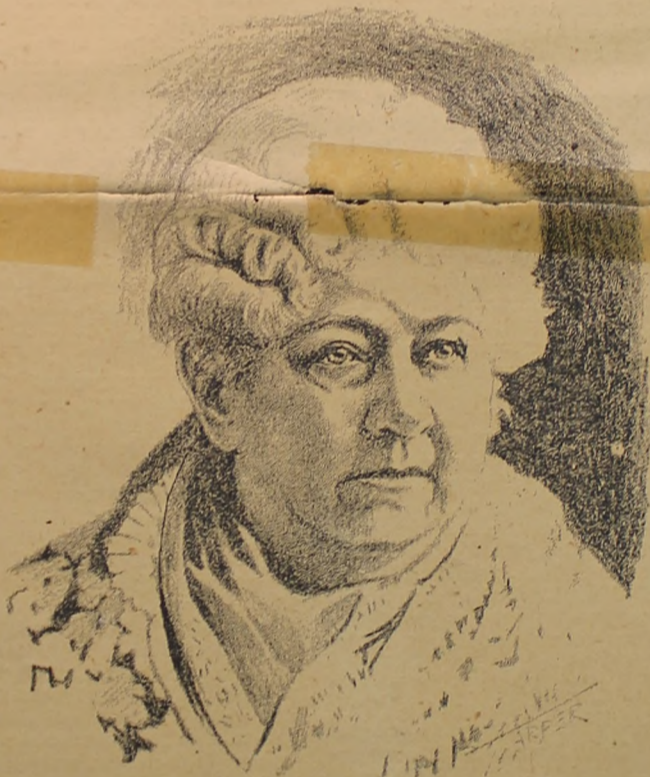


Light of Truth

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ELIZABETH CADY STANTON.

An Exponent of the
Philosophy of Life.



HARPER, TILL'S SYN. COLS. O.C.

Spiritism

PSYCHICAL RESEARCH.

Charles Brodie Patterson.

Two great races, the Aryan and the Semitic, have given to the world the greater part of its religious thought. We, as a people, belong to the former; but we take our religion from the latter. The Aryans probably had their origin in India, and thence spread over Europe. The Semitic race remained in Asia, with the exception of the Jewish branch, which became scattered over the face of the earth; and for two thousand years its members have been the shunned outcasts of all nations. It is from this branch that we have taken our religion, although we are of a different race—the descendants of a people whose religion resembles that of the Jews. We have looked upon the Jews as our inferiors, but we have gone to them for our religion, and the only authority on religious questions recognized by Christians is that derived from the writings of the Jewish people in the Old and New Testaments.

Prior to the coming of Jesus the Jewish people had no strong conceptions concerning immortality. Occasional passages are found in the Old Testament intimating a belief in immortality; but these occur only among the most "inspired" writers. Many passages give a very different impression; for instance, Ecclesiastes iii, 19-21: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so the other dieth: and they have in one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; and all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

In fact, among the whole Semitic race—the Syrians, the Babylonians, the Chaldeans, and the Egyptians, as well as the Jews—immortality never was explicitly taught. The belief of the ancient Egyptians was that the soul left the body at death and could go where it willed—during the day, but must return to the body at night. The soul would continue to live so long as the body remained intact; but as soon as the physical structure was disintegrated the soul was annihilated. Consequently, every effort was made to preserve the body. Pyramids were built, and in them were placed the embalmed bodies of the kings; tunnels were dug under the Nile, and bodies placed in caskets were hidden there. The Chaldean's belief was about the same, but they differed from the Egyptians in one respect. They believed that the departed soul retained all its earthly desires; therefore, the family or friends of the dead placed food and drink near the tombs—otherwise the deceased persons would wreak vengeance upon the living. There were no thoughts in connection with the dead to cheer the living. In the Hebrew mind even of today it is very doubtful if a belief in immortality is firmly grounded. Go to any of the large Jewish cemeteries in Europe or America, and on certain days you will find them filled with people mourning and lamenting—crying in anguish over their departed. It is a sight never to be forgotten.

Prior to the Christian era, there was a gloomy grandeur about all the religions of the Semitic people, but

not much to inspire the soul with hope concerning a future state. In order to find a religion of hope, we must resort to the Aryans, who began early to burn their corpses. This very fact proved that they did not regard the dead body as necessary to the soul. The word epitaph (from the Sanskrit) means "the place of burning." The practice of cremation would not have been introduced unless the people believed that the departed soul could not return to the body. The very names of the Aryan gods conveyed the idea of hopefulness to the mind. There were Devas, the bright and glorious one, and Yuma, the great god of the departed. The meaning of Yuma is "self-restraint."

In the early Aryan religion the worship was extremely simple. There was no priesthood, but people prayed to the gods and sang hymns of praise. They believed that when the outer body passed away they would have a body very much like it, but more ethereal, which would live eternally. After the coming of the priesthood, however, different castes arose, and religion became largely ceremonial. But the idea of immortality never was obliterated. Thus we see that the Aryans and the Semites differed much with regard to immortality. Among the latter it was either not believed at all, or was made dependent on the preservation of the body or on some other condition. So far as we know, not until the coming of Jesus was immortality declared a fundamental principle. Thus we can readily understand what a New Testament writer meant when he said that Jesus brought life and immortality to light. With Jesus, the spirit was ever the quickening and renewing power; the body was of very little consequence. Again, we find Paul basing his hope of immortality on the fact that, if it is possible for one soul to attain it, then, according to the eternal and unchanging law of God, all souls must do likewise.

We come now to the question, Can we know and realize immortality in the present? This brings us face to face with another question, intimately related to it: Can we know anything, while in this life, of the life that lies beyond this plane of mortal sense? The two questions are so closely related that we will consider them together.

Not long ago the Right Honorable Arthur J. Balfour, leader of the British House of Commons and a member of the Royal Psychical Research society, declared in a public lecture that there could be no doubt whatever that under favorable conditions communication could be established between persons in this life and those that had passed to another plane. The greatest living English scientist, Alfred Russell Wallace, and many others of like eminence, take exactly the same position. Thus we see how men of importance and influence in the world regard the matter.

It is claimed by many that we can know nothing concerning any plane other than our own material one; but that claim is based largely on the assumption that because they have not proved otherwise, no one has. Usually, people that assume this attitude give but little evidence of spiritual development; while, on the other hand, many who are highly developed, spiritually, declare that nothing could shake their belief in the realities of another plane of existence. Those claiming to have developed certain

soul powers say that they not only see but converse with the departed. Still others are sometimes under an influence that is apparently foreign to themselves, and while in that condition talk of things of which in their normal state they have no conscious knowledge. We find yet others who are impelled to write many things that it is not possible for them to know through external means. How is this done? Some of our occult scientists say that it is through the action of the subconscious mind; but this hypothesis utterly fails to explain many occurrences that have come under my own observation.

Many of the world's greatest teachers of spiritual thought have made statements similar to the following: "As it is in the heavens, so is it on the earth." "As it is in the highest, so is it in the lowest." What do they mean? Simply this: There is one universal law acting in and through all things, and, if we understand the operation of that law on any one plane of thought, we have the key that unlocks the secrets of the universe.

How are spiritual phenomena that come to us from other planes of thought to be considered—disregarding, of course, the opinions of those who are entirely skeptical? Many fully believe in "spirit communications," but with opinions greatly at variance. Some seem to have an idea that departure from its physical body endows a soul with correct knowledge of all things spiritual, and that, no matter what the communication may be, it must be accepted as truthful. Others are never so happy as when engaged in obtaining certain kinds of "physical manifestation"—rappings, table-tipping, playing on banjos, etc. If the matter were to end here, we might well say, Deliver us from a knowledge of such things! But does it? Why not apply a little of the common sense we use in other matters? Why not "try the spirits," and find out if they are of God? Why not follow the injunction of the apostle?—"Beloved, believe not every spirit." Why not recognize the working of universal law here, as well as in purely physical phenomena?

If very ignorant persons, still in the body, should come to us claiming to be possessed of great knowledge and understanding, it would not take us long to discover that they were imposters and that we could not depend upon their statements. It would not make an uncivilized Indian a professor of mathematics to take him from the plains and place him in Yale college. The mere fact of his being there would not give him an understanding of mathematical law. If a man is a liar or an ignoramus in this world, his passing out of the physical form will not make him a Washington or an Aristotle. The law of spiritual development is that man must work from within his soul outward; and growth is a question, not of place, but of earnest desire on the part of the ego.

When considering "spirit communications," many persons, apparently wise in matters pertaining to the physical world, lose all their common sense and believe anything that purports to come from a departed soul. An untutored Indian, whose advice is neither asked nor accepted in this world, is considered competent to advise on the weightiest subjects after passing into the "spirit world." Let us look at these facts in a rational manner, without being either bigoted or gullible: There is a "happy medium" between the two extremes. When statements purporting to come from Socrates, Carlyle or Emerson are infinitely below the standard of thought left by such men on this plane, the fact is alone sufficient to bring discredit on the communication. The law is one, no matter what the plane; and if our application of it is true re-

garding mundane affairs, then its truth is only a question of degree on the higher plane. Look at the different planes of thought existing in this world; do you suppose that in another world people will be equal in development? Far from it; the mere discarding of the body will produce no change of soul. If a man is a liar here, he will be a liar there until he learns better. If he goes out of this world with a mind filled with hatred and malice he will take that with him; and until light and truth enter his soul, dispelling the darkness, these attributes will continue to characterize him.

Messages that come from highly-developed souls on the "other side" show that the moral and spiritual natures are not greatly changed by what we call death. People that go out of this life retaining their sense desires and a love for earthly pleasures live close to the earth plane. Their forms are gross and non-luminous, unlike those more spiritually developed. They do not look to the higher influences of their own plane for light, but rather to the people on earth with whom they have more in common. Neither can the spiritually illuminated of their own world help them, until they become awakened by the aid of souls on this plane, because there is no point of contact. When once awakened, however, they may be acted upon from both planes of thought. In the light of this we can see why the early Christian church prayed for the souls of the departed, and why one of the greatest churches of today continues to do so. There is no "hell" on the other shore bounded by time and space, but there is one formed out of the conditions of untrue thoughts; and its duration is extended only by preferring darkness to light. What men sow they must reap, here or elsewhere.

The quality and condition of the spiritual body are determined by the spiritual nature. We know this to be true on this plane; and that which is true here must hold good on all other planes. Again, there are thousands of people in the slums of our great cities that have no point of contact with the spiritual-minded; their bodies must be cared for and their minds quickened before there can be that spiritual awakening which can bring them in touch with the spiritually developed, who would be willing and glad to help them if the time were ripe. On earth we find conditions analogous to those said to exist on the "other side." Take the city of New York, for instance. We find here people living on many different planes. The sun shines for all; the same atmosphere is for all; yet some are cold, miserable and hungry, while others have everything that heart can desire. We see many degrees of physical and spiritual development; yet all are living in one place, and the place that is heaven to one man is hell to another, according to the way he relates himself to his environment. He becomes wrongly or rightly related to his environment through the use or misuse of his mental and spiritual powers.

There is, as we know, a right way and a wrong way to do everything. Spiritual scientists believe that when they are in accord with law on this plane they must obtain true results, and when in opposition they obtain false results. In psychical research, therefore, whatever may arise, we should always apply the law. Idle, curious, heedless investigation can bring no gain, but rather harm. One's own mental and spiritual condition will determine the class of souls one calls about him from the unseen world. If one earnestly strives to unfold his own innate spiritual powers, the endeavor will aid him in comprehending all the mysteries that perplex him. Jesus said: "In my Father's house are many mansions." When we

step out of the houses of clay we now inhabit, those that we shall enter next will be beautiful or otherwise as our thoughts have been good and true or the reverse. We may select a mansion that is beautiful if we will to do the Will of the Father. "Believe not every spirit, but try the spirits whether they are of God." (I John iv. 1).—Mind.

CHRONICLES OF MODERN SAINTS.

FACTS, NOT OLD LEGENDS—WONDERS IN THE REALM OF LAW, NOT LAWLESS MIRACLES.

A Month in the Lecture Field Twenty-Five Years Ago—2000 A. D.

(By G. B. Stebbins.)

At Stafford, Ct., I spent a Sunday at the home of M. T. Dwight, and Mrs. Dwight gave me something of her experience. Over thirty years ago, she told me, as she was making pictures by the table to amuse her child in her arms, she wrote her grandfather's name, without thought or effort, and this strange thing was repeated several times. She put the paper aside, said nothing, but thought much, and in a few days took it over to her brother's, the town clerk, and, while looking over some writing with him, laid it where he saw it. He started back and said: "Grandfather's handwriting! Where did you get it?" and she told her story. He said: "Don't tell this. You are a medium. In old Salem you would have swung for a witch." Her husband feared for her health, but she wrote more and spoke in a trance; in their home and known to very few. She was told by these intelligences to choose some kind of mediumship and they would help her, as it was better to concentrate in some chosen path. She decided on clairvoyance and healing. She never advertised but has a practice from far and near. She does not know of my making public this much of our friendly talk. A curious incident of her practice may be of interest. She once received a letter from Hillsboro, O., from a stranger, simply inquiring her terms, and saying nothing as to why or for whom. She felt impressed to send back a prescription of sour milk and powdered chalk for a sore foot. A letter soon came saying it was all right, as his daughter had run a splinter into her toe, was very lame, the foot badly swollen and dangerous. A week after came a second letter beginning: "Hurrah for bonny-clabber and powdered chalk! You hit the nail on the head. My daughter is gaining fast," and she afterward wrote gratefully herself and sent her photograph. Mrs. Dwight is a woman whose veracity is unquestioned at her home.

ON CAPE COD,

Sunday, I was sent to the house of an elderly widow, who cared for my wants very kindly. She was an orthodox church member and nothing was said of Spiritualism. She attended her own meeting in the morning. At tea table she said to me: "You are a Spiritualist. Well, I don't know much about it, but there's something in it." She then sat a moment thoughtfully, and said: "I know there is, for I have had my own proof. I once went to visit a young married woman whose husband had gone to sea. As we slept together the feeling came to me that the wife was a widow. I could not shake it off, and the news of her husband's shipwreck came in a newspaper. I had these raps in the night. I once knew a beautiful girl who died somewhat suddenly. A registered coupon bond of some value belonging to her disappeared, probably stolen by a strange woman, but a young woman in the neighborhood,

who had occupied the room where it has kept in a locked drawer, was suspected, and felt it keenly. She came to me, talked it all over with me, and, in a sort of dream or trance, I saw the departed girl Eliza. She was radiantly beautiful, and held in her hand a coupon bond. She said to me: "I want you to notice and remember the number of this coupon," and then soon vanished. I noted the number, told how I got it, and it was found to be right and agreed with the memorandum, which afterward led to the discovery of the lost bond. So all trouble was ended."

WIFE AND I

left Detroit on a cold morning, and night found us under the hospitable roof of the farmhouse of George W. and Anna Taylor, twenty-five miles south of Buffalo. Next day a ride of a few miles in a carriage gave us a taste of a sharp snow squall. On Sunday I met a choice company of valued friends in a small hall at North Collins, and the old days of the great Hemlock Hall yearly meetings came fresh to mind.

At the Taylor home we had some good talk on the spiritual movement, and some valuable experiences were discussed, rationally and with clear insight on the part of the family.

I was told how, twenty-five years ago or more, Humphrey Smith of Shirley (but a few miles distant and the former home of the Taylors), met George Taylor at the postoffice one day and said: "I have a letter from brother Cornelius at Rock Island, Ills. His wife is dead," and he then started home a short distance to tell his wife. George at once went across the road to his brother Joseph and found him and his wife Mary—Humphrey Smith's daughter, sitting by the open door, it being warm weather. He said to Mary: "Get your hand and have your spirit write Giles write through your hand. I want he should." She reluctantly did so, having decided that she did not wish to write in this way, and George asked Giles if he could tell anything of his uncle's family. At once Mary wrote: "Charles' letter has come. Aunt Lucetta is dead." She had no outward knowledge of the letter. The writing was correct except the name, as they thought. While Mary was writing her mother came in sight with the letter in her hand, and George motioned her to wait silently, which she did. Then, after the writing on Mary's slate, which purported to come from her spirit brother Giles through her hand, had been read, her mother showed the letter from Rock Island, and it was seen that the letter was from Charles Smith, a nephew, not from Cornelius, as George had thought. Plainly enough his mind had no effect on that of the writing medium Mary. All these were of superior intelligence and undoubted truthfulness.

Another fact was given me which was told to George W. Taylor by Mr. Smith of Buffalo, a well known wholesale merchant in that city of the former firm of Smith, Lapham & Sawyer, and a nephew of Humphrey Smith. Mr. Smith is not a Spiritualist, but is a man of eminent integrity. An elderly man in Buffalo told Mr. Smith of his son and family going to the oil region in Pennsylvania, near Titusville, and the wife being very sick. He was sent for, went at once and brought home the two children, little girls about ten years old. They were put in a room near his and were soon asleep, but at 11 o'clock he heard them talking and went to their room. They were both wide awake sitting up in their bed and called out: "Grandfather, mother was here just now! We were so glad to see her and she said she would take good care of us." They were not surprised or alarmed, but insisted they had seen their mother, and wore joyful

after her visit, which seemed to them real and natural. He was so impressed by all this as to note the hour, and the next morning before they were up a telegram came saying that the mother passed away at 11 o'clock the night before—the same hour at which the dear daughters saw her! The home of her father was not then in Buffalo, but some twenty miles from where this daughter and mother passed away.

Mr. Smith said to Taylor: "You can go and find this man, and ask him." When found he denied it all, and Mr. Smith being told of this denial was much annoyed and said: "George, I want you to go right back to the old man, and tell him he must tell you the truth. If he does not I can prove it by other persons." This message being given him, he laid his hand on Taylor's shoulder and said: "It is all true, but I don't want any trouble about it in our church," and they never told the brethren the truth which this poor old deacon did not dare to have known.

RUSSELL TRAIN.

I must go back and give another fact. At George W. Taylor's I met Russell Train, a surveyor, whose home is at North Collins. He was formerly a teacher and is a reliable man. He told me of being, years ago, in charge of an academy at Smethport, Pa., and that the Latin teacher being sick one day he went to the class room to dismiss his pupils, took up a Latin grammar, seemed to lose himself and came to his senses, book in hand and the class sitting before him, just as the clock told the ending of an hour. He was perplexed and said nothing about it, and the next morning on opening the school found a letter on his desk which he put aside to read at the close of school hours. He then found it signed, on behalf of the Latin class, by a few of the members, and it was their request that he should be their teacher, as they had gained a better insight of the language during the hour he taught them than they ever had before. This was a still greater surprise. He replied to them that he could not do so, but that they must wait for the restored health of their present teacher. For years he never told the strange truth that he did not understand Latin at all, yet had taught it in that strange hour with great success!

He also told of once having a perplexing task in surveying a piece of land. At night he dreamed of the boundaries, and in the morning went over his dream in every particular of stake and chain, of stone and land. All through the day he only seemed to follow the path of the night before, felt sure all would be right—said so confidently—and so it proved.

THERE ARE NO DEAD.

I knew all the persons named in these brief records. Dear friends they were and are. Are they dead? No! God called man the spirit into life on earth so made up that he could die. No man or woman ever died. Only "the mortal coil is shuffled off," that the real man might, at once, take up his celestial body, "renewed day by day within us," and be ready for larger work in a diviner life—"rising triumphant over death," even coming again among us as a real presence.

THE TWENTIETH CENTURY

will open in a few brief months. Will it be rich in good deeds on earth? That depends on you and I.

Man, know thyself as an immortal spirit, and in the clear light of that knowledge gain an illumination impossible without it!

This is the gospel of Spiritualism. For that gospel let all say, in the words of an old hymn, "A charge to keep I have."

A GLIMPSE OF PARADISE.

Talk about our paradises!
'Tho' they may be fair;
Nothing else is half so nice as
Is a happy pair.
Life's a treasure, full of pleasure—
Honey to the brim—
When a body loves a body
Who's in love with him.

Many years we've dwelt together,
Winsome wife of mine,
Always happy tho' the weather
Brings us rain or shine;
Love has taught us out and taught us
Life's a joyous hymn,
When a body loves a body
Who's in love with him.

In our hearts the spring eternal
Gladdens all the land;
We shall reach the great supernal
Walking hand in hand.
Oh! the glory of the story
Time can never dim,
When a body loves a body
Who's in love with him.

— J. Marion Gale.

Dr. Baraduc of Paris has recently advanced the theory that man is a miniature sun, says the Humanitarian. Man is surrounded by an incandescent atmosphere, and in proof of his theory Dr. Baraduc has taken several photographs of vibrations which emanated from human bodies. The photographs show the varying conditions very clearly. Thus the vibrations which emanated from the calm body are tranquil, those which emanated from the body in a state of cerebral or cardiac activity resemble the normal atmosphere of the sun, and those which emanated from body in a state of fury or profound trouble resemble the solar tempests as they have been photographed by the astronomers. Should Dr. Baraduc's theory prove correct, a simple explanation can be given of all the phenomena of sympathy, antipathy, telepathy and others of the like order. Technically his theory is one concerning "curved force and the vibrations of ether." The plain English is based on the assumption that every human being is a miniature sun, and is not only influenced in the same manner as the sun, but also influences others around him as the sun influences the neighboring celestial bodies. A wonderful fact, if true, and so it is believed to be by some eminent scientists. Unusual interest is being taken in the subject in Paris, and many agree with the French writer, who says: "If the results reported by Dr. H. Baraduc can be obtained by other scientists who are equally trustworthy, we have at once before us the greatest discovery of the century, a discovery which is certainly more remarkable than that of the famous X-rays."

According to the Scientific American the light of fireflies contains photographic rays, which will pass through aluminum, cardboard or copper plate; the rays are capable of reflection and probably refraction and polarization; this indicates the presence of rays belonging to the ultra-violet class, and if this is so, they are probably the same as the rays emitted by uranium, known Becquerel rays; besides these invisible photographic rays it contains ordinary light rays. The organ producing them consists of a transparent, superficial layer which gives off the

One of the leading physicians of Cincinnati, Dr. Alphonso Riggs, asserts that seventy-five per cent of the deaths of soldiers last fall and summer charged to typhoid fever were due to internal smallpox, caused by improper treatment after the vaccine virus had been injected into the system of the men. The men were vaccinated in rainy and chilly weather, and in many cases they were then hustled on crowded and unventilated cars, compelled to use concentrated foods, and taken to camps in torrid climates.

THE LIGHT OF TRUTH.

MISCELLANEOUS.

IN MEMORIAM.

HELEN E. HILL.

In addition to the beautiful services held at 1102 Girard street, Philadelphia, Wednesday, Dec. 28, 1898, a memorial discourse was delivered in Casino hall, Thirteenth street and Girard avenue, by W. J. Colville, under the auspices of the First Association of Spiritualists, on Sunday afternoon, Jan. 15, 1899. Owing to the unavoidable absence of Mrs. M. E. Cadwallader, vice president of the association, who was to have taken a part in the proceedings, some of the services were postponed till Sunday, Jan. 22, when the lyceum will take special part in the services and the hall will be appropriately decorated. Though, as W. J. Colville truly said in the memorial address, Mrs. Hill was averse to every kind of flattery, and had often expressed the hope that no affected words of praise or eulogy should be spoken over her remains, it was but fitting that the society of which she was a very active member for many years, should take official notice of her transition, especially as she had personally endeared herself to nearly all its members by her earnest, kindly and efficient work in promoting all its interests. All who knew Mrs. Hill at all intimately soon discovered that hers was indeed a royal, loyal heart, ever open to the appeals of sorrow and always ready to bestow to the very utmost the healing balm of spiritual consolation to the mind-distressed, together with whatever was needed for bodily sustenance and comfort. So tireless a worker, so brave a spirit, so sincere a friend, must

have had a circle of friends of a multitude who mourn her earthly loss, and happily among them a considerable number who are capable in some degree of recognizing the presence and influence of her emancipated spirit. As W. J. Colville had been privileged for several years to enjoy Mrs. Hill's personal friendship, and had frequently conversed with her on spiritual and other matters, and as she had, moreover, proved herself to him a warm and generous friend, it was not astonishing that he should publicly describe some of his experiences in connection with her transition and subsequent realization of the spirit world. The following somewhat extraordinary passage is taken from the address delivered Sunday, Jan. 15: "Not often does your present speaker leave the beaten track of philosophic reasoning to roam the entrancing fields of personal experience in the world of spirits, but on this occasion it seems only fitting to relate a vision. On Friday night last (Jan. 13), I fell asleep quietly without knowing or thinking anything of the French or English coast, and in no way disturbed about the weather. During sleep I was taken to Newhaven and other seaports on the south coast of England, and shown the raving of the tempestuous sea, the attendant danger to the steamers which cross the English channel, and much else, which filled me with surprise, but not with dread. When I read in the newspapers published in New York on Saturday, Jan. 14, the accounts of the tremendous gales and the violence of the sea in just that neighborhood I realized that I had clairvoyantly beheld an actual scene, and was therefore in a truly lucid condition. Immediately after I had seen the storm I was taken to a seemingly unfrequented region, where there was a very large old church of peculiar shape and rather forbidding architecture. In the immediate vicin-

ity of that church I saw our dear friend, Mrs. Hill, whose countenance was radiant with happy smiles, as she began to explain why she was there. As she unfolded her narrative she described the work she was now (in connection with others) doing, which is nothing less than tending and helping to liberate, sense bound, though in no sense evil spirits, who find themselves unable to rise immediately out of the dark shadows of earth's fear and gloom into the bright light of spiritual understanding. While on earth Mrs. Hill was always brave to the point of absolute fearlessness in voicing her convictions. Truth, and truth alone, was the object of her search, and no matter what might have to be demolished she would spare no idol, however beautiful, if it stood between some human soul and truth. Notwithstanding her intense resolve to fling aside all fettering superstitions, the beauty, and especially the music connected with earnest religious worship, strongly appealed to her. She is therefore fully prepared to engage without further preparation in helping to deliver from mental bondage many who have gone into the spirit state weighted with fear and uncertainty because they have accepted false statements from the churches, as well as true. Children and young people were always fond of Mrs. Hill, and she took a deep interest in their happiness and general welfare. It is not then surprising to learn that one of the congenial occupations in which she is now engaged is teaching a juvenile class on "the other side," the rudiments of spiritual philosophy. To those who know how eagerly she drank in every inspired word which floated to her from the platform and how she rejoiced in perusing any literature which threw light on spiritual problems, it seems but perfectly natural that now,

she should be seen from a physical instrument which for many years had been out of tune in consequence of distress occurring in very early life—she should take up valiantly and jubilantly the work of education, which always lay very near her noble, loving heart. You must not think of her as gone away in any sense whatever, she is still a present, not an absent worker, and as such wishes to be regarded by all her friends and associates." A full report of the services of Sunday, Jan. 22, will be furnished to the Light of Truth, and as there are many beautiful floral emblems to describe and special testimonies to offer it is not possible for any reporter to do full justice to this touching occasion until the memorial tribute is complete. Mr. Hill, Captain Keffer and all the officers and workers of the First Association of Spiritualists are doing their utmost to sustain the high efficiency of the work carried on by the society, of which Mrs. Hill was so long and active a member, and to which W. J. Colville is now successfully ministering.

SPIRIT OF KATE FIELD APPEARS AND TALKS WITH HER.

Lillian Whiting in Chicago Inter Ocean.

During the winter of 1896-7, and for some months subsequently, I had a long series of sittings with Mrs. Piper, the famous psychic who has been for some years under the auspices of the Psychical Research society. I had first known of her somewhere about 1886, and had then two or three sittings with her. Later on (about 1890) the English society invited her to London, and for some weeks she was a guest in the family of Professor Sidgwick of Cambridge university, in England, where she was surrounded with test conditions and where the genuineness of her power in transmitting messages from those in the unseen to those

in the seen was established beyond the possibility of a doubt. Professor Oliver Lodge, Sir William Crookes and many other strictly scientific investigators gave much time to her. After her return to this country her power increased, and the character of the communication through her is most remarkable. Kate Field has written to me, through the hand of Mrs. Piper, when the latter was in a trance state, hundreds and hundreds of pages which are as absolutely and unmistakably from her as any of her letters, when here, through our fifteen years of constant and almost daily correspondence. These communications are linked with actual and objective events almost as any correspondence might be, and this series of communications through the hand of the medium are constantly supplemented by direct communications from her viva voce. Some little resume of all this phenomena I recorded two years ago in the little book entitled "After Her Death," but since that was written enough to fill volumes has accumulated. Out of it all it is difficult to select what is easily relatable, but, for instance, here is an occurrence:

In August of 1897 I was standing by my writing table, one day, and I was suddenly conscious that Miss Field was by me. Her appearance is always as perceptible to me as that of any caller who comes into my room. During that day I had been looking over a large number of the letters from noted people written to Miss Field, and had decided to have them copied in typewriting, for the use of material in preparing her biography, and to give the original copies to the Boston public library. Among these letters was one of three (foolscap) pages written by Edgar Allan Poe to Mr. Joseph M. Field, Kate Field's father. I felt that she came to me and I distinctly heard her say—not audibly, but the words fell as distinctly on my mind as if audibly spoken:

"Lillian, I want you to give the Poe letter to Mr. Stedman."

"Certainly I will, Kate, if you wish it done," I replied to her, and I at once wrote to Mr. Edmund Clarence Stedman, her old and intimate friend, and inclosed the Poe letter, not telling him that Miss Field herself had directed me to do so, feeling that he would probably regard me as a lunatic if I did. So far as my own knowledge went, there was no special reason why this manuscript should be offered to Mr. Stedman any more than to any other of the literati. Of course, an autograph letter of Edgar Allan Poe's would be valued by any lover of literature, but I did not then know, myself, of any special reason why it should have been offered to Mr. Stedman, excepting that he is always the kindest and most generous of friends. My astonishment, then, at learning the special fitness of the gift when I received his letter of acknowledgment may be imagined, for, under date of Aug. 20, 1897, Mr. Stedman wrote:

"* * * As to the Poe letter, I scarcely know what to do. Don't you know that it is rare and valuable? But of course you do, and of course that is why you give it to me. Well, I have Poe's best daguerreotype and a famous Poe manuscript, and I need just this letter to go with them and to make my memorial complete. * * *"

Now here was revealed the special fitness which my beloved friend in the unseen saw and knew, and which I did not see and know. Nor did I then know of the complete and beautiful edition of Poe that Mr. Stedman and Mr. Woodbury had edited, it having been brought out when I was abroad and not seeing the American papers. So there is all this chain of objective probabilities in support of my impression that Miss Field came and directed me to send this letter to the beloved

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NOW HUSTLE.

poet who had been her generous and life-long friend.

All these occurrences of which so many people can speak certainly tend to establish the probability that those in the unseen may speak to us, spirit to spirit, and that this communication will be come in the future so well established and so frequent that it will be regarded, not as phenomenal, but as a natural part of the experiences of life.

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AN AFFIRMATION.

In your issue of Jan. 7th a contributor, A. K. Venning, writes that he would like to hear what evidence others have ever found of the existence of Jesus of Nazareth as any more than a character of local importance.

In the big "class" of your readers I will hold up my hand, and, if allowed, rise to explain.

I spent many years trying to prove the story as read and accepted by the sect called Christians. Perhaps I had better explain that I first accepted the fact as taught and joined the Methodist church at the age of 13. In the years that came later I studied the subject, not to disprove it, but to be able to prove it to poor, benighted unbelievers.

I studied faithfully and read widely, and at the end of 20 years, after the long fight against history and common sense, I had to abandon the blind "faith" and acknowledge that there was not one particle of proof of any Jesus, more than that many ordinary men bore that name at that time and place.

The few lines in Josephus are plainly interpolated, and only go to prove the length to which the old monks went in their unprincipled struggle to found a new faith—and thereby feather soft nests for themselves.

There is not one particle of proof in contemporaneous history to show that any such person ever lived, and this fact of itself disapproves it. Moreover, when we remember that Emperor Constantine had all books and histories burned that could refute their claims, we realize what liberty was given to the early priests and what vicious measures were taken to stamp out facts that disapproved.

But here come other proofs that positively prove the entire theory a fabrication.

By some good mercy the history of an ungressed past has been preserved to us in the sign language that can never, by any possibility, be mistranslated. Astrology has had a sign language since time immemorial. Before the pyramids of Egypt—which, by the way, were built by the astrologers, and for their use, before the Temple of the Sun at Heliopolis, before the prehistoric civilization of South America, or the unknown Moundbuilders of the Mississippi Valley, or the temple builders of Yucatan, before the Phoenicians, or the Chaldeans lived, even, there was somewhere a very high state of civilization. There are proofs plenty and conclusive that these people lived on the now sunken continent of Atlantis, and they were sun worshipers and astrologers.

And in this sun worship and knowledge of the planets we have all and far more than the religion as supposed to have been originated in Judea. The sign of the cross was a reality then. The story of the crucifixion is a myth fitted to it. The twelve signs of the zodiac suggested the 12 apostles. The "prophecies" of Isaiah and the old astrological writings are plain astrological facts, and stories were later composed to fit them, and then the fact of Christ's reality is proven (!) over and over in a thousand pulpits, to this day, because the later story was rather neatly fitted to the old writings, the real meaning of which has been lost.

These facts can not be proven in one hasty paper, but the study can be suggested. If any reader would like to study for himself, I would suggest first a thorough knowledge of astrology. Not the merely mechanical part, but study to the heart of the science. Then read all of the Rev. Robert Taylor's books. By this time he will be ready to take up Ignatius Donnelly's Atlantis. After this all he needs is to go to the Old Testament and find what the old writers of that very indefinite date

really meant. But, being always careful when reading the Bible to remember that the word "Lord" in small capitals does not mean Lord at all, and that the various translations are changed and garbled.

It is quite possible that many of the changes were purely from ignorance, the translators not knowing what the real meaning was.

For instance: The first text I ever committed to memory was this, "In the beginning was the Word, and the Word was with God, and the Word was God." To my wondering query I was answered that "the word" was Jesus Christ. I did not then ask how they knew, but I did go so far as to think it was an extremely blind way of putting it. It took the teacher the entire lesson hour to explain what it meant. Now, take the old writing, old before the date at which Jesus was supposed to have lived, as most of the writings were acknowledged to have been, and read: "In the beginning (of the year, or the circle of the year) for all these were astrological writings) was the sign. (What sign? The sign of the zodiac, to be sure.) "In the beginning—of the year—was the sign—of the zodiac, in which the sun-god was—and the sign was considered with the sun-god, and, in astrological parlance, the sign was the sun-god. For instance, the sun-god, when in Aries, is "the lamb of God that taketh away the sin (darkness) of the world." Because the sun at that time crossed the vernal equinox in Aries, and brought summer. The sun in July is in the zodiacal sign Leo, and is then the "Lion of the tribe of Judah."

This is a way the astrologer has of mingling the influence of the sun with that of the sign in which it is passing through, and is plain, good wording of a very superior science.

We can take the greater part of the Bible and change it from a senseless jumble into very fairly poetically and allegorically told facts, once we know the old science of which they were writing.

For instance, I have just read on an old bronze shaving knife, a relic of the Bronze Age, that the ancient sun worshipers were as well aware of the existence of Neptune and Herschel as we are of the present day. And more than this, I learn that at that time Lucifer belonged to our planetary system, and that before he was drawn out of his course and broken the "Eden" of which we read was a reality.

I would like to have many thinkers take up Mr. Venning's other question as to why communications from the unseen vary according to the medium. To me this is the weak point of our faith. To one class of minds, to those who believe in reincarnation, spirit control affirms it. To those who consider this the vagary of all vagaries, spirit communication denies it. In short we seem to get all manner of answers to all our questions, just according to what we wish to get.

And to those who want to know the absolute truth, who would be willing to drop any theory, if only the truth could be given them, this is very discouraging. Who will discuss this in Light of Truth?

ROSE EVANGELINE ANGEL.

A DISCUSSION ON SPIRITUALISM.

There will be a discussion, commencing Feb. 20, 1899, and continuing six evenings, between D. W. Hull and Eld. G. M. Myers of Beatrice, Neb., on the following propositions:

1. Resolved, That there is an entity in Man that survives in a conscious existence, the death of the body, and has the power, under proper conditions, of communicating with people living in earth-life.

D. W. HULL, Affirm.
G. M. MYERS, Neg.

CHOICE LITERATURE.

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2. Resolved, That the supermundane portions of the Bible were inspired or authorized by departed human spirits, and that early Christianity was based upon intercourse between departed human spirits and people of this world.

D. W. HULL, Affirm.
G. M. MYERS, Neg.

Eld. Myers is editor of The Evangelist, Beatrice, Neb., and is considered a very strong debater, a recognized champion in his field. The debate will occur in the opera house, and a small admittance fee will be charged, with a reduction and reserved seats on season tickets.

THE MIDWINTER CALIFORNIA CAMPMEETING OFF.

The following has been received with regret. We had hoped that the

friends in California would make a success of their proposed camp.

To the Editor: I have the unpleasant duty to do—to inform you that our intended camp meeting has been given up, and we find that a little balance is on hand after paying our bills. And we voted to divide among the Spiritual papers that so well published our notices of the same. Please find \$2.13 for the Light of Truth to be sent to the Public Library of San Diego, Cal., for the time the amount will cover. And we hope and trust the placing of your paper on file in our library may help spread the truth and get you many subscribers. Please accept the thanks of the association for your kindly notice, and may the God of Love aid you in your noble work for humanity.

GEO. E. ROGERS, Cor. Sec.

Psychometry.

REMARKS.

As the sun shines in its glory and sheds its beautiful, health-giving rays on all organic life, so the spirit world exerts its benign influence on all humanity. As the sun quickens the growth of a plant, so the influence of the friends beyond quickens the growth of the human soul. Progress comports with the latter; and sensitiveness to causes, intuitive perception, and mental illumination superinduces progress. Without spirit-action therefore, there would be no progress, and all inventors, mediums, poets, psychometrists, authors, sculptors, artists, etc., owe their success to this, whether as co-workers or independent laborers in the advanced ranks of humanity. Perfection implies independence, but not development. None can reach perfection without spirit aid, even if able to exercise their gift independently. But none can exercise their gift so thoroughly as to be always independent. Weariness, despondency, worry—all interfere with the practice, and there are none who are not subject to these conditions at one time or another. A psychometrist may boast of his powers, and have good reasons for so doing, but he is never alone if he has loved ones in the beyond. They stand ever ready to aid him when in the work, too well knowing the needs of overworked humanity. But fortunate is he who

aided. Perhaps there are independent psychometers. We will not dispute the fact. But we prefer the aid of a foreign power, and never undertake anything for the cause without trusting to those who know more. Our readings are therefore given on the "passive" basis, and we rather sail under the nomenclature of a "psychometric medium" than otherwise. We feel less responsibility under the pressure, and herewith give of such effects:

DANIEL RUNYEN.

Mr. Runyen is a man of moral worth—made so by effort and aspiration. Hereditary nature was against him at one time, and temptation from the exterior at another. But his dominant desire for good or purity has left him maser—at this point we are suddenly checked, and our mind begins to wander. We take it that the subject has moments of abstraction, or we are not permitted to say any more.

E. E. REYNOLDS.

This young man is of a high-spirited nature, ambitious and up-to-date. He has no angularities that will interfere with his desires, unless he generates them by a fall from grace. But there is nothing in his original make-up that leaves an inference to such an effect. He is well rounded out in spirit, and has a good future before him if consistent to his moral principles. He has determination to be just, and there is no reason for not carrying it out. Do right, young man, and success is yours.

U. G. RISON.

Mr. Rison is an easy-going man, to use a common phrase—somewhat reticent in disposition, but thinks a great

deal. He does more than he says, is a true friend and a peacemaker in the home—his influence having that effect. He loves the fair sex, but is ever respectful and considerate toward them. He is a protectorate of purity, and harbors no ill will toward the weak or impure. He is simply a guardian to uphold one and uplift the other. Peace be to such a soul!

DR. W. DE CLARENZE.

This gentleman is a skeptic in many respects. He thinks we can not read him. Perhaps we could not under his pressure. But there is more in believing than in disbelieving sometimes. While one is learning the other is at a standstill. The doctor, however, is not to blame for this. He acts largely by the force of inheritance, and will continue to doubt, even in progress to which he has stumbled nolenens volens. But he is harmless; for he is good natured with it, and will laugh over his own mistakes. Sensitives shun him; non-sensitives fear him. He is happy in his own belief and lets the world wag as it may.

M. J. COHEN.

Mr. Cohen writes on his photo, "will take what comes." He is anxious to know the worst. But he is such a genial soul that what he censures himself with is so well covered by goodness that it is lost to view in spirit. So he need not fear adverse conditions from that side of life. Man need not be an angel to be acceptable to any sort of a right-minded spirit. If he only does right or tries to be just, he has friends "over there." And Mr. Cohen has many—all of the good sort, whom he need not fear, or be ashamed of. He depreciates himself a little too much. But it's all right. Modesty in that respect always wins where good rules.

R. E. G. (CANADA.)

This is the photo of a sweet-looking woman, somewhat emaciated from ill-health at time of taking the photo, but who nevertheless throws out a warm influence and touches the heart of the sensitive with the sweetest kind of sympathy. We judge that to be her nature. Her name should have been Charity. It would be as fitting as Raphael. Though she partakes of the nature of both. Pride seems to have been her bone of contention in life, but it is not of the hurtful order, so far as others are concerned. It has only checked her own progress a little, but then she feels so humble, charitable, benevolent, at times, that all is forgiven in spirit, and she will be a welcome guest.

ROBERT BAYLES.

Here is a man who is a puzzle to himself. He wonders much and can not come to any definite conclusion concerning certain things. But he consoles himself by "giving it up" and busying himself elsewhere. He thinks we can solve his problem by a reading. What he can not understand is difficult for others to make him understand. His brain is simply not formed for truths that seem simple to another. He must be content with what will ally with it. His salvation lies in

his work as imparted to him. That will develop the spirit for a higher comprehension, and light will dawn accordingly. Some reach truth by study; others by development. He belongs to the latter class.

CARRIE HERRICK.

This dear little soul, as she is thought of by her intimate friends, is not quite so self-centred; but has a sweet spirit of resignation, which comforts her in all her troubles. She is not far from wrong in her premises, but will admit a point for consideration when hard pressed, though many would recall it for her own sweet sake is pride permitted. This, however, is no loss to her in the main. She can afford to surrender under circumstances. It will all the more give weight to her words of advice in the end. She need not submit herself to public censure. Her work in private is well done, and appreciated sufficiently to reward her. We can not tell her what she wants to know. It will be given impressionally after reading this.

ERICK HAROLDSON.

This gentleman is a reasoner, but more of the spiritual than of the material order. He lives in the cause realm. His intuitions are gratifying, and he abides by them. He is more led by these than by mortal precepts. In fact, he is guided beyond his ordinary knowledge. He loves the marvelous, and cares little for the opinion of others concerning them. He knows when he is right, and pities the ignorant on these subjects. He smiles at dogmatism and runs away from bigotry. He prefers not to argue with the mulish. But he can enjoy a spiritual talk when reason or good will governs. Few know how to appreciate him, but he remains true to himself; is consistent in all he does, and thus happy according to his own understanding of life and its consequences.

MARY A. REED.

This old lady has seen many reverses in life. If not of her own, at least in close relationship with her. Her experiences have been varied, and have left their marks upon her memory with good results. She has gained wisdom by the same. She is a keen observer, and he who tries to deceive her will be sadly disappointed. She knows a thing or two that would furnish good ground on which to base a novel. But she is satisfied that all is right with her, and doesn't mind "talk." She is happy as the word goes, and tries to comfort others when she sees a loophole open. She dislikes to sow on barren ground, but is ever ready to drop a seed where it will take root. She may not be very inspirational herself, but she inspires others. Thus she has the element in her to do good. If she were thirty years younger she would be harnessed in spiritual work, but she can be used to develop others, if she will. For her age she has a youthful magnetism that is charming.

QUITE HUMAN.

"It is easier to collect a hundred dollars for the purchase of a gold watch to be presented to somebody who does not need it, than it is to collect the same amount for some poor man from the same persons who owe him the money."—Exchange.

Boston anti-vivisectionists, owners of pet dogs, etc., may now calm their fears, for, behold! the Harvard medical school, noted for the veracity of its faculty and attendants, has given out that none but "mendicant" dogs are there vivisected.

THE SPIRITUALIST TRAINING SCHOOL.

A. J. Weaver, Supt.

Again the time has arrived for calling the attention of mediums and all Spiritualist workers to the subject of education, and especially to the Training School established as an educational agent in behalf of our cause. The school is chartered under the laws of the state of Ohio through the "National Religious Camp Association," and holds regular sessions on the Maple Dell camp grounds at Mantua Station, Ohio.

The third annual session of the school will open Tuesday, May 30th, and continue without intermission, except Sundays, to July 14th. The school is divided into four departments, as follows:

First—Oratory, Voice and Physical Culture, under the instruction of Mrs. Alfaratta Jahnke, assisted in Physical Culture by Mattie E. Hull.

Second—Psychic work, devoted to the study of man, and especially that part of man which includes his mediumship, with its uses and abuses, its laws and its limitations, under the instruction of Prof. D. M. King.

Third—Bible Exegesis, The Higher Criticism and Parliamentary Law, by Moses Hull.

Fourth—Philology, Rhetoric and Logic, by A. J. Weaver, A. B.

A juvenile department under the sole management of Mattie E. Hull, who is by nature and training especially adapted to this work, will be established.

The teachers have been selected with special reference to their fitness to fill their respective positions with credit and satisfaction.

The text books used will be as follows:

In Oratory, those of Emerson's School of Oratory of Boston, Mass., of which school Mrs. Jahnke is a graduate.

In Mr. Weaver's department, Genung's Rhetoric and Jevon's Logic.

In Higher Criticism, the works of the great Bible critics Keunen and Welhausen will be the basis of instruction, but which the classes will not need to possess.

It is proper to state that the school is not established as a summer resort for those who wish to go somewhere for rest, recreation, pleasure and idleness, but solely for solid intellectual work. Every forenoon will be set aside for hard study in preparing for recitations, which will fill up all the hours of the afternoon.

I wish all who intend to go to the school would send me their names so the books can be ordered and be on the grounds ready for use at the opening.

EXPENSES.

Many who are engaged in our work as writers, speakers and mediums will say, when they read this article, "That school I do believe is what I need. I never received the educational helps I needed in order to do my best work; but can I afford it?" In answer to all such let me say that the cost is much less than at other schools and much less than it has heretofore been in this school. The text books for all departments will not cost more than two dollars per pupil.

The camp ground association makes no charge to the members of the school for the use of the cottages on the grounds or the rooms in the hotel. It has also given the use of the hotel kitchen and dining room to the school free of charge, and the members of the school will form a club, hire a cook and share equally the expense. This was done last year and the board cost about \$2.50 per week apiece. If there

is a large school the expense probably will not be over \$2 a week this year. If any prefer they can board themselves. There are bakeries and groceries in the town near by.

The tuition was formerly ten dollars a session. It has now been reduced to five dollars.

It is seen, therefore, that the whole expense on the grounds will not exceed \$20 or \$25 for the entire time. One's board will not cost much, if any more, than it would at home.

It is the wish and intention of the camp ground association to encourage all educational efforts, with the hope that sometime educational work will stand at the front of the work that is done at Maple Dell. With this end in view the association will offer every reasonable inducement so that the school may continue there and grow into a permanent institution of learning, with terms extending through the year.

It is hoped that the efforts put forth in behalf of education in connection with this school will awaken the interest and enlist the support of the Spiritualists of America, and that those in our midst who believe in the acquisition of all knowledge which pertains to the unfoldment and growth of the human mind will give free expression through our papers to the interest they feel.

There are stores, yea hundreds, of our best and ablest leaders, who believe in a better education for all our workers, public and even private. If there are such let us hear from them in the columns of our Spiritualist papers. I make this public appeal to them. I ask them to write articles on the general subject of education.

I am not making a simple plea for a special school. I care nothing for this Training School in and of itself. It does not belong to me. Instead of its being a source of profit to me it is each year a bill of expense. But I feel and believe that knowledge is the source of power in every department of life and that ignorance ends in weakness to every movement in which it is conspicuous.

If Spiritualism is to be accepted by the world it must show itself as one of the factors of the world's progress by being in sympathy with every good cause and appropriating to itself every means of self-improvement. We can not ignore such an important feature in life as education and expect the sympathy and assistance of the most intelligent classes for the cause we represent.

As a Spiritualist I wish to give my influence and efforts towards the support of every intellectual and moral cause that tends to benefit man. I want my influence and effort to take practical shape. There is no way in which a believer in education can so much help Spiritualism as by giving sympathy and support to an educational institution. This institution is established.

Until a school is started which offers greater advantages than this, let us who believe in knowledge and not in ignorance, who believe the mind should be a well-tilled field and not a barren waste, rally around this and with pen and voice advocate its value and portray its importance.

Somewhere, in some way, by some means, Spiritualism should have institutions of learning. Some of its camp grounds should be turned into academic retreats where scholarship will feel at home and where philosophy and science, literature and logic, rhetoric, oratory, music and other branches of learning shall be taught by competent men and women, and to which large classes shall flock for self-improvement.

There is a higher plane on which Spiritualism ought to stand than that which it occupies today. The creation of an intellectual atmosphere through the influence of chairs of learning established in our midst would help lift it to that plane which would make organized Spiritualism more attractive to scholars who become converted to its truth.

This school is an experiment. Is there interest enough in education among the Spiritualists of the country to give it support? If it dies because there is not, poor encouragement will there be for any similar movement to be made in the future.

A. J. WEAVER.

Old Orchard, Me.

ROBERT BURNS AND THREE OF HIS LOVE SONGS.

Robert Burns was a careless, happy child of nature. He was of the soil and the true spirit of God. One hun-



ROBERT BURNS.

dred and forty years ago this month he first saw the light of earth. He was the son of a farmer of Ayrshire and his early companions were the uncouth children of the simple folk.

His was essentially a poetic mind. Everything that he saw conveyed to him its poetic side. Perhaps his best verse is to be found in his love poems, two or three of which follow.

A RED, RED ROSE.

Oh, my love's like a red, red rose,
That's newly sprung in June;
Oh, my love's like the melody
That's sweetly play'd in tune.

As fair art thou, my bonnie lass,
So deep in love am I;
And I will love thee still, my dear,
Till a' the seas gang dry.

Till a' the seas gang dry, my dear,
And the rocks melt wi' the sun;
I will love thee still, my dear,
While the sands o' life shall run.

And fare thee weel, my only love!
And fare thee weel awhile!
And I will come again, my love,
Tho' it were ten thousand mile.

GAIL BORDEN
EAGLE BRAND
CONDENSED MILK
HAS NO EQUAL AS AN INFANT FOOD.
"INFANT HEALTH" SENT FREE. N.Y. CONDENSED MILK CO.



FOR THE SAKE OF SOMEBODY.

My heart is sair, I dare na tell,
My heart is sair for somebody;
I could wake a winter night
For the sake o' somebody.
Oh-hon! for somebody!
Oh-hey! for somebody!
I could rango the world around,
For the sake o' somebody.

Ye powers that smile on virtuous love,
Oh, sweetly smile on somebody!
Frae ilka danger keep him free,
And send me safe my somebody.

But court no anither, the joklu ye be,
For fear that she wyle your fancy frae me.
For fear, etc.
Oh, whistle, etc.

OBITUARY.

Mrs. Laura A. Sunderlin-Nourse passed to spirit life at her home in Moline, Ill., on the 9th inst., from the result of grip and complications. Mrs. Nourse was taken ill a few days after Christmas, but she did not consider her ailment sufficient to keep her in bed, nor until a day or two before her death did she feel that the services of a physician were necessary.

Mrs. Nourse was born in Independence, Allegheny county, N. Y., April 9, 1836. She was married in 1855 to Dr. Samuel Sunderlin of Potter county, Pa., in which county they made their home for some time after their marriage, going thence to Grand Mound, Ia., afterward to Maquoketa, Ia., and later to Calamus, Ia., where Dr. Sunderlin died in 1886. The widow came to Moline in the fall of 1887, and was associated with William A. Nourse in his office until they were married in March, 1888.

Mrs. Nourse was a pronounced woman suffragist, and was prominent in local and state circles. She was a firm believer in Spiritualism, and, having the courage of her convictions, became an active worker. Her first efforts in the writing of verse were published in The Christian Ambassador of Auburn, N. Y. She wrote a collection of poetical and prose selections in 1876, entitled "Pencilings from Immortality" and later "Lyrics of Life," beside writing articles for newspapers and magazines.

Passed to a higher life on Dec. 28th, 1898, Dr. Mrs. Addie Allen, aged 64 years, 4 months and 12 days, at Junction City, Kan. Her husband had preceded her 11 months. The funeral services at her home were conducted according to the religion of Spiritualism by Rev. Mrs. E. D. Concannon of Kansas City, Mo., Mrs. A. L. Lull of Lawrence, Kan., and Rev. Mrs. E. E. Hammon of Topeka, Kan. The Order of the Easter Star took charge of the body at the door and laid it to rest with the beautiful ceremonies of that order in the Masonic section of the cemetery. Dr. Allen was in active practice as a physician over 20 years. A fine medium, with a big heart, full of sympathy for human suffering. Her last illness was only of one week's duration.—F. Vogl, M. D.

Thomas Nelson Delano passed to spirit life Dec. 6th, 1898, from his home at Wolf Creek, Mich., in his 86th year. For 50 years he was a devoted and enthusiastic Spiritualist. The funeral services were conducted by Mrs. Hoig of Morenci, Mich., assisted by Mrs. Emma J. Whiting (the eldest daughter), who read the Spiritualist burial services.—Thos. S. Kizer.

At Haverhill, Minn., Dec. 6th, 1898, Cyrus B. Dodge, aged 78 years. He was a believer in Spiritualism for many years and passed away like on going to sleep. Methodist minister from Rochester spoke words of comfort to a large assembly of people at his funeral.—E. S. D.

Oh-hon! for somebody!
Oh-hey! for somebody!
I wad do—what wad I not?
For the sake o' somebody!

WHISTLE, AND I'LL COME TO YOU, MY LAD.

Oh, whistle, and I'll come to you my lad,
Oh, whistle, and I'll come to you, my lad;
Tho' father and mither and a' should gae mad,
Oh, whistle, and I'll come to you my lad,

But warily tent, when ye come to court me,
And come na unless the back-yeet be a-jeet;
Syn'e up the back-stille, and let naobody see,
And come as ye were no comin' to me,
And come, etc.
Oh, whistle, etc.

At kirk, or at market, whene'er ye meet me,
Gang by me as tho' that ye cared not a fle;
But steal me a blink of your bonny black e'e,
Yet look as ye were no lookin' at me.
Yet look, etc.
Oh, whistle, etc.

Ay vow and protest that ye care na for me,
And whilles ye may lightly my beauty a wee;

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SPIRITUALISM WORLD-WIDE.

Spiritualism grows because it courts investigation. No Spiritualist sets forth anything he is afraid to have another question. Look back over the years gone by and note the adversaries who have aligned themselves against the fundamental affirmations of this mighty movement. Where are they today? Who knows or who cares what they said or wrote about? If they have not come over and acknowledged the case made out against them, they have been forgotten. But everywhere there is an awakening going on. An ever new, ever old subject is on the tapis. Men are talking about it, writing about it, thinking about it. Were Spiritualism what the Grimes, the Carpenters, the Maskelynes and other gentry said it was years ago it would be as dead as they are now.

To those who fail to see the tide because it does not lave their feet we bring an encouraging word. This cause is not yours. It is not ours. It belongs to the world. All that a Spiritualist can do is to foster and promote it to the extent of his ability. The sunlight is not his. The air is not his alone. He partakes of both, and if he be reverent he pays suitable tribute for the blessings he receives by returning sunshine and purity to the lives he comes in contact with. The sunlight, like the blessed gospel, can get along without him. It is for him to conform, to shape his course to meet that which comes to him in truth immeasurable. Here is the last analysis of the spiritual life. When it takes hold upon mankind sufficiently strong to move against the present strongholds of selfishness and passion, then will begin to be seen the rising walls of the New Temple, a humanity humanized. Poor human nature is not all bad. Verily, there is more, vastly more, good than bad in this world. Men can be moulded. They can be changed, but not by force. Persuasion and tolerance are the open sesame to the average man's inner life. "Let every man be fully persuaded in his own mind." This emphatically is the bottom, center and top of Spiritualism as a propaganda.

Myriads are not ready for it. A uni-

versal acclamation of Spiritualism would result in an inconceivable chaos. Hordes of humanity are in leading strings. Their plane of intellect necessitates the strong arm of authority. You tell them that the Almighty concentrated Himself to the confines of a human matrix and wore dappers, and they believe you. You tell them that humanity is a part of the evolutionary processes of nature, that the bushman of Australia, the archbishop who osculates the Pope's toe and the statesman who tinkers a tariff are all parts of a slowly plodding and infinitely complex evolution, and they call you infidel and in spirit flay you alive.

What kind of Spiritualists would they make?

Obviously, then, we are not to narrow Spiritualism down to a sect. It is Universalism plus the truth. Men must grow to it. They must need it in some manner and for some reason before it can sway their lives. They must, in a sense, be born again. They must become turned in upon themselves, thrown upon themselves oftentimes by seemingly cruel circumstances before they can see themselves as they are. All this is a matter of growth, development, a rounding out, mellowing and beautifying of the life forces.

And this is the destiny of all. Not here, perhaps. But "here" is a small bit, a mere parenthesis in eternity. If this life hedged all and we rounded out by its fitful drama, then well might it be said: Better that we had never lived.

But in God's workshop there are many rooms. We go on, higher. That is all.

ELIZABETH CADY STANTON.

In all forward movements pertaining to the amelioration of woman's social and political condition and her advancement during the past forty years the name of Elizabeth Cady Stanton is vitally identified. Her work is her monument, and it will rise in glory long after her earthly labors are closed. Women like Mrs. Stanton live beyond their era. They are interjections in the otherwise slow, painful grind of natural order and flash the rays of liberty, progress and development over a tempestuous sea of human frailty and bondage which rarely knows of them until they are gone. Mrs. Stanton has preached a marvelous life sermon. She has spoken the true message. Imbued with courage, rare ability, tenacity of purpose and unfaltering devotion, she has been foremost in rescuing her sex from the pillory of Paulism and revealing it in a true light before men. She was born in 1815. In 1868 she was a candidate for congress in New York. She has addressed legislatures, conventions, committees, synods, and helped to make the Scripture presentable to her sex. "The Woman's Bible," against which the flings of sacerdotalism have been hurled, is vitally her work. As a woman suffragist she has for many years been an active leader. The names of Susan B. Anthony and Elizabeth Cady Stanton are indissolubly bound together in the great field of agitation and progress.

A fine portrait of this great woman adorns the Light of Truth first page this week.

T. Ernest Allen, that indefatigable advocate of Spiritualism in Boston, has transferred The Spiritual Science church to the beautiful First Spiritual Temple, Newbury and Exeter streets. The "Lower Audience Room" will be the home of Mr. Allen's church henceforth. Services every Sunday at 7:30 p. m. We advise our Boston readers and those visiting the city on Sunday to visit Mr. Allen and encourage him in his work.

NOTES AND COMMENTS.

These are treacherous days in the matter of health, the "grip" having a full field and no competitor worth speaking about. Warm feet, a loose alimentary system, thorough and warm bathing and a mind well taken up in hard work are as good preventives as we know of. Powdered sulphur, perhaps a half teaspoonful, worn in the shoes, is also a preventive.

"Our Dumb Animals" for January says: "We are glad to report this month five hundred and eighty-four new branches of our Parent Band of Mercy, making a total of thirty-five thousand three hundred and seven."

Mr. Angell is doing a noble work in behalf of our domestic animals, a work that should be encouraged. One of the best evidences of culture and refinement in man is to be found in the humaneness and attention he bestows on the animals about him and belonging to him.

Christian Scientists reason out the spread of their religion as follows: First, the restoration of the Christian healing of the Apostolic church. Second, the establishment of Christianity upon a scientific and practically demonstrable basis. Third, the metaphysical and spiritual interpretation of Christ's teachings representing a general and world-wide reaction against materialism and externalism in religion.

Some stolen thunder in this we are afraid. But then if some of the cardinal principles of Spiritualism be thus paraded under another name, what matters it? 'Tis the way of the world.

The relic of St. Anthony of Padua, recently exposed for veneration in the Church of Our Lady Queen of Angels, in New York city, is a very small bit of the bone of the forearm, about the length and breadth of a little finger nail, and was obtained by the Capuchin friars, after many petitions, from the very reverend superior of the Basilica, in Padua, Italy, says an exchange.

An announcement like this is not so amazing of itself as is the matter-of-fact unconcern which its publication broadcast over the land elicits. It all shows how heavy yet lies the cloud of superstition over and upon the people. But let a piece of cant one-half so preposterous as the above be let loose about the Spiritualists, and it would only add in sinking them farther than ever in public contempt. Queer world, this.

We learn from the New York Independent that the Spiritualists have again held their own in point of numbers during the past year. A table of church statistics for 1898 is printed in which the old familiar chestnut, "45,000.00 is placed opposite "Spiritualists." Our thanks are due the Independent. Its summary is worth, perhaps, the wood pulp it is printed on.

The alleged murder by her husband of Mrs. M. E. Rollinger recently in Chicago has given rise to a remarkable dream of her sister, a Mrs. Nabicht, residing at South Bend, Ind. The night of the murder Mrs. Nabicht dreamed that she was in her old home in Germany. Her father appeared to her and inquired if she had heard that her sister had been murdered by her husband. The scene changed and she found herself in Chicago and her sister's daughter ran to meet her, and throwing her arms about her cried out: "They're taking papa away and are going to kill him just like he did mamma. Save him!" The dream was so vivid and impressed her so deeply

that Mrs. Nabicht wrote to her sister the next day, and in the meantime received a telegram from Chicago saying that her sister had been murdered.

THE MODERN TORIISM.

The New York Evening Post, which used to be and is now, we believe, edited by Mr. E. L. Godkin, is credited with having recently issued a sort of philippic regarding the Philippines which ought to arouse the American people, but on different grounds from that which Demosthenes sought to arouse the indolent Athenians. The remarkable effusion is being reprinted in many of the newspapers given over to the mendacious piracy now at work scuttling what is left of the American republic. We quote as follows:

"We entirely agree with ex-President Cleveland, that if the Philippines offer any opposition to the landing of our troops on their soil, they must be slaughtered. No more daring and dangerous opposition to sound principles has ever been offered. These Filipinos have been bought by a perfectly fair sale. True, their price has not yet been paid over, but no one doubts the ability and fixed intention of the United States to pay it. They are therefore lawful property, not only under the laws of nations, but under our law. In the case of Scott v. Sanford it was laid down by our supreme court that men of this color had no rights that white men like us were bound to respect. To permit for one moment resistance to such a claim would unsettle the title to all property. No man would feel safe in the ownership of his horse or his cow, if property like this, created by a treaty of the most solemn nature, could be set aside by a parcel of half savages. If they persist in resisting the landing of our troops, we would open on them with our quick-firing guns, which will soon, we warrant, bring them to see the matter in its true light. We would let them see that property had found better defenders than the worn-out Spaniards in the young republic of the west, and in the teachings of Jesus Christ, who would have viewed with the keenest displeasure such a theft as these barbarians are contemplating."

Now who is Godkin? He is a striking type of and speaks for that class of men who, since the foundation of the republic, have opposed democracy, the suffrage and all other forms of government which place the power of government in the hands of the people. In the early days they were called Tories, but names count little. Godkin fears democracy for the same reason that a pirate fears the law. Writing not long ago in The Forum on Universal Suffrage and the attitude of educated men toward it, Godkin said: "As a general rule, I think, they either mistrust or regret it, but accept it as the inevitable." Such a man could burn a house, if occasion required, with as little compunction as he can say that Jesus Christ would have viewed with displeasure the struggles of a people to obtain liberty, or that he would endorse the merciless policy suggested by this Tory and those ne pipes for.

Orders are already beginning to come in on The Coming Age and Light of Truth combination. This is unquestionably the greatest offer ever made. It ought to make ten thousand new readers of both these superb publications inside of six months. It comes pretty near filling the demand for something for nothing, which everybody is watching.

Will you help your own cause? Make this your motto:

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

THE PROPOSED PSYCHICAL INSTITUTE.

Sufficient publicity has not, we think, been given to a most important step in psychical research of late coming under the work and auspices of the National Spiritualists' association. A worthy scientist and thoughtful man, certainly a modest one, too, for he does not want his name known, recently placed a laboratory comprising valuable instruments and the services of a man familiar with laboratory work in biology, physiology and medicine, at the disposal of the N. S. A., for the purpose of promoting psychical research along scientific lines, thus raising the domain of phenomenalism into dignity, give it scope, tone and a commanding position in the field of experimental science.

Quaestor Vitae contributes a timely paper on the subject to the current Light, called forth somewhat by a question raised by a correspondent regarding the psychical institute in England, and he diligently applies himself to a resume of the proposed institute in America and some of its expected accomplishments. Just what the N. S. A. is empowered to undertake under the provisions of the donor and in the name of The Psychical Institute, Quaestor Vitae sets forth, to wit:

"All sections of psychical phenomena are to be investigated; especially those produced through mediums. The mediums who present themselves for experimentation will be boarded during the investigations at the expense of the donor. A certificate will then be presented to the mediums, recording the results achieved, and a report will be published in a psychical quarterly, the special organ of the institute. As the donor does not wish to be known at present, he has placed the institute under the direction of the committee of the association referred to."

We are glad to see Quaestor Vitae's commiserating attitude, following the above, to the effect that the Spiritualistic press has not generally united in supporting the Banner of Light in its effort toward enforcing more rigorous conditions relative to mediums and their work, but we will let that pass along with the aforesaid "effort" of the paper alluded to, which certainly has passed, with relief to the patient, let us hope.

Herein lies the evil of this scheme, however meritorious it is in many other ways. We all want to see mediumship dignified. We all want to feel that mediums are honest, and we ought now and then wonder why spirits can not be honest, also. But can a consummation of this kind be brought about by an inquisition such as is proposed? Quaestor Vitae adds:

"It may be hoped that mediums who refuse to seek this official endorsement will fail to receive public support; while on the other hand the mediums who obtain this recognition of the validity of their faculties, may at last be acknowledged by the public as useful members of society, contributing valuable opportunities for knowledge."

Frankly we hope, as the writer does, that mediums thus refusing to avail themselves of this official endorsement will fail to receive public support, and as frankly do we declare that they will receive public patronage and endorsement whether they have the institute's certificate or not. The probabilities are that those rejected by the institute providing any of them ever seek its endorsement, will be welcomed with open arms by the same public from which the late lamented P. T. Barnum made two or three fortunes in the art of humbug.

We do not raise the points of desirability, usefulness and dignity which the proposed institute has brought

out. They are all right. We are anxious somewhat on the score of theory vs. practice. Here we have both a theory and a condition to confront. We must not forget that we are dealing with a problem involving one of the main arms of evolution. Can we harness it? Can we legislate, or by the circumlocution of a psychical institute, inject good morals into people, give them embossed pigskins and let them loose on the world and remain sure that the treatment will stand good under all conditions?

Again, who is to vouch for the integrity and impartiality of the institute? To whom are these inquisitor generals to become amenable? What though a medium possess desired requisites, yet can not pass muster for some other reason? A thousand and one questions bristle up on this matter like porcupine quills. Let us have more light on it, gentlemen, more light.

MR. AND MRS. WALLIS.

Mr. E. W. Wallis and his excellent companion, Mrs. M. H. Wallis, have closed their labors here and departed for their faraway English home, and the field of their great usefulness. Their visit and work in the United States will be long remembered, for surely they went about doing good. Their presence among us has knit tighter the strands of spiritual thought and made us more akin. They have shown that distance and clime have no part in making differences in thought as pertains to our great and common immortality. While here they have voiced in true eloquence and unanswerable logic the essential propositions of Spiritualism. They have carried a noble message and delivered it promptly and in entire order.

Mr. Wallis will resume his duties as editor in chief of The Two Worlds on his return to Manchester, and Mrs. Wallis will continue her work as one of the reading lights of the English rostrum. Hail and farewell.

Father Chiniquy, one of the greatest crusaders against the Roman church since Luther's time, passed away in Montreal, Jan. 16th. The history of Father Chiniquy is given by himself in his great work, "Fifty Years in the Church of Rome." He was reared in that church and was a devout Catholic during the early years of his life. He was received into the Presbyterian church in 1860, and since that date has passed through many thrilling experiences. He was a personal friend of Abraham Lincoln and in his book relates a striking incident connected with Lincoln's assassination: He met a friend, a Rev. F. A. Conwell, at Chicago, who told him and took oath to the same statement before a notary, that on the day of the murder, April 14th, '65, at 6 p. m., he was in the village of St. Joseph, Minnesota, 40 miles from a railroad line and 80 miles from a telegraph office, yet he was informed by a priest belonging to the monastery there, four hours before it occurred, that Lincoln and Seward had just been killed, when in reality the assassination did not occur until 10 o'clock that night. He said the assassin was a tool of the Jesuits.

The celebration of the 162nd anniversary of the birth of Thomas Paine will be held in City Hall, Jan. 29, 1899, at 8 p. m., under the auspices of the Manchester (N. H.) Freethinkers' association. Addresses by Jay Chaapel of Princeton, Mass., and Charles McGregor of Nashua. Music by the Manchester Ideal Banjo, Mandolin and Guitar Trio, consisting of Messrs. C. G. Dunnington, J. A. Weston and E. L. Benson.

SHORT STOPS.

Rev. Thomas Dixon of New York has resigned his pastorate.

Telephone service ought not to be over ten dollars per annum.

One hundred doctors and 1,000 other men are at work cleaning up Havana, Cuba.

If you want to help Spiritualism and its cognate philosophies along read the Light of Truth.

The New York Journal, Chicago Record and Denver News are advocating municipal ownership of public utilities.

The Coming Age, \$2.00.
The Light of Truth, \$1.00.

Both for two dollars a year. NOW.

The president managed to get in 38 words on the labor question in his 25,000 word annual message to congress.

Untaxed church property in New York city aggregates nearly \$90,000,000, of which \$21,500,000 belongs to the Roman Catholic church.

The fight against Mormon Congressman Roberts has brought out the fact that he is papa to three babies, all of them under six months of age.

Citizen George Francis Train is editing Penny Magazine, published at La Crescent, Minn., the first copy of which has reached our exchange table.

The worst part of the building of the Nicaragua canal will be the debate on it in congress. It promises to be longer and dirtier than the ditch itself.

The Sunflower for January opens an interesting history of the Cassadaga campmeeting. The rise and progress of this great campground is one of the wonders of the Spiritualist movement.

Nothing is so unbecoming as intolerance of the opinions of others. If one has the truth, that will take care of itself. It needs no defense. Intolerance is the sure indication of a wrong opinion.

General murders and suicides helped to enliven things and keep the police busy in Philadelphia last Sunday, so that the mediums of the city were left in peace for the day.

That horseless-truck enterprise will revolutionize teaming in New York city—and elsewhere, perhaps. The company is incorporated with \$10,000,000 capital. Compressed air will be used as the motive power.

Workingmen may strike against a reduction in wages and win, but what have they gained? They are still wageslaves, and the owner of the means of production—the lands and tools—is still their master.

Don't mope. Of all the lugubrious messes in this world the face drawn down in a soggy mope is the most distressing. If you must mope flee from men. Don't be seen. Crawl in a sewer and mope it out alone.

Abby A. Judson is issuing a new book entitled "A Happy Year, or Fifty-two Letters to the Banner of Light." It will be in paper covers, imitation of alligator skin, in scarlet with gilt lettering, a fine production. A more extended notice later.

The American Nonconformist printed in full, together with plate, last week, the Light of Truth article on The Imperiled Republic—a remarkable psychic picture. The edition of the Light of Truth containing the article having been exhausted, and many calls coming to hand for it, we shall reproduce it an early day.

Is "I earn what I get" the same as "I get what I earn?" Well, hardly, at present. Some time it will be. Read Merrile England, the most popular book of the century, and you will understand why you do not get what you earn, and how you will get it when

those who do the work learn how to make laws to take care of their own rights. 150 pages, 10 cents, postpaid. We have it.

"Prof. Frederick Milton," alias "Bates," alias "Jules Wallace," alias most anything that suits the town he strikes, has come to grief in Omaha, Neb., where he and a pal and two females were arrested and jailed Jan. 13th. We warn all Spiritualists and investigators to keep clear of strangers who arrive in their localities and work their nefarious games under the guise of Spiritualism.

During the course of a speech in the senate the other day Mr. Caffery of Louisiana read a long extract from a large, clothbound volume. Some of the phrases attracted the attention of Senator Spooner, who was among Mr. Caffery's six auditors, and he asked: "From what is the senator reading?" "I am reading," replied Mr. Caffery, with crushing emphasis, "from the Constitution of the United States."

An Australian government order for steel plates has been placed with American firms amounting to \$2,000,000. The contract was taken from under the very nose of English manufacturers, and yet, coupled with the announcement of the contract, is one to the effect that the price of steel plates has advanced \$5 a ton in this country. Prohibitive tariff, which prevents foreign steel coming into this country, together with the humane efforts of the steel trust to live up to its reputation, accounts for the fact that the American consumer can be mulcted \$5 a ton.

We are pained to learn that Dr. Nellie C. Mosier is lying helpless at 137 S. Noble street, Indianapolis, Ind., with spinal trouble, the effects of a fall. The prayers of thousands of our people in the middle west will be that a speedy recovery may be Dr. Mosier's portion. She is one of our true and tried rostrum mediums and has the love and gratitude of a great multitude to whom she has brought messages and comfort from the Beyond. We understand that she is among good friends and is well taken care of. Upon her recovery she goes to Springfield, Ohio.

In a letter under date of Dec. 27th, ult., Moncure D. Conway writes to the Truth Seeker: "I am writing this note, and hard at work in preparing my 'Life of Paine' for translation, not far from the house where Paine, early in 1793, wrote Part I of the 'Age of Reason' for the French, and in the street where, in 1795, he began Part II. A somewhat longer walk brings me to the house where, at the end of 1793, he rewrote the 'Age of Reason' with a view to his 'Fellow-Citizens of the United States of America,' to whom he dedicated it, and which you have now presented to them in such appropriate form. He wrote the unique appendix in Luxembourg prison."

After three hundred years of Romanism in Porto Rico under Spanish supervision, "religion is dead on the island." So says Father Sherman, who has been there. "Though in every town of any size there is found a large and handsome edifice," he says, "the services are very poorly attended. All the inhabitants of the island, with few exceptions, are nominally at least Roman Catholics. Very few of the men are more than Catholic in name. They are baptized, married and buried by the priest; that is the extent of their Catholicism. Now that the priests are deprived of governmental aid, many are leaving the country, and more intend to depart before the winter is over."

Is it not more compatible with truth to say that the Porto Ricans as a people have never known religion? Religion does not die.

THE LIGHT OF TRUTH.

VOICE OF THE PEOPLE

HOW THEY WOULD EXPEND IT.

To the Editor—It is my opinion that a half-million dollars is more than one person can honestly earn in 70 years—but if some kind Special Providence should give me that amount, I now think that I would use it thus:

I would enlist the aid of a number of well-equipped minds to prepare a concise manual of the science of life. Then I would place this book with those papers and periodicals which we regarded as of the highest humanitarian and spiritual type in the United States, as a premium gift to subscribers, to be thus used until the fund should be exhausted.

J. MARION GALE.
Bangor, Wash.

To the Editor—"What would I do with \$500,000 were it mine to spend for humanity?"

I would have a million copies of some of our leading spiritual publications distributed as judiciously as possible in those parts of "our country" where people were considered the most advanced in intellectual development.

There are three of said publications I have in mind, and with little thought as to details I would suggest that once each month the ground should be gone over, each publication to be specially prepared for pioneer work, and following each other in rotation, so that every three months each paper should have served once. This course for such reasons as these: The different publications being thrust before the skeptic would impress such that Spiritualism was alive and full of energy, and in reading same would be better interested to pay respect for contents. Then again to help along the publishers of such papers.

And my convictions are that if such could be done there would be a crop of Spiritualists in the near future ripe for a bountiful harvest, at least on the muster rolls.

I believe that literature spread before the people gains a larger audience, more subtle in commanding attention and securing conviction, at less expense than any other means employed in missionary efforts.

PROPAGANDA FIDE.

Flint, Mich.

To the Editor—If I had \$500,000 I would first buy a suitable building, then open a co-operative store of two or three different kinds of goods, and as business progressed add other lines till all of the different lines of merchandise used by working people were in stock; also a boarding house and whatever else was required. I should let all laboring men (and women) become members of (you may call it a combine or what you will) an association. Each member do as nearly all of his buying as possible at said store at stated intervals, three, six or twelve months, I should declare a dividend, and place to the credit of each member the amount of profit each member is entitled to, according to the amount each member has spent during the preceding period.

Each member to have the privilege of drawing out his profit or letting it remain in a separate fund for a separate industry, said industry to be a co-operative colony based upon the broadest plane possible; a colony that will not cut off one-half to two-thirds of the people, but one that will let every person have all the liberty that is justly theirs now, and that will not pay the president of it any more wages

than it does the member who holds the plow or digs post holes. Don't laugh at the above, for it can all be realized. The only thing lacking is the lack of money to institute it, or the lack of confidence of the toilers in each other. Many will say that the employer of help would discharge his men when he learned they belonged to an institution that came into competition with capital. So be it; as soon as discharged we would send them to the colony, where a lifelong position awaits them, as well as continual care, comfort and education for their families.

GEO. L. RYKERT.
Hill City, Tenn.

Editor Light of Truth: Dear Sir—If I had \$500,000 I would make an effort to establish what it seems to me Spiritualists might have done ere this, and more profitably than trying so desperately to become "respectable," by following in the beaten calf path of orthodoxy in the matter of public works, viz.: I would establish what might be called an Institute of Therapeutic Suggestion. This would give Spiritualists a splendid opportunity to practically demonstrate the things they advocate, on walls and statues; and in thus proving and establishing their claim to being a factor for good the world would be brought to a recognition of it and would more readily concede their right to respect, and even assistance and co-operation.

This sort of an institution would necessarily be very wide in its scope of operation, would offer almost unlimited possibilities for individual effort and unfoldment, to both the reformer or physician and the unregenerate or sick, and therefore, as a school for mediums, would be unsurpassed. Mediums having done their duty faithfully until unable to stand any longer the fatigue of the road might there find a haven of rest in their declining days, happy in the consciousness of their usefulness being prolonged to the very last.

be better qualified to give advice and instruction to the younger generation in training to follow in their footsteps. The fundamental principle of Spiritualistic teaching is that the greatest individual good and happiness can only be obtained by unselfish and calculating effort for others; and in view of this fact, it rubs one up the wrong way to hear pretending mediums plead for luxuries because they are "sensitive." The greatest medium the world ever knew was reviled, and had no place wherein to lay his head; and therefore I am of the opinion that an opportunity for actual contact with and experience in all phases of life is the proper and only preparation for a medium or teacher. Respectfully submitted,
K. S.
St. Louis, Mo.

To the Editor—A half million; well, that's a pretty big sum. Now, if I had at my command and disposal of \$500,000, I would furnish with warm clothing the little children of poor families of Canton, the town in which I live. I would then see that the parent or parents of those children were furnished with nourishing food with which to feed them, and with sufficient fuel to keep their little homes warm during the cold weather months. Those acts of charity, I would do now. I would then have published and judiciously distributed among the people, all classes, spiritual literature, including a pamphlet on natural law, and in which I would endeavor to teach the married people of the country how to live while bringing their offspring into the world. I would then invest \$400,000 in government bonds at 3 or 4 per cent, say 3 per cent; this would give me \$12,000. In interest per annum. I would lay aside \$2,000 for my individ-

ual use and \$10,000 for charitable purposes, and each year I would look after, clothe and feed, when necessary, the little children of the poor of Canton. After providing for my family I would have set aside in my will \$100,000, \$50,000 to be used in building and sustaining, for a time, to say the least, a home for our sickly and aged mediums who are not supplied with the comforts of life. The other \$50,000 to be used in a school for educating and preparing speakers for public work, such a school as Brother Moses Hull has started at Mantua, O., but instead of running a few weeks I would have it run from October until June, with a vacation during the hot months. In so doing I would bring about a five-fold blessing.

First—I would make those little children comfortable and their parents happy.

Second—Through understanding something of natural and divine law it would prevent many a little one from being ushered into the spirit world prematurely, both before and after seeing the light of day.

Third—It would provide a home for many a medium who, otherwise, would have to go to some county poorhouse.

Fourth—It would help to prepare many worthy mediums for public work.

Fifth—It would be the means, in time, of doing away with the penitentiaries, jails and workhouses of the country. Those penal institutions would be a thing of the past.

E. R. KIDD.
Canton, O.

Ed. Light of Truth—"What would I do with \$500,000?" Firstly, I would consider it a "meritorious" deed to free the dear people from all theological preachers, prelates, popes and ministers, but while many of our Spiritualists catch the "reverend" disease—"to get half rates on the railroad—it is a pretty sorry outlook. Spiritualism

needs many more practical teachers and fewer prattling preachers. To proceed. I would secure, say two hundred acres of rich land, near a clear stream or lake, easy of access to several railroads and cities, and situated in some western state. Keep this in perpetuity for a Spiritual camping ground, with a platform that is free and no mistake about it! I would have a committee of mediums selected from those well versed in psychic science, to select the site for a college building. Edison has proven the utility of earth currents, and a site should be selected where the elements—both magnetic and electric—come nearer the earth's surface, so that they can be utilized by inspirational speakers, teachers and students. The elements necessary for the use of physical phenomena mediums would be very different, and a different location selected. This is an original application of Edison's idea—at least I have never heard it expressed. A suitable college building, with halls for lectures, entertainments, physical culture, lyceums, dancing, and a practical cooking school for all the girls! This would happyfy the children, too. I must not forget the library filled with all the up-to-date books, and free to all campers during the three months' session.

There are many poor and worthy Spiritualists who could make a living from a small portion of land, and I would favor renting all unused land and inducing them to raise fruits for fearless, frugalverous Spiritualists and others. I would certainly offer inducements for campers to come, instead of inducing them to stay away on account of such high tent and ground rents, etc. A camp is not worth mentioning without people who attend, and the rents and expenses are so high,

now, that only the well-to-do can afford it. This ought to be remedied in some way, for the searchlight of Spiritualism is just what is needed by working, inquiring people. The college labor would be done by the students so far as practicable. Thought activity should be balanced by muscular activity.

During camping session I would have three or four capable teachers and speakers employed, who would also cooperate with the advanced students in presenting principles, and facts along all lines, not omitting that much needed one of stlypiculture.

Of course the grounds would be beautified in proportion as the soul's perception of the beautiful unfolded in usefulness, wisdom, justice and aspiration. Out of the \$500,000 there might be a minus surplus left, but I would very much like to see these or similar ideals realized and "fully materialized."
FLORA W. FOX.
Rochester, Minn.

If I had \$500,000 I would call together for council a few picked men, selected best of the best, representing advanced but different lines of thought—purified Spiritualism, liberal Orthodoxy and the best of the Social Democracy—such men as Mr. Willard J. Hull of the Light of Truth; Dr. Frank Crane of Chicago, in Methodism, and Mr. Herbert N. Casson of The Coming Nation, men of original thought, with the courage of their convictions, who stand for what they believe to be true, with the added gift of being able to express themselves—men who have gone through the fire, who know good from evil, and are large enough to see the general interest apart from the personal. Such men can be trusted.

First of all I would fund this little company of true men to put them beyond fear of want for themselves for life, so as to leave them with free force to work unhampered with personal cares, not so long as to move them from sympathy with our kind, or withdraw them from their own proper lines of work, but free to expend their surplus moral energy in serious work of reform.

These by census, canvass, or some method to be discovered and put into operation as a part of their function, would find out like-minded people all over the world who would be interested, and set them to studying and discussing, disseminating and experimenting among many subjects, some such as these following:

Whether a person actually born and going on living has a constitutional right to keep on as long as he is able; whether there isn't something wrong or at least sad in anybody's reaching suicide to avoid the necessary expense of staying alive. Still worse, ought he to steal or otherwise wrong anybody just for means to save his life, because the law gives him a chance to take advantage of somebody. To illustrate. A "beat" has it in his power to compel tax-paying citizens to support him. By committing some petty crime he can get himself station-housed and lodged and furnished with free board, the law-abider standing the expense of it. But perhaps he doesn't feel it so much that way. Whether, if our instance has a constitutional right to life while he can hold it—possession nine points, we remember—this right of his includes the means necessary to sustain that life, namely: food, shelter, clothing and, I suppose, fuel. Is the subject entitled to these as rights provided he be found willing to work and moderately able to pay by equal service rendered if he had the chance? And in addition to the rights named I would add, if I had my say in consideration of the liberal contribution of half a million, the indispensable item of instruction.

Also whether if our dreadful example happened not to have any kind of skill, never having been taught any, or that it was desirable to have any in preference to begging or faking, which, though yielding fatter livings, are less respectable than working, he has not a right to be paternally taken in hand by somebody and taught skill and persuaded and induced to be skillful rather than jailed for his board.

Whether, means of obtaining skill in some direction being open to everybody, and punishment being limited to those unwilling to use it, starvation instead of board and lodging, it would be an improvement? Every person then found out of employment and having instructed and certified skill could be put into a station house and fed and sheltered until his skill came into demand. Whether this would be a worse arrangement than the present one? Let the drunkards go hungry; they commonly have poor appetites anyway, and a fast from drink would be no great harm.

Whether the same moneys now expended in building stone palaces for convicts and uniformed servants to guard them, would go as far, or do as much good, in collecting beggars and tramps and setting them to work to clearing up the waste places and raising crops to feed them with instead of collecting taxes for that purpose, and with a probable surplus over their own need feed other wanting ones, aged, helpless or sick in hospitals and homes everywhere?

While the mass of social students are looking up these points, and many, many more, our syndicate would be looking for the work to set them at; work that needs doing all round the world to make it wholesome, comfortable and decent. There would be swamps to be drained, deserts to be irrigated, some forests to be cleared for homesteads, other forests to be planted for the use of posterity, crops to be raised, clothing to be spun—for all who need them enough to work for them, with something over for the disabled. That's good pay enough for work. Plenty of workers work all their lives for less than that, and pay a bonus for the privilege.

Perhaps not all this could be done on the sum named. But it could create sentiment, institute experiment on a small scale and show what a national interest and capital could do. It takes as much ability to be a good rascal as to conduct a prosperous business; the same ability which is consumed in rascality would have made a prosperous business man, with respectability thrown in. It could girdle the earth with a belt of roses and verdure in place of the ash-heaps and rusty tins and discarded waste of every kind now familiar to anyone who travels on a rail train through the outskirts of the city.

The world is large enough, fertile enough and willing enough to feed all the persons that can ever be born upon it as long as it lasts. There is energy enough in human muscle and hunger to get it out of the earth. Why not introduce these two elements to each other? To find out whose duty it would be to do it, and methods how it could be done—the minutia of the matter, would be the duty of our syndicate. Experimentally yours,
CHARLOTTE FITZJAMES.

Abnegation—self-denial—forestalls future suffering in that it generates the magnetism needed for healing and the relieving of pain. It is a form of self-cure in advance of a possible disease or ailment.

Charles W. Miller, the six-day bicycle champion, in his last race ate no meat, but lived on "liquid food and cereals," and gained one pound during the race.

THE CHRIST QUESTION SETTLED,
OR JESUS, MAN, MEDIUM,
MARTYR.

What the Spirits (and Some Mortals) Say About It.

By J. M. Peebles, M. D.

(A Review.)

Whether the much afflicted Job was a book reviewer as well as a book writer we are not informed. But when his pseudo "friends" added insult to injury in their zeal to show that his sufferings were a direct visitation of divine vengeance, he exclaimed, "Oh, that mine enemies had written a book;" evidently longing to hold his tormentors up to the scorn of the public, by puncturing their fallacious reasonings.

But Dr. J. M. Peebles is not "mine enemy." Neither have I longed for him to write a book. And in the one bearing the above title, there is little but what meets my approval. Hence it is not my purpose to ridicule the work or impale its author on the pen point of adverse criticism.

On the contrary, I rejoice that so exhaustive and masterly a contribution has been added to the world's stock of biographical and bibliographical lore. And while there are in it some instances in which the fires of controversial zeal burn brighter and hotter than those of brotherly love; some instances in which the banner of that "Charity that suffereth long and is kind," even to a misguided adversary, has been lost sight of in the smoke and grime of polemical battle, still, such defects are attributable to the zeal of the various writers, and not to the subject matter of the writings.

As stated by the author in his own words: "The question at issue is not as to how Jesus was begotten, nor as to any blood atoning mission, but simply as to his existence." And however much his readers may differ as to the settlement of the Christ question in its many details, all must agree that along this one line the doctor has hewn to the chalk marks—letting the chips fall where they may.

That one thought, like a pioneer, keeps in advance, blazing the way through every page of the book. And on both sides of that line are grouped masses of evidence gathered from Bibles, Talmuds, Korans and Testaments; from Jewish, Christian and Pagan writings; from buried cities, dust-covered libraries, weather-scarred monuments, moth-eaten papyrus and even from the lips and memories of the inhabitants of the invisible world above and around us; an accumulation of proofs so vast and so exhaustive that we wonder whether anything can be added except occasional corroborative circumstances.

When we apply to this mass of evidence the cold, judicial discrimination, give to each item its proper place and weight, discard every pro and con that is irreconcilable with the others, we find sufficient to carry beyond the line of reasonable doubt the fact that Jesus Christ, the Man, Medium and Martyr, lived and died on this earth as other men live and die. And if that was all the book contained we might bid it Godspeed and close this review. But that is not all.

Every demonstrated truth has its corollary; its inherent consequent. And the fact once demonstrated or admitted that Jesus Christ lived and died as the Christian world claims he did, carries with it the corollary embodied in this question: What were that life and death intended to teach or accomplish? What have they taught or accomplished?

With all due deference to the learned author's effort to eliminate these questions from the discussion of the

main proposition, I respectfully insist that it can not be done. They are, and will continue to be absolutely inseparable in the reader's mind. Whenever mention is made of one around whose name have been woven such strange, unusual and significant circumstances of life, teachings and death as have been attributed to Jesus of Nazareth, the purpose and results of that life will involuntarily be considered by every reader of this book. Now, what are the beneficial results that will flow from the fact that Jesus lived and from the proofs and arguments herein set forth to demonstrate that fact? Without doubt all candid minds will agree with the author that the cause of truth in the abstract will be immeasurably benefited by this clear demonstration. Because the uncertainties and jarring strifes born of the bitter disputes on this issue in the past, have retarded the progress of Truth, and hindered the spiritual development of the race. But next to the cause of Truth lie the two great agencies for the promotion of Truth, viz., the so-called Christianity of the Christ, and the true spiritual life of the Christ, or the Christ life. Will this demonstration of Jesus' earthly existence benefit those agencies equally? Or will it enhance one of them more than the other?

These, it seems to me, are necessary elements in the main question discussed in this book, which can not be dispensed with as unimportant factors unless we admit that modern Christianity and modern Spiritualism are one and the same thing; which they are not. Our author clearly defines the difference. "The young and vigorous Christianity of the first century, with its inspirations, visions, trances, pentecostal gifts of tongue, Essenean benevolence, self-sacrifices, loves and brotherhood, is the true Christianity of the Christ—the Spiritualism of today—rather than the effete Christianity of these later centuries."

Both of these religions, Jesus Christ as a leader. The one builds its fabric upon the teachings and the atoning efficacy of his blood; the other is founded upon the Christ spirit and Christ life of the man Jesus. And although original Christianity has been loaded down with false dogmas and corrupt practices, cursed with ecclesiastic creeds and blinded with the ignorance and bigotry of the Dark Ages, still, rubbish may hide, but never destroy the diamond. And while the facts and arguments presented in this book seem to uphold the false as well as the true religion of the Christ, let us never forget that the same law prevails in the dissemination of Truth as in nature's husbandry. "Let the tares and the wheat grow together, lest in rooting up the one, ye destroy the other also."

The true province of Spiritualism is to teach not to sit in judgment; to build up, rather than tear down; to gently nurture and train, rather than root up and destroy. The winnowing fan is in other than mortal hands; and the ripened grain is garnered in celestial, not earthly, man-made storehouses. No mortal eye can see nor material sense determine how rapidly the young, vigorous, spiritual Christianity of the first is reappearing in the twentieth century. We know not how freely the pentecostal gifts are being distributed among Christians, as well as to so-called Pagans; nor how thoroughly the self-sacrificing love and brotherhood of the young church are beginning to honeycomb the gilded temples of the old.

The second advent of the Christ spirit in the Christ life of regenerated humanity, so long foretold, and so vainly looked for in material pomp and splendor, is at this hour sweeping from east to west with lightning-like rapid-

ity; and soon, very soon, will "The way, the Truth and the Life," which constitute the true spiritual Christ, be enthroned in the hearts and manifested in the lives of all humanity. May the angels speed the day. And let all Spiritualists diligently spread the Truth and patiently await the glorious ingathering.
J. L. DRYDEN.

Consumption and Other Lung Diseases Cured by a New Discovery.

As stated in a previous issue the Alpha Medical Institute possesses the secret of a positive cure for Consumption and allied Lung Diseases. Additional testimony to this great discovery is daily accumulating. Many remarkable letters are to hand including sworn testimony from sufferers cured of most severe cases of Consumption, Catarrh, Bronchitis and Asthma. Among these are letters from Hon. A. J. Farrow, Morton, Ind.; Rev. M. W. Kenney, La Crescent, Minn.; Mrs. John Lexa, Manly, Iowa, and many others of our readers. To prove its great power the Institute will for the next sixty days send this New Treatment entirely free to all who apply. If you are in need of such help we advise you to accept this most generous offer. Send your address, name and nearest express office and all particulars of your disease to the Alpha Medical Institute, 500 Sycamore street, Cincinnati, Ohio, and they will at once send you their Book and free Home Treatment as stated.

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CORRESPONDENCE

THE FIELD AT A GLANCE.

Mrs. Maud Lord Drake is located in Harrison, Ark.

Mrs. L. N. Claman is now serving the People's society of Louisville, Ky.

Mrs. C. E. McFarland of Winona, Minn., is serving the Unity society of Milwaukee.

G. W. Kates and wife will serve the Grand Rapids (Mich.) Spiritualists during May and June.

C. H. Figuers writes that he is still suffering from nervous prostration. He is located at 99 Bolivar street, Cleveland, O.

The Progressive Spiritualist society of Seattle, Wash., conducts meetings at Masonic Temple, Pike street. Mrs. Ada Foye is pastor.

The Illinois State Spiritualist association, in company with the National 'Spiritualists' association, will hold a grand mass convention in Chicago on or about Feb. 16-17.

Dr. G. Gebauer writes: "Any honest medium, passing through Atlanta, Ga., at any time, can find a hearty welcome and entertainment by the Church of Spiritual Unfoldment."

Mrs. Lora Holton, missionary medium, will answer calls to lecture, give tests, officiate at weddings or funerals, also will make engagements at the camps for 1899. Address her at 3310 1/2 Rhodes avenue, Chicago, Ills.

Carrie Rictor, Secy., writes that Mrs. St. Omer Briggs, the speaker of the Society of Spiritual Unity of Cincinnati, is ill with la grippe and that the society has been compelled to suspend meetings temporarily on that account.

The executive board of the Madison Avenue Spiritual association of Anderson, Ind., has ratified a contract with Dr. Hilligoss by which the latter is to lift the debt of the association which amounts to \$260, and in lieu of that is to have absolute control of the society's affairs for a period of 10 years.

Mr. William Way, a good trance and test medium, of Wheeling, W. Va., gave seances at the Mathews residence, New Philadelphia, O., Jan. 11, 12 and 13. Mr. W. is a young medium of excellent character and has been invited to return there in February. He gave many convincing tests. C. H. Mathews.

Mrs. Maggie Waite writes from Buffalo: I am again on the American side, left Canada very reluctantly. The people are bright and progressive, and very strangely, as every one knew I was going to leave Toronto on the date and train I did, and after three months and a half labor with them, I never in any manner was interfered with, and yet on the evening of the day I left there was a general arrest made, although there was only two among them recognized as mediums. I can be addressed here during January and February at 307 Niagara st.

Cleveland correspondence is to the effect that Lake Brady is at last free from the clouds which have for so long a time hung over it, and the season of 1899 gives promise of good work. The financial end of the company was never in a sounder or better condition, as it is under the management of Mr. A. Kellogg of Cleveland, O. Those desirous of taking stock in the new company will please correspond with him. It is now an assured fact that Lake Brady will always be a Spiritualist camp. First-class talent on the rostrum, both as to lecturers and test mediums, and some of the best phenomenal mediums in America will be on the grounds. The hotel will be thoroughly renovated and cottages will be

put in good order, the dancing pavilion will be in thorough condition, the bath house and boats will be looked after.

Harlow Davis, the eminent medium, has been stirring up the fossils of Meriden, Conn. A newspaper account says that many instances are related by prominent Meridenites of his strange faculty of predicting future events. At a seance given two weeks ago Dr. Davis told Oliver Gale that the spirit of his father-in-law, John H. Shaw, stood by him and warned him to tell his (Gale's) wife to be careful, as sickness was at hand for her, which would come in the form of a severe cold in the throat and lungs. At a later meeting Mr. Gale testified to the truth of the prediction, his wife having been very ill for five days with a severe cold and is still far from well. Speaking of prophecies, Mr. Davis said to a correspondent: "I have predicted that between the year 1901-3 the most depression of business the United States ever experienced will occur. Capital and labor will clash and this country will almost be in a revolution. The president elected in 1900 will not serve out his term."

S. Comstock Ellis, Pres., writes: The First Society of Spiritualists of Auburn, N. Y., held most interesting meetings throughout the month of November, 1898. Rev. E. J. Bowtell of No. 3 Linn St., Ithaca, N. Y., occupying the platform the first two Sundays and giving during each week two very fine lectures on "The Development of Our Occult Forces." The rest of the month Rev. Carrie E. S. Twing of Westfield, N. Y., ministered to the needs not only of the members of our society, but many outside of it, who were charmed by her winning manner of presenting the truths of Spiritualism. Mrs. Twing aroused a great interest in the cause of Spiritualism in this orthodox city, and we hope to have her here again before many months have passed. It is a source of regret that the meetings could not have been kept up during the months of December and January, but there has been much sickness in the city and the members of our society have not escaped. We shall continue them as soon as circumstances will allow.

Charles Howell, Ph. D., LL. D., writes: "We had the pleasure last evening (Jan. 8th) of attending another of Mrs. Mabel Aber Jackman's materializing seances at her home, 3143 Forest avenue, Chicago, and that the world may know that we are yet alive to the interests of Spiritualism and all good mediums, would be pleased to give a short account of the manifestations there through your valuable paper. It was held under strict test conditions, as all her seances are, just curtains hung in a corner of the room that she uses for a dining room, with no possible chance for exit or egress except by or through the door leading to the room, and I sat in or by that door all the evening; and, as the room was well lighted, I vouch for it that no confederate came in during the seance; and as the curtains were lifted several times during the evening by Mrs. Jackman as high as her arms, that if there had been anything or anybody in that cabinet all in the room would have known it; and it would not be a quarter of a minute after the curtains which form the cabinet—two sides of the cabinet being solid wall or boarded window papered carefully against the sides of the casings—before a form would appear outside and several different voices heard inside, among them that of Dr. Blackmore, the cabinet chemist who superintends the work of the materialization, and little Nellie. There were about 20 materialized persons came out, all of whom were recognized as friends, relatives or guides. Dr. Blackmore came out and was the perfect picture of

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himself that hangs on the walls in Mrs. Jackman's parlor, that was painted by her artist guide some time ago. One of the cabinet controls came over to where I sat, put her hand upon my head and thanked me for what I had done and was doing in showing in true light the powers and manifestations of spirit to materialize through Mrs. Jackman. Several times two materialized persons were out at a time; and when the seance was over Dr. Upsall, one of the sitters, opened the slates he had prepared with several pieces of paper between the slates and which he held all the evening, and behold! he had two long messages, one in English and the other on "hooks and crooks" that might be called Egyptian. During the seance a little Indian girl came out and danced for us, as much as six feet from the cabinet. Mrs. Jackman was outside the cabinet all the forepart of the evening, and it did not seem to make any difference as to the manifestation whether she was in or out of the cabinet. The most of these manifestations were in good light, and many in full gas light. Many times during the evening sitters were called to the cabinet and there conversed with friends, relatives or guides in a 'spirited' conversation. It was a grand success."

BEWARE OF THIS PROFESSOR.

To the Editor: Your warning to your readers to beware of mediums who carry the title of "Professor" is indeed worthy of notice, for we had here in West Superior an experience of this kind lately with a certain Prof. Titus, "Just from Boston," as he told us, claiming to have been sent here by the Boston societies to rebuild the societies here and in Duluth. He also state that he was an ex-minister of a certain creed. But judging from his

action in this city he seemed to have more animal passion and desires, than spiritual ones. He had, however, the support of the Spiritualists, because he displayed such an abundance of kindness and a good share of flattery mixed in, and was quite a forcible speaker. But outsiders who were not connected with the Spiritualists seemed to suspect him more or less of being an unfavorable character to associate with, and such he proved to be, for by their fruits ye shall know them. His face was broken out with disease of some kind and he could scarcely look any one square in the face for any length of time, and he also has one injured eye. When he was charged with an impolite and indecent remark made to the writer's wife while calling one day he denied the fact, and threatened to have us in jail, and would use the law to defend himself. This exposed his real character. He claimed to have a great deal of real estate in Boston and this he promised to give to some ladies here, as he proposed to a certain elderly lady in this city that she marry him the second time he saw her, but she refused him point blank and recognized in him a bad character. At Ashland, Wis., he introduced a young girl as his newly married wife and spoke of how pure she was, although he admitted that strange stories were circulated about her in that city. But he also received the support and 25-cent admissions of the Spiritualists there. He left the would-be wife behind when he left that city about New Year. Spiritualists should beware of him. He is about 45 to 50 years old and oftentimes has with him a Bible when going to deliver his lecture. I would like to know if any of the friends in Boston know him.

F. A. H.

LIFE IN THE STONE AGE: A HISTORY OF ATHARAEAL—An outline history of man written through the mediumship of U. G. Figley. 25 cents.

THANKS AND FAREWELL.

By E. W. and M. H. Wallis.

Dear Editor: Now that our visit to this country is almost ended we feel like saying "goodby and God bless you" to all the friends, workers and mediums with whom we have had the pleasure of co-operating. We are thankful to all those who have received us with kindly sympathy and good will and shall cherish very many pleasant memories of the work and the workers here. Our acknowledgments are especially due to the spiritual press (the Banner, the Light of Truth and the Progressive Thinker), and the esteemed editors of the respective journals for continuous fraternal favors which we fully appreciate, and hope some day to be able to reciprocate. We are glad to have been here, glad to have made many friendships which we trust will be enduring, and are grateful and appreciative for all the kindnesses which have been extended to us to enable us to do our work, which, we trust, has been helpful to many and of service to the cause. If it should ever be our good fortune to return we trust we shall find the movement stronger and more united—taking its rightful place in the fore front of the progressive social, moral and religious movements of the world for human betterment. Wishing you every success in your good work, we are yours heartily and fraternally.

E. W. and M. H. WALLIS.

THOMAS PAINE CELEBRATIONS, JAN. 29, 1899.

I think it the duty of Freethinkers and Spiritualists everywhere, in the United States especially, to keep green and fragrant the name and memory of Thomas Paine.

I know not where you propose to hold celebrations in his honor on the anniversary of his birth, which was Jan. 29, 1737, in Thetford, England.

No man whose history I have read has done more, if as much, to free us from political and ecclesiastical superstitions, than the illustrious author of The Crisis, Common Sense, The Rights of Man, and The Age of Reason.

I suggest that wherever it is practical and possible the Spiritualists and Freethinkers unite their forces in celebrating the natal day of this man who wrote and worked and gave his money so disinterestedly to free the race from all forms of oppression and superstition. Wherever the Freethinkers intend celebrating Paine's birthday, the 29th inst., let the Spiritualists join with them in enthusiasm and harmony, aiding in making the cause of freedom and human rights more popular, which will ultimately overthrow all forms of religious and political oppression and persecution.

JAY CHAAPEL.

Princeton, Mass., Jan. 12, 1899.

THEY ARE RELIABLE.

The American Farmer is sincere in what it says and whenever it endorses an article, be it machinery, proprietary medicine, or a man individually, we want our readers to believe that what we say we have good reason to understand is true. For a year or more there have been endorsements of the Swanson Rheumatic Cure Company, of 107 Dearborn street, Chicago, by this paper. People have written us to know if this company is responsible, and if its remarkable remedies, for the cure of rheumatism, neuralgia, dyspepsia, catarrh, kidney troubles, etc really had merit. We have therefore been to extra pains to investigate, and once again we add emphasis to our former endorsement of that company. There may be isolated cases here and there which, probably through neglect in following directions, or from exposure or some unexplainable reason, the wonderful Five Drops remedy does not do the work. But it is a case where the exception proves the rule. Mr. Swanson is a gentleman of character and personal integrity, and, we believe, would no more attempt to deceive the public than the writer of this article.

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Mr. Ira Sargent, Dunbar (Neb.), also writes under date of July 25, '98, that he is cured of Rheumatism, Stomach Trouble and Catarrh. "I want to write you in regard to my case of STOMACH TROUBLE and RHEUMATISM. I commenced one year ago to take "5 DROPS," and I can tell you to-day that though I am 75 YEARS OLD and past, I feel like a new person. I don't want to be without "5 DROPS." "5 DROPS" has the praise of being the best medicine on the market. It has cured a bad case of CATARRH here, and has another almost cured. Please accept my thanks for the favors I have received at your hands.

If you have not sufficient confidence, after reading these letters, to send for three large bottles for \$2.50, which will surely cure you, then send for a \$1 bottle, which contains enough medicine "5 DROPS" to more than satisfy you of its wonderful curative properties. Prepared by mail or express. This wonderful curative gives almost instant relief and is a permanent cure for Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Catarrh, Sleeplessness, Nervous and Neuralgic Headaches, Heart Weakness, Earache, Toothache, Grippe, La Grippe, Malaria, Creeping Scurfiness, Bronchitis, and kindred diseases. In the name and dose. Large bottle (300 doses) \$1, prepaid by mail or express; "5 DROPS" three bottles \$2.50. Sold only by us and our agents.

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A FEW SUBJECTS IN THE JANUARY AND FEBRUARY NUMBERS:

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|------------------------------------|--|
| Municipal Progress. | Genius and Art as Viewed by Victor Hugo. |
| Art and Manhood. | On the New Threshold. |
| The Example of Switzerland. | The Power of the Ideal. |
| The Democracy of Childhood. | Count Tolstoi at Home. |
| Concerning the Sanity of Napoleon. | The New Education. |
| Some Tendencies of Democracy. | The Redemptive Power of Love. |
| The Republics of South America. | Some Characteristics of Edward Bellamy. |
| True Versus False Education. | |
| Co-operation in England. | |

A FEW CONTRIBUTORS TO THE JANUARY AND FEBRUARY ISSUES:

- | | |
|-----------------------------|--------------------------|
| Hon. Josiah Quincy. | Prof. Samuel T. Dutton. |
| William Ordway Partridge. | Prof. Frank Parsons. |
| Rev. Geo. C. Lorimer, D. D. | Lilian Whiting. |
| Richard Hodgson, LL. D. | Rev. R. A. Bisbee. |
| Wm. D. McCrackan, A. M. | Rev. Philip Moxom, D. D. |
| Rev. Thomas Van Ness. | E. P. Powell. |
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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What is pride? Is it an evil or a virtue? We hear it condemned as the causes of men's downfall, and yet some are censured for having no pride?—Psychic Student.

Answer.—Pride commonly known as an evil is perverted will—either by lust or selfishness. Arrogance is the better term, but this has been relegated to uses that misplace it when applied to those who have it under control as in family pride, haughtiness and self-righteousness. The word pride is then understood as a modified form of arrogance. False pride might be employed, but this too has been given a specific meaning that narrows it down to a limited understanding. True pride is dignity—Independence of action without self-love—to suffer rather than to accept favors. A qualification is thus needed to define it properly. In that respect it is a virtue. Selfish pride is that which fears to compromise its dignity by being just or humane. It is thus false pride, and in many respects downright arrogance, as may be practiced by a judge through an unjust decision. In misusing his power he perverts his will by selfishness. This creates a discord in his soul or priritual nature, and his future progeny will possess the same discord or evil by the law of inheritance, and will be tempted to use their

will-power or mental force selfishly until overcome by moral perception. If not they will be guided by nature into avenues of life where a check is put on the force or made to undergo apparent injustice to neutralize it. This is not done as a punishment, but as a blessing to prevent equal suffering in spirit with the father or creator of that special discord. The sympathy of angels is attracted to those whose evils are inherited, while spirits of like category haunt the conscience of the progenitor, and public opinion will shape itself according to these attractions. Every man generates in the minds of others the feelings against him as he possesses them in his aura or spirit body, however well he may hide them by a fair exterior. When unpleasantly awed by an individual it betrays this form of pride or arrogance. A natural reverence is not generated by such individuals. Nature forbids it. Man in nature can never make a mistake if observant or not blinded by imposition and exteriors. But the one who is thus himself inclined, becomes the easiest victim to fraud and pretention. The honest-intentioned man is never deceived. Nature or intuition guides him always. Will-power perverted by sensualism is a form of pride that makes the irritable or impatient man—also very uncomfortable when in authority; while will-power perverted by lust makes the dandy or masher, so-called — of course guarded by spirits when the evil is inherited, in comparison to his interior desire to rise above it, or as he is able to control it—implying a knowledge of its banefulness. Self-acknowledgment of one's evil is a great step towards redemption, and the desire to overcome it attracts its like in aid. Pride is thus a very much misused term, and must be analyzed closely to comprehend its ramifications. But if we use the term dignity or justice to imply will-power exer-

cised rightly, we can use the word pride in its inferior sense and let it stand for perverted will-power.

Question.—I had an aunt, once rich enough to spend a hundred dollars a week for her own entertainment and travelling expenses. But in the course of time prosperity waned; rents fell, and finally she could neither pay her taxes nor sell her property. She was in actual want at times. In one of her straits she borrowed twenty-five dollars from me—all my savings—though she had never given me anything beyond an occasional dinner. She never repaid it, for she died in poverty, and I suffered for the want of my savings. What compensation do I get for my sacrifice, and what is her condition as a spirit?—Victim.

Answer.—The reverse of what it was in mortal life. To be rich is a misfortune to many. To be poor a blessing. Spirit life is a reflection of earth life, but as that in a mirror. Affluence undergoes deprivation, unless sufficient sacrifice covers the indulgences enjoyed selfishly. Poverty enjoys the fruits of deprivation in the body, which are contentment, mental force and understanding. Riches inherit the fruits of indolence, which are discontent, wearisomeness and mental inertia—obfuscation to a large extent, for the sensual pleasures which attend affluence muddle the spirit brain to that extent in large proportion. All must suffer, labor and think or study to inherit spiritual freedom. To give even, without feeling its loss, is a poor spiritual tax. A thousand dinners would not compensate for the twenty-five dollars—not even that many dollars as a premium to one who spends a hundred a week on herself. What deprivation and sacrifice is represented in that little saving! And what a robbery is committed by her who

borrowed it! Such a soul is in a hell of her own making that ages can not outgrow. But its antithesis will be enjoyed by the loser. Every such sacrifice brings the love of angels to the loser, and that is the joy sensed by the victim, often already in earth life, if sensitive. What you do for yourself in earth life is yours, but must be honestly gained by the sweat of your brow. That gained by the use of others' strength is a burden. The first will greet you in spirit as a "mansion" or home. The latter as a dreary waste in which the spirit seems lost—both being symbolic of their readings. But what you do for others becomes a law in your environment — a power that creates or transforms your wishes into realities to the same degree that you have given to others in the mortal. Of course the reverse obtains as well. Thus the absolute poverty of the once affluent who only thought of self. Having planted nothing in the mortal they reap nothing in spirit. You will never want to the amount of will-power that was needed to save that twenty-five dollars. The greater the sacrifice the more potent power of will, and the more readily your wishes or desires will be gratified or take shape in accordance with your will or power of creating. Love is sacrifice, and vice versa, and love creates—mentally, spiritually and physically—for love is God.

Question.—I have a friend, very bright, but can not believe in a life hereafter, and yet will ask what becomes of the great minds. Will you kindly answer?—C. A. Sharp.

Answer.—The great minds, as a rule, are so far above the little minds, that it is difficult for them to establish the rapport necessary to identify themselves. They sometimes succeed under favorable conditions, as for example, when one of the great minds still in the mortal is present at a seance. But

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After February 1, 1899, his Sanitarium at Ayer, Mass., will be open again to receive patients. Send all letters to

Dr. C. E. Watkins, 406 Massachusetts Ave., BOSTON, MASS.

when all mortals become great in virtue, as being free from selfishness or injustice towards their fellow men, they will furnish conditions needed for the great minds in spirit to manifest. Of course, the mere desire to be virtuous does not constitute it. It must be practiced to the same extent that its antithesis has been lived, and some over, to make up for that brought down from inheritance. Forty years of laziness, during which time others have done our work, needs forty years of active labor for others to undo the damage or wrong done to nature. As

soon as the evil is neutralized by good, and a little over to swing the spirit of the mortal into the positive condition—the spiritual—he will feel the influence of those within that sphere and be able to commune with them as were they still in the mortal. Health and contentment are the indicators of being in that condition, despite congenial surroundings.

EVERY LADY SHOULD READ THIS.
I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, a common sense remedy that never fails. *FREE* with valuable advice.
Mrs. L. HUDNUT, South Bend, Ind.

ENGLISH AS SHE IS WRIT.

"Funny men" employed at fat salaries to grind out jokes are nowhere compared to the real thing in real life. J. L. Harbour gives in the Christian Endeavor World the following amusing instances:

A letter was not long ago received by a physician, the wife of one of his patients writing as follows:

Dear Doctor—I have the sad news to have the pleasure to inform by these few lines that you needn't come no more, my poor husband is ded. He went off jess as easy as a glove.

The writer once received the following epistle from a mother, who thus definitely and concisely outlined the course of study which she wished her son to pursue:

Sir—It is neither my desire nor my wish that my son Samson persoo the study of grammar nor of any other ded langwidges. He can git along with plane English and as he ain't ever likely to be a physickian he ain't no need to persoo the study of fizzlyology either, and I don't think their skilltons is a proffer thing forchildren to study and pefer that Samson be konfined to rithmetic, readin', gogery and ritin' an' the names of the presidents of our country.

The mayor of a far western city once received the following letter of inquiry:

Kind and Respected Cir—I see in a paper that a man named John Sipes was atacted an et up by a bare whose kubs he was trying to git when the she-bare come up and stopt him by eatin' him up in the mountains near your town.

What I want to know is did it kill him or was he only partly et up and is he from this place and all about the bare. I don't know but what he is a distant husband of mine.

My first husband was of that name and I suppose he was killed in the war, but the name of the man the bare et being the same I thought it might be him after all as I ought to know it if he wasn't killed either in the war or by the bare for I have been married twice and there ought to be divorce papers got out by him or me if the bare did not eat him all up. If it is him you will know it by his having six toes on his left foot.

He also has a spred eagle tattooed on his front chest and a anker on his right arm which you will know him by if the bare did not eat up these signs of its being him.

Find out all you can about him without his knowing anything what it is for. That is if the bare did not eat him all up. If it did I don't see as you can do anything so, you needn't take no trouble. Please ancer back.

P. S.—Was the bare killed? Also was he married again and did he leave any propty with me laying claims to?

THE GREAT HIGHWAY.

A choral chant is ringing in the upper realms of light,
And the echo droppeth downward, as a night hawk in its flight;
We are coming down to greet you,
Coming, coming, coming—
Coming down to greet you
On the Great Highway.

A glorious day is dawning, it is broadening into light,
And the mists of doubt and error will vanish with the night.
We are coming down to greet you,
Coming, coming, coming—
Coming down to greet you
On the Great Highway.

We'll set the lamps of gladness, to light the darkness way,
Till Heaven's golden glory shall drive the mists away.

We are coming down to greet you,
Coming, coming, coming—
Coming down to greet you
On the Great Highway.

M. E. CONGDON,
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The Kava Kava Shrub as previously stated is proving itself a wonderful curative for diseases of the Kidneys and Bladder or other maladies caused by Uric acid in the blood. This new botanic discovery bids fair to change medical practice in these diseases, and its compound, Alkavis, is now regarded as a sure specific cure for these maladies. We have many letters on the subject from business men, doctors and ministers, of which the following from Rev. J. H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' standing, is an example. He writes:

"I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life, and with the constant care of two excellent physicians, I only received temporary relief. My family physician told me plainly the best I could hope for was a temporary respite. I might rally only to collapse suddenly or might linger some time. But the issue was made up, and as I had for years warned others to be ready, so now more than ever I must needs put my house in order and expect the end. Meantime I had heard of Alkavis and wrote to an army comrade (now principal of a college), who had tried it. He wrote me by all means to try it, as it had made a new man of him. At the end of two months, and then only able to sit up a little, I dismissed my physicians and began the use of Alkavis. In two weeks I could ride out in the carriage for a short time. The improvement has been * * * constant and steady. I am now able to look after my business. I feel I owe what life and strength I have to Alkavis. * * * I am fifty-five years old, have been a minister over thirty years, have thousands of acquaintances, and to every one of them who may be afflicted with any kind of kidney trouble, I would say, try Alkavis."

Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of Kidney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

So far the Church Kidney Cure Company of No. 420 Fourth Avenue, New York, are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of LIGHT OF TRUTH who is a sufferer from any form of Kidney or Bladder disorder, difficult or too frequent passing, water, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers it is sent to you entirely free.

FREE TO WOMEN
I suffered for 10 years with uterine troubles, painful periods, leucorrhoea, displacement & other irregularities, and finally found while traveling to Europe the original & genuine simple, safe home treatment, that cured me without the aid of medical attendance. This is nature's own remedy for women. It costs nothing to convince yourself of its merits for I send it free with full instructions to suffering women.
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NEWS OF THE WEEK

Sandow, the strong man, is taking singing lessons in Paris.

Representative Dingley of tariff fame passed away last week.

A public bath house is to be erected at Albany, N. Y., at a cost of \$30,000.

Gen. Joseph Wheeler has written a book: "The Santiago Campaign, 1898."

Gen. Eagan has been served with legal notice of the ordering of a court-martial for his trial.

Chauncey M. Depew has been formally declared U. S. senator from New York to succeed ex-Senator Murphy.

A plan for a school system in Cuba has been prepared, at the request of the president, by the superintendent of the bureau of education.

Mr. Benjamin F. Fifield of Montpelier was appointed by the governor of Vermont to succeed to the chair in the United States senate left vacant by the death of Mr. Morrill.

A bill to repeal the Raines liquor law has been introduced in the New York legislature. Also, bills to make life imprisonment the maximum punishment for murder in the first degree.

Mrs. Annie E. George, who is alleged to have shot and killed George D. Saxton last October, has been indicted by a grand jury at Canton, O. The case will be tried entirely on circumstantial evidence.

A fund of \$100,000 has been raised for the widow and daughter of Colonel George E. Waring, who died of yellow fever after visiting Havana and recommending a system of sanitation for that city.

The color line can not be successfully drawn in Canadian theaters. A Montreal court has decided that the proprietor of a theater has no right to refuse admission to negroes on account of their color.

A Boston florist who succeeded in producing a new variety of carnation sold it, with 6,000 plants which he had raised, to a banker named Lawson, for \$30,000. Several bids of \$10,000 were made for the flower.

Professor Schmoller, the eminent economist of Berlin, claims that the bread-winners of a nation—that is, those from 20 to 60 years of age—constitute but 48.8 per cent of the population, or less than one-half.

Our Consul General at Shanghai, in calling attention to the growth of imports from this country, urges that a permanent exhibition of goods available in that market shall be opened in connection with the consulate.

Andrew Carnegie has offered to give \$250,000 to be used in the construction of a building for the Washington Public Library, if congress would furnish a suitable site for the building and maintain the library after its erection.

A large department store, having branches in New York and Chicago, has set apart a fund of \$200,000 for the purposes of pensioning for life such employes of the company as have served ten years or more. A life insurance policy was presented to all such employes on New Year's day.

France has now a law by which marriage may be dissolved without cost to applicants. The Paris divorce court devotes Thursday to gratuitous decrees. One day recently 294 couples were divorced during a session of four hours, an average of more than one divorce a minute.

An extraordinary tombstone has just been erected in the cemetery at Lincoln, Kan., by an eccentric man named Henry Jacobs, in memory of his son, James Jacobs, who died in

1891. His son was of a roving disposition, so he had a stone cut in the shape of an old-fashioned traveling satchel. On the plate in the center of each side is the name "J. S. Jacobs." Just above the name is this inscription: "Here is Where He Stopped Last."

TRIBUTE TO LAURA SUNDERLIN NOURSE.

She has arisen!
From out the temple of clay,
Her earthly prison,
She is free, and away.

She has arisen!
No power the spirit could bind,
Each fleeting vision
She leaves here behind.

She has arisen!
And with the loved gone before,
In fields ethereal,
She wanders with them evermore.

She has arisen!
And stands in our midst, I believe,
With smiling vision,
Each loving friend here to receive.

She has arisen!
And though we shall miss her dear face,
Yet with hearts riven
We yield her the same old place.

She has arisen!
Oh, Laura, could you but speak,
What is the mission
Your soul would bid us to seek?

What is the secret
Your white lips guard so deep,
As in your casket
You lie there asleep?

Thou dost not answer,
Yet we know thou canst't tell;
We too shall be silent
When under death's spell.

She has arisen!
Her body the daisies may keep,
And in sweet music
The grasses may sweep.

We say farewell,
Our loved, our sister, our friend;
When swings Time's bell
We'll meet where love can not end.

Moline, Ill., Jan. 9, 1899.

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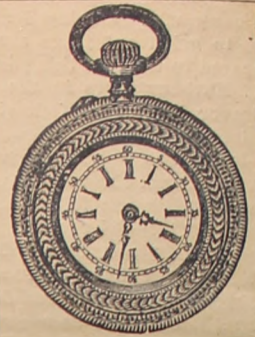
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