she is always so modest and unassum-
ing that she never wishes us to speak
of her virtues, although she is always
trying to give others pleasure.

How beautiful she did look in her
simple blue! Shall I tell you what I
heard a little girl repeat about her
and her sister once?

"I know, blue modest violets,
Gleaming with dew at morn,
I know the place where you came from,
And the way that you were born.

When God cuts holes in heaven,
The holes the stars look through,
He lets the scraps fall down to earth--
And the little scraps are you."

It must be true, for she is such a
little angel.

Of course Miss Buttercup came in
her yellow satin robes, glistening in
the moonlight, but nevertheless very
gracious and kind; and the Columbine
family in white and blue and red at-
tire, but although quite stately and
dignified they are always too dull to be
very entertaining.

Jack-in-the-Pulpit, as green as ever,
escorted Miss Wake-robin over from
their forest home, and didn't she look
lovely in her shining white? He, of
course, considered our little party
quite frivolous, and we were extremely
surprised at his unwonted conde-
scension in responding to the invita-
tion. However, Miss Wake-robin could
doubtless explain his attendance.

Poor Bleeding Heart, although grow-
ing quite old and faded still, made her
appearance, weeping as usual, but as
all had grown accustomed to her lam-
entations, she could hardly dampen
our gay spirits.

Jonquil accompanied his cousin,
Daffodil; the latter resplendent in
creamy white, while Miss Tulpa soon
followed. Her cup of happiness seem-
ed quite full, she was so often com-
plimented on her gorgeous gown.

Myrtle crept in without notice, but
was nevertheless made very welcome.
Peony, as usual, blushed crimson when
introduced to the many guests, but re-
covered herself sufficiently to soon be
seen chatting amiably with a tall Wel-
gella standing near.

A number of the Iris family stalked
in quite late gay in blue and yellows,
adding much to the brilliancy of the
scene.

The fire flies, who had been engaged
to illuminate the grounds, lit their
lamps amid the swaying branches
above us making a display long to be
remembered. The Cricket band sent
forth sweet strains of music for the
merry dancers and I tinkled my tiny
bells to the joyful tune.

The night was far spent when a lit-
tle cloud thought it good fun to damp-
en our spirits with his drenching drops



but as the toadstools had all brought
their umbrellas they all reached home
in safety, carrying with them, I trust,

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many pleasant remembrances of Lily's party.

A little sunbeam awoke me next morning by singing:

"Wee gray and brown umbrellas
Are scattered o'er the lawn;
The fairies ran and left them
When day began to dawn.

I wonder where they're hiding now,
The funny little fellows,
And why they always leave behind
Their queer wee umbrellas?

Many, Sabine Parish Louisiana,
June 4th, 1899.

Dear Aunt Rose: I am a country girl and I like to live in the country. Papa has a large orchard around the house and we have lots of fruit and he sells a great deal of it. We also have lots of beautiful flowers, which I am delighted in. Mamma has a large garden but it is not doing much good now; it is so dry.

Mamma takes the Light of Truth and likes it very much, and I like it, too; it is so interesting. Mamma and papa are both Spiritualists and we have a circle every Sunday night, and I hope I will develop my spiritual faculties. I have a brother in the spirit world, but I have no sisters there. I have two brothers and six sisters here. Aunt Rose, there are but a few Spiritualists here. There is a Spiritual family in Many and they are coming to see us before long.

Well, I suppose I have taken up enough room in your paper, so I will close for this time, hoping I may have another opportunity in the future. Yours respectfully,

OASIS SEEVER.

Aged 13 years.

Your fruits and flowers would, no doubt, remind some of we northerners of the fabulous "garden of Eden." Aunt Rose is very much interested in the South and anything about that to her enchanting land is very welcome.

We should like to know what varieties of fruits and flowers you cultivate, of their growth and habits; what birds sing to you; what trees wave over you; what pets you have for playmates; and all about your home and school life.

Blessings will surely come to the wise parents who set apart at least one evening each week to "let the angels come in." As "memory's busy tides are seething o'er the landmarks of the past," none seem more precious than those of the home circle of childhood days, when a little girl I once knew was as interested a member as any that composed it.

Isn't there a story connected with your name? "Oasis" sounds so very romantic. Come often, for the Children's Hour can never be very dry with a bright little Oasis in it.

THE DIFFICULT SEED.

I.

A little seed lay in the ground,
And soon began to sprout;
"Now which of all the flowers around,"
It mused, "shall I come out?"

II.

"The lily's face is fair and proud,
But just a trifle cold;
The rose, I think, is rather loud,
And then, its fashion is old.

III.

"The violet is very well,
But not a flower I'd choose;
Or yet the canterbury bell—
I never cared for blues.

IV.

"Petunias are by far too bright,
And vulgar flowers, beside;
The primrose only blooms at night,
And peonies spread too wide."

V.

And so it criticised each flower,
This supercilious seed;
Until it woke one summer hour
And found itself a weed.
—Mildred Howells in St. Nicholas.

PUSSY'S BURIAL.

The cemetery was beneath
A shaggy cedar tree;
The mourners were the Jersey cow,
And pussy's child and me.

The tombstone was a piece of slate,
And daisies were the shroud;
I cried a little to myself,
The kitten purred aloud.
—Youth's Companion.

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NEWS OF THE WEEK

The latest is the chewing gum trust, capital \$9,000,000.

The salvage experts profess renewed hope of saving the steamer Paris, now on the rocks off the Lizard, England.

Congressman Richard Parks Bland died June 15 at his home near Lebanon, Mo., peacefully and without apparent suffering.

The six new cruisers authorized by congress are to be named for Denver, Des Moines, Chattanooga, Galveston, Cleveland and Tacoma.

General Gomez tells the Cubans they must put no obstructions in the way of the United States, but show themselves worthy of independence.

Mayor Harrison of Chicago charges that two-thirds of the money given to the bureau of associated charities in that city is expended in salaries.

A terrible wind and rain storm broke over western Wisconsin and eastern Minnesota on the 12th, doing great damage and killing many people.

Samuel Jones, the Socialist mayor of Toledo, O., is out in a letter in which he says he will be a candidate for governor of Ohio if he finds the reform movement sufficiently strong.

It is reported that Admiral Dewey will decline the home for which a fund is being raised, and will ask that the money be applied to the maintenance of a sailors' refuge.

State elections will be held in eleven states this fall, six of which—Ohio, Maryland, Iowa, Massachusetts, Kentucky and Mississippi—will elect governors and other state officers.

Part of the Cleveland street rail-ways are tied up on account of the company refusing to recognize the men's union. The company refuses the assistance of the state board of arbitration.

The French ambassador, M. Cambon, is to receive from the University of Harvard the degree of LL. D., in recognition of the distinguished public services he performed in the negotiations which restored peace between the United States and Spain.

Governor Sayers of Texas has received acceptances from Governors Tanner, Illinois; Shaw, Iowa; Pingree, Michigan; Thomas, Colorado; Poynter, Nebraska; Bradley, Kentucky; Bushnell, Ohio, to attend an anti-trust conference at St. Louis, Sept. 20.

The Mazet committee inquiry in New York has unearthed a "corner" in corpses. A man named Lynn, clerk to a millionaire undertaker named Marren, testified that he was in the habit of tipping the hospital employes for early news of all deaths. In this way he was able to secure all the contracts for hospital funerals.

Testimony was given before the Mazet committee to the effect that New York policemen were guilty of blackmailing disorderly women. This was testified to by an 18-year-old girl who had attempted to kill herself in a Bowery music hall. She said the policemen had a regular schedule of prices for protection to the women of the lower East Side, which the women had to pay under pain of arrest.

Enough, and too much of the sect and the name. What matters our label, so truth be our aim? The creed may be wrong, but the life may be true, And hearts beat the same under drab coats or blue. So the man be a man, let him worship at will, In Jerusalem's courts, or on Gerizim's hill. —Whittier.

The subject of playgrounds, which come under the control of the park commission, is at last receiving in Boston the attention which its great importance calls for, says Mayor Quincy. At present we have fourteen playgrounds, containing all the way from a quarter of an acre to seventy-seven acres, some of them fully constructed for use, and others as yet unimproved. The park commission has recently been given half a million dollars for the purchase of additional lands for playgrounds, and it is expected that each of the twenty-five wards of the city will be provided with one before many years.

We fully recognize the distinction between the large park and the small playground for local use, and we intend to supplement the former by multiplying the latter. Another activity of the park commission which is worthy of a passing mention, on account of its relation to the idea of the playground, is that of providing facilities for skating during the winter. Ice upon the many sheets of water within the parks is kept in good condition, and in the heart of the city skating is provided by spraying the ground during freezing weather. The park commissioners have also maintained for ten years several open-air gymnasia for use both by men and women with highly satisfactory results.

Perhaps the most distinctive recent departure in Boston has been the development of public bathing and the specializing of its administration through the establishment of an unpaid board consisting of five men and two women, entitled the bath commission, but having charge also of the public gymnasia. The separation of these subjects from the board of health, and the creation of a specialized form of administration, has produced the good results naturally expected.

One of the results of the investigations of the phenomena of Spiritualism by scientific men is the reaffirmation that the cause of the phenomena is immanent in the phenomena; that both are demonstrated beyond the possibility of cavil or doubt; and that to investigate the physical, mental or intuitional phases of Spiritualism separately from the whole subject, with a view of ascertaining another cause of the phenomena than that of disembodied human intelligences, is as much a work of supererogation as to investigate the phenomenon of the light of day with a view of finding another source of that light than the action of the sun.—Mrs. Cora L. V. Richmond.

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