

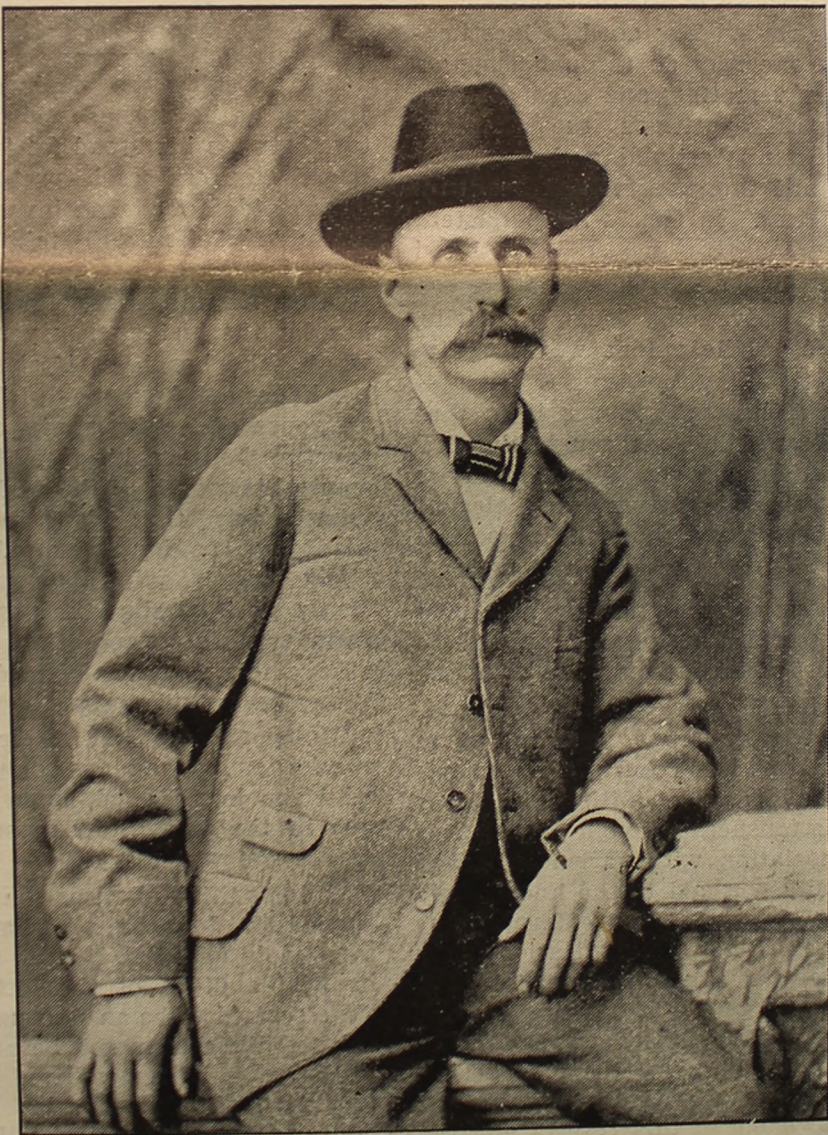
Light of Truth

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Z. C. FERRIS.

An Exponent of the
Philosophy of Life.

HARPER ILL'S SYN. COL'S O.

Bachelor Ratiocinate and Widow Dot Intuite.

BY LISLE E. SAXTON.

CHAPTER XII.

"Did you ever think, good folks, that those who see that to criticize adversely in others, continually live in what they deplore in their own thought realm, more than those criticised do, if not thus inclined? The woman who is always cleaning and seeing disorder and dirt around, even though a model of outward order and neatness, is living in it more than she who is untidy yet notes the cleanliness and order in this neighbor whom she is trying to emulate."

"I have not thought of it in that light, Rate, though after listening to harsh criticisms I have been busy for a short time afterward sweeping down mind-cobwebs and resting the thoughts that spun them. Which proves how much we may be influenced by others in the ordering of our mental realms.

"What splendid mental establishments some of us, or all of us keep, anyway, and if the skeletons in the mental closets were revealed some of the adjectives used to distinguish us as characters would undoubtedly be changed. But for those reasons are we here, and when grown to angelhood, we will study and practice in schools beyond earth planes. If wise, even, in uncharitable critics, we can see one method of self study, which will be comprehended and applied when they are ready for the application. Some comprehend others through a knowledge of self, first; while others are led to study and understand self through a study or observation of their fellows. But it all consummates in a conscious recognition of the universal good."

"Very true, Dot, and the time is not far distant when the masses will study cause and effect on the thought plane and practice as wisely to produce the best results as they do on the physical; then health will be the rule, and even death—transition—will be a matter of choice, determined by the needs and not compulsion as now; for when we can control and direct the forces of our own sphere we will cease to be the creatures of those outside. The aura—atmosphere—of the earth is effected by things, or forces, outside or within itself, the same as a person is by the state of his aura. For each life expression is a small world; so one by noting his aura through psychometry in states of perturbation or calm can estimate accordingly the cause of cyclones, etc., and the remedy."

"I believe it, Grace, for psychometry I am proving is the open sesame to all knowledge. I see more clearly the need of fearlessly studying and noting the cause and effects of suggestions, for a broader understanding of life's processes through acquiring the power to become en rapport with any state for knowledge, and then be positive to it at will. Dot proves to me it can be done."

"Yes, and great is the satisfaction therefrom when this is accomplished. I learned when quite young that any expression of another's that annoyed and worried me or enlisted my strong sympathy would haunt me in thought and a characteristic expression would follow. That a letter from a friend,

if it reminded me of character traits or states, and often without my knowledge, as in Dot's experience in overcoming those tendencies, you remember, they would appear in myself until I acquired the power to be positive to the undesirable by making the desirable an engrossive thought. Whatever fixes the attention of a person upon an object or thought, whether through dislike, sympathy or conscious will action, whatever the purpose is, will express in him or her characteristic of the object or thought, according to the readiness with which the aura will adjust itself to the same and manifest in the mental or physical expression. For law is invincible and though one may mistreat me, and I am determined not to blame him, yet, if I dwell in thought upon the deed and its nature instead of the charitable, angelic state. I will become more attuned to it and I will soon find myself denouncing him in thought, if not in work, and perhaps otherwise expressing inharmony with his state. The good is inestimable that one may do through suggesting in conversation, and even gestures or physical positions, the cheerful, pleasant and ennobling through the former, and the graceful and beautiful in the latter. In time with persistent effort it will become an established and satisfactory practice."

"We are advancing souls, or spirits, now, and to the extent we recognize our power to externalize our comprehension of heaven and use it to that end, will we do so through the law of attraction or love. Why should we not surround ourselves with elegant homes, beauty and congenial associates here?"

"There is so much poverty and want in the world that one is puzzled to know just what one ought to do, Dot."

"The judicious way to help any one, or a class of persons, is to aid them through knowledge and wisdom to improve their own condition. Augment the consciousness through experiences and association with varied improved states, and you add to the knowledge; then when they can externalize it through methods of application, they are wise, and suggestion must be the educator largely. The more beauty, comfort and happiness we can make apparent, and induce them to desire, and observe attentively, the greater the knowledge in this respect and the nearer they are to the possession of the same. I believe the centers of great wealth, even under existing circumstances, are preparing through the action of this law for the time when beautiful homes and affluence will prevail. When this class will not be held to the thought of plenty, beauty and wealth through not having them; because the desire to have has been induced and strengthened by seeing them; and knowledge has been increased by attendant experiences until individual recognition of power has been evolved; then each will employ the law that unconsciously the rich make use of to amass and hold their wealth. This I believe is the occult mission of wealth. When the rich and all classes understand and employ this law consciously, and recognize the power of the ego, then none will ask or demand service of others, but all

will do for himself or herself and all will be justly recompensed. Then sickness and poverty will be unknown, for they are attendants of inharmony, envy, fear, contention, self-seeking and self-distrust. There are always souls evolving through such conditions somewhere, and even the earth states do not seem to diminish the heavenly bliss of God and the angels, according to the Bible. Neither should we be miserable because of them, for in the course of time, through life's processes, they, too, will do what it is the privilege of each one of us to do, externalize our comprehension of heaven in ourselves and surroundings, and that, too, progressively."

"Dot, you believe in relieving the needy and unfortunate, do you not?"

"Certainly. We should do what the angels do for us, whether in the mortal or spirit guise, and that is: encourage and assist them in such ways as under the circumstances seem the most judicious, to surmount all obstacles, and to foster, and develop self-confidence and self-independence. That person who in deed, word and thought suggests the ennobling; who is the embodiment of health and the thought of good, though retired and obscure, will be a power for counteracting the influences of the undeveloped states."

(To be Continued.)

THE UNSOLVED MYSTERY.

By Ada Vinton Towne.

"No," said the melancholy Mr. Brown, as he opened wider the aperture between his broad, fat feet, as they rested securely and protectingly on his cuspidor of glazed brown earthenware; "No! I never'll take her back! Never! Think of the way she has treated me, after my taking care of her for the last twenty years! No, I won't take her back if she comes on her knees and begs me to take her in!" he repeated as he again opened the aperture between his feet, this time to empty his mouth of the darkly-colored tobacco juice that added huskiness to his tones, as he recounted this, his latest woe. Again his two feet met firmly, as if to shut the precious fluid from wasteful evaporation, and then, after a few moments of meditative silence, he spoke again.

"Johnson!" he said, solemnly, "it is a question beyond my comprehension why she left a good home and went out in the world to support herself, unless she was crazy!"

"I don't think she was that, hardly," replied Mr. Johnson, who had come in to condole with Mr. Brown, on the inexplicable flight of the latter's wife. "She seemed to be an unusually bright, spirited little woman," he added, half tenderly, as he remembered her many neighborly kindnesses in his dark hours of affliction. "But tell me what makes you think she was crazy," queried Mr. Johnson, persuasively.

Well, I will tell you," retorted the bereaved man pugnaciously, as an extra gleam of fire shot into his small greenish eyes, while an added glow of red overspread his fat face. "To begin with, she was always queer. Why, as long ago as the morning after we were married she looked hurt because I told her to comb her hair before she commenced breakfast! And the next day when she washed the stove in the dishpan and I told her it was a dirty trick, she nearly bit her tongue to keep from answering back! She had a fearful temper, had that woman, and she never seemed to appreciate anything I told her. Why, I know she was mad one time because I asked her if she had washed her hands, after mopping, before she set the table; and again, because I talked ten or fifteen

minutes to her one day about the wastefulness and shiftlessness of letting the potatoes boil dry, why her old eyes shone like a demon's, and I thought for a minute she wasn't going to put the dinner on the table at all, and I didn't know but she would go as far as to refuse to tie up any more grapevines. She calmed down after a little, though, and went on as before, only more quiet for the rest of the day."

"Then she helped you out of doors?" queried Mr. Johnson.

"Yes," hesitatingly replied Mr. Brown, "but she was lazy and never half did anything. She used to set out a few hundred cabbage and turnip plants, and sometimes would put out a few thousand strawberry plants and would hoe them, but when I came home from down town and would tell her they weren't half done, she'd get so mad again I used to be discouraged trying to teach her anything."

"Did she do her own work in the house?" again questioned Mr. Johnson.

"Why, yes! but she didn't have much to do. There were only just us three, you know, and only thirteen small rooms in the house."

"Did she do her own housecleaning?" next asked the persistent neighbor.

"Yes, but what was that for a healthy woman? I helped move the coal stoves and all she did was to take up the carpets and put them down, and do the painting and papering and as our ceilings weren't very high it didn't hurt her half as much as her running and gadding did!"

"Did she go out very much?" again asked the earnest listener.

"Go! She didn't do anything but go!" excitedly answered Mr. Brown, the memory of his wrongs pressing heavily upon him. "She got our meals and didn't like it because she had to get them on Sundays, and she did the family sewing, but mine wasn't half done, and she made butter from one cow, and did her washing and ironing, and canned her little fruit, and kept only one boarder, and did a little dress-making, but what was that for a well woman?" savagely inquired Mr. Brown.

"Nothing! Nothing at all!" soothingly but sarcastically answered Mr. Johnson. "I guess she was lazy, and perhaps, as you say, crazy, or she would have managed better," but the sarcasm was lost on Mr. Brown.

"Racing and gadding over to that Spiritualist Howe's every night until 9 o'clock, and then reading those d-d novels from that blasted Barker library! Sometimes I've actually wished that library building would burn down with all that's in it!" he revengefully muttered.

"Of course you furnished plenty of reading for her," suggested the neighbor.

"Certainly I did," promptly answered the conscience-clear man. "During the twenty years of our married life I never missed having the Fredonia Censor and a large part of the time I also took the Zion's Watchman, the best religious paper I ever read," he piously added.

"I guess her mind must have been a little twisted," cautiously ventured the visitor, but again the sarcasm was wasted on the bereaved Mr. Brown.

"I knew it!" the latter warmly responded. "I knew it and told her so!"

"I'll bet I told that woman nearly every day for the last twenty years that she was either a fool or crazy, and I never could see as she heeded it one mite. She went right on in just the same old way, as contrary as a mule!" he bitterly added.

"Did she sleep with you?" was the next question asked by Mr. Johnson.

"No, not for the last ten years!" almost shouted the wronged man, as he nearly upset the carefully cherished and now almost full cuspidor. "No! and that showed more of her crazy freaks!" he vindictively added.

"She thought I wasn't fit to sleep with because my shirt was wet with sweat and dirt, and so she made me some night shirts, and just because I would not wear 'em she wouldn't sleep with me, said she'd rather furnish me with money to hire some other woman to sleep with me, the poor insane idiot. And she wouldn't kiss me because she said it wasn't natural for a woman to kiss the lips that had just called her names! Just as though a man hadn't a right to call his wife names without her resenting it!" Again the cuspidor trembled beneath the big, restless feet.

"Did she show good judgment in the way she spent the money she earned?"

"Not much!" forcibly answered the bereaved mourner. "She spent the most of it in clothes for herself and girl. She never bought any for me more than two or three times. Sometimes she helped buy the coal and pay the taxes, and she bought furniture and carpets, and furnished most enough to add the chambers to the house, but as a rule she was wasteful and extravagant, and the worst of it was, she was too stubborn for me to change her. Why, she was as mad as hell if I asked her how much she was going to charge for making a dress, and then she was mad again if I told her the best way to spend the money after she got it. Wasn't I her husband? Hadn't I a right to say how the money should be used? But no! she would keep at least half of it, spending it in the most foolish ways. Why, I have known that woman to bake as many as six cakes in one year for the Methodist church socials! And once she spent 20 cents on street car fare in taking the little girl to Dunkirk just to see the streets and store windows at holiday time! Well there is one satisfaction. She is going to know the difference between a comfortable home, without much to do, and earning her living among strangers. She'll never find another man like me, I can tell you!" he confidently added.

"You helped her about her work, I suppose?" said Mr. Johnson.

"Well, not so very much around the house," answered Mr. Brown, "for it isn't a man's place, and besides I married her expecting her to do the housework while I supported the family, but I helped about little things, such as looking in the kettles to see if things were cooking, and when I thought the fire was hotter than necessary I turned off the drafts, though she gave me the devil for it, and I looked through the cupboards to see if food was wasting, and I told her when the child was in mischief, and I talked to her about the folly of burning the bread as she did sometimes, and I never let her buy the meats or groceries, for on such matters she was as ignorant as a child, and I wanted to go with her to the dry goods stores to banter the merchants, but she wouldn't have it—said she'd rather be cheated, as I know she was—oh, Mr. Johnson! (as the memory of his wrongs swept over his heart and his cuspidor at the same time) Never! never again will I marry the best woman living! There is no peace anywhere when you are tied to 'em."

"Were your other wives like this one?" gravely asked Mr. Johnson.

"No, not as bad, though they might have been if they had lived as long, for they had plenty of temper, too; but Eva was so ungrateful for all I did for her. Why, when I married her I took her from teaching school, and put her in a good home, and she never gave me any peace until I bought a

lot of stuff for the parlor, and there it was already furnished, with six cane-seat chairs, and a stand, on the floor there was a good oilcloth, and on the walls there was a looking glass and a chromo of a pretty girl with a sheaf of wheat on her shoulders. Oh, that woman's high-toned notions nearly ruined me! And she just would not wear my other wife's clothes, though I did rather force her into wearing out a pair of almost new shoes, but her eyes looked as though she saw ghosts all the time, so I let the other things go to waste."

"No, Mr. Johnson! No more marriage for me! It don't pay, I can tell you. You marry a widow, or an old maid, and they think they can boss you, and you take a young girl, as I did this last time, thinking I could mold her to my taste, and you might as well try to mold a mule!"

To this expression of hardly-earned wedded wisdom Mr. Johnson made no reply, but as the town clock was striking ten he abruptly ended his visit, and as he walked home under the stars he thought of how many women forfeit friends and reputation because of the more powerful influence of loving arms and tender kisses; while Mr. Brown, after clearing away with a mop the wreckage from the upset cuspidor, went to his widowed couch, there to wakefully ponder on the inscrutable mystery attending his cherished wife's flight from a comfortable home, out to battle with the world among strangers.

ADA VINTON TOWNE.

Albuquerque, N. M.

Rev. M. J. Savage in a sermon he delivered May 14 on "The Belief in Immortality," says:

"During the last week, for example—and I may be pardoned for referring to this by way of illustration—in one of the leading papers of the city there was a discussion concerning the case of Dr. Briggs, which took this ground: that a belief in immortality, the Bible as an inspired book, religious truth of any kind, simply could not be proved in accordance with the scientific method, or received on the basis of reason. And this was a writer speaking in defense of the church and of religion who said the church, religion, Bible, immortality—all these things—if received at all, must be received simply by faith—they can not bear the test of reason. He would have gone on to say that they are above and beyond reason. If I had been in my usual condition I should have publicly asked this writer a question. After you have put reason out of court, what reason is there for believing anything, or believing one thing more than another? There is literally no reason left, after you have put it away. Therefore, literally, there is no reason why a man who takes this position should not accept Buddhism as well as Christianity. There is no reason left why he should believe anything—no reason why he should believe one thing more than any other."

And by the way, we will say that of all we have heard or read in defense of Spiritualism during the last thirty years, the sermons that Mr. Savage has been preaching recently, in behalf of the belief in immortality, are the most convincing. He treats the subject from the standpoint of science and reason, and asks no one to accept anything he says on faith or on "divine revelation." Whatever one may think of his opinions they can not help admiring his candor and fairness in presenting them. We do not wonder that our spiritual friends are overjoyed at the accession of so able and distinguished a man as Mr. Savage to their ranks.—Free Thought Magazine.

COLLECTED FACTS.

If any good thou dost, how small soever,
Let it be nobly done, for good deeds live forever.

* * *

The fire fly only shines when on the wing. So it is with the mind; when once we rest, we darken.

* * *

Faith, fanatic faith, which, once wedded fast,
To some old humbug, hugs it to the last.

* * *

Regarding theology, to doubt would be disloyalty, to question would be sin.

* * *

For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right.

* * *

A man is one who is freed from servile bonds,
Of hopes to rise, of fears to fall;
Lord of himself if not of lands,
And having nothing, yet hath all.

* * *

Thought is deeper than all speech,
Feeling deeper than all thought,
Souls to souls can never teach
What unto themselves was taught.

* * *

The highest hill is the most slippery place;
And fortune mocks us with a smiling face.

* * *

Man's opinions are always proportioned to his knowledge.

* * *

Through the custom of paying for prayers on behalf of the souls in purgatory, this doctrine has become a mine even more productive to those who work it than that of hell itself.

—Selected by Emanuel.

Dr. Joseph Parker of London, whose recent startling comments on the Prince of Wales have made talk on both sides of the Atlantic, is one of the most remarkable men one could meet in the whole course of a tour through the world's gallery of celebrities, says the Chicago Tribune.

He is in many ways a counterpart of his old-time chum, Henry Ward Beecher, and when Beecher died he was the choice of Plymouth church for the pastorate that afterward fell to the lot of Lyman Abbott. Dr. Parker declined the call for the same reason that another famous London preacher, Alexander Connell, has just declined a call to another great American pulpit, that of Dr. John Hall—because his London church couldn't spare him.

Dr. Parker has preached at the City Temple here Sunday mornings and evenings and Thursday noons for 30 years and throughout most of that time the general verdict has been that of Dr. Joseph Cook—once Boston's idol—who pronounced Dr. Parker to be the foremost preacher in Europe. The crowds at City Temple are as great today as they have ever been. If you want to make sure of a seat you have to buy one in advance for sixpence, and then go early to avoid the rush.

The magnet that has drawn all these crowds and their fathers before them is in his 70th year, but he is about as bright and vigorous as he was half a century ago, according to all accounts. He has been preaching steadily since he was ordained in 1853, and in those years he has never, except on a few state occasions, written a sermon.

"Somebody once called me a 'pulpit medium,'" he said to me yesterday. "and that was as good a description of me as was ever made. It is not I who speak in the pulpit. I never know what I am going to say until I begin

to speak. I know only my topic. The words I find down among the people in front of me. Stenographers take them and they are published, and it often happens that I read them afterward, sometimes with approval, sometimes without recognizing a word I have spoken. At the end of a sermon I have little idea of what I have said. No jury on earth would believe the story under oath, but it is a fact that I have occasionally picked up a stray pamphlet from my desk and read it with much interest, only to find, on turning to the title page, that it was one of my sermons."

INGERSOLL TO M'KINLEY.

Nobody will accuse Col. Ingersoll of one kind of infidelity at least, to-wit—infidel to the Republican party. Although a Republican, he wants to know, as congress alone has power to declare war, where the administration gets its authority to "assimilate" the Malays of the Philippine Islands. In a recent speech he said:

"I have one sentiment for the soldier, cheers for the living and tears for the dead. If it were meet to weep over the sacred dust of the brave who died to render our flag stainless and keep it in the sky it is now in order to flood the graves of the boys who are falling in the Philippine Islands. For they are not fighting to add lustre to 'old glory' or to save the Union, but as mere machines at the behest of the administration, which for the time being is the government of the United States.

"War with Spain, for which the volunteers took up arms, has long since ended. Congress has not declared war against the Filipinos nor voted money to carry on a war of foreign conquest. Then why this thunder of guns, the flying thunderbolts of hell, and these new-made graves as numberless as the stars? It is a war not in the name of liberty, but against it. Our arms are not adding glory to the flag, but instead are staining that starry emblem of freedom with the blood and tears of a people fighting for the right of self-government. The soldier is not to blame. Therefore, when he falls in such a war his bier should be draped in deepest mourning and drenched with the tears of his fellow countrymen.

"Take Col. Stotzenberg as an example. No braver, truer soldier ever wore uniform or marched in the shadow of a flag. He only recently remarked that he was sick of such a war and looked forward to the near future when he and his brave volunteers would be relieved from killing men who were fighting for independence. He arrived on the battlefield fresh from the arms of his wife at Manila. At the head of his regiment, leading a charge, he falls, pierced through the heart. What great principle did he die for? Will the administration please answer?

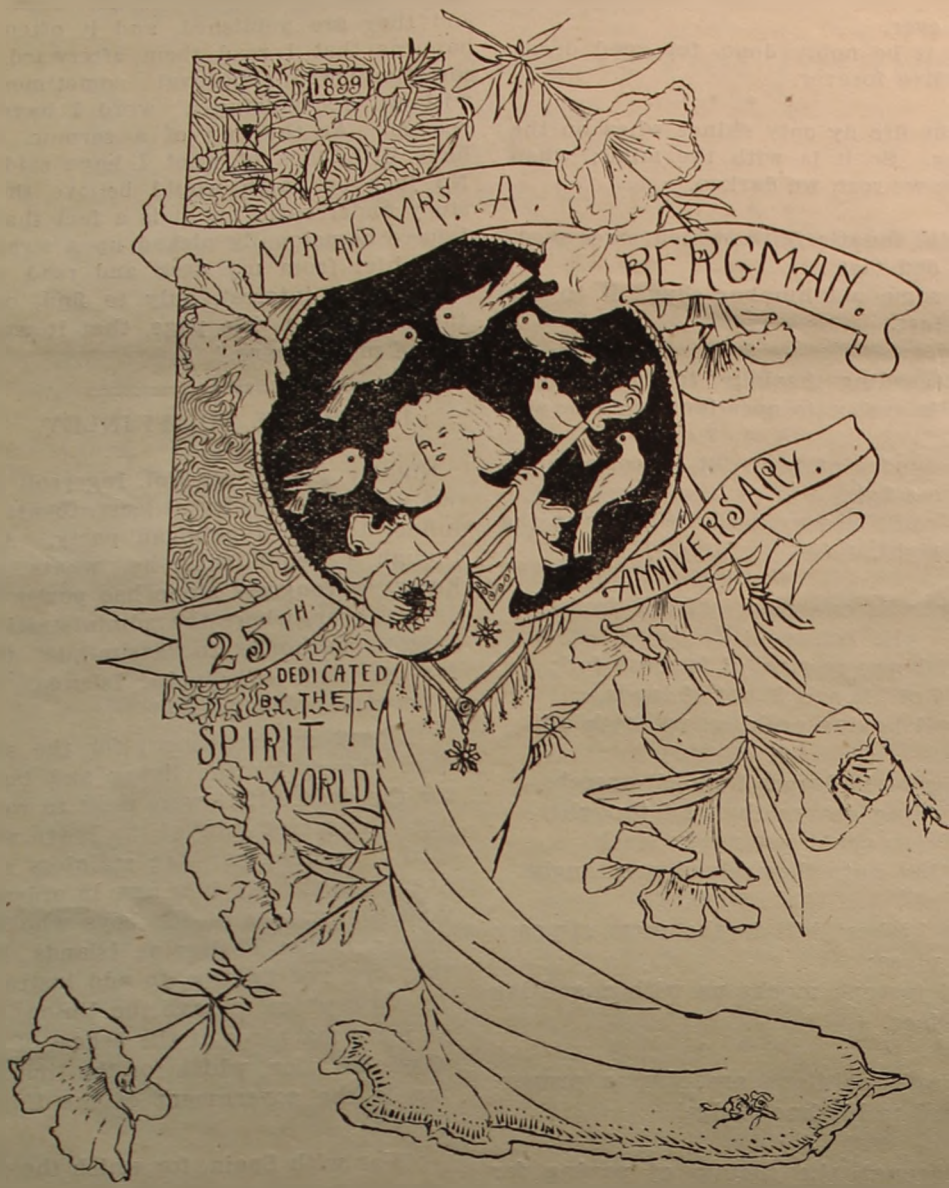
"It has always been considered a glorious thing to die fighting for truth, liberty and eternal right. But when one falls in the Philippine war there burns no halo of glory above his dust, but this sad, untimely, uncalled for death causes tears to moisten the eyes of every patriot in the land."

CORRECTION.

In the fourth line of the second verse of the poem "Gratitude," published in your paper of June 17 last, occurs a printer's error. It reads "Your grand time-making tide"; it should read, "Your grand time-marking tide." Many people might think it a careless mistake of the author.

B. F. FRENCH.

AN ARTISTIC SOUVENIR.



As the Light of Truth so generously and impartially gives to the world the psychical phenomena manifested in various ways to the children of earth, we would be pleased to present to the readers of the "mediums' friend" what to us seems most wonderful; and we send you the picture that you may present it with this short and hence imperfect account of a seance held by Mrs. Mabel Aber Jackman on the evening of June 29 last. That was the twenty-fifth anniversary of the marriage of Mr. and Mrs. A. Bergman, who are counted among Chicago's most prominent and influential citizens. The seance room of Mrs. Jackman was filled with many of the most prominent men and women of Chicago seeking to see and commune with loved ones "over there," as had been done by so many thousands before at her seances. Knowing it was the marriage anniversary of Mr. and Mrs. Bergman, Dr. Blackmore, the cabinet chemist and control, directed that a piece of cardboard be placed between the leaves of a music

book large enough to cover the cardboard and placed on the floor outside of and near the cabinet, which was done. Many spirit friends appeared to those present, among whom was my little daughter, who greeted me with all the fervor of a loving child with a kiss, and finally little Nellie, one of the cabinet guides, came out to Mr. and Mrs. Bergman with a wedding bell which she had materialized, and which she rang with all the zeal of an intimate friend, congratulating them upon the twenty-fifth anniversary of their very happy married life.

When the seance closed the cardboard was removed from the music-book, when, behold! it contained the above picture, and it would be useless to say that it is highly appreciated by the happy couple.

CHARLES HOWELL.

97 Washinton street, Chicago.

Our reproduction of this piece of art work is in size about one-sixth of the original. The original is in white, gold and copper.—Ed.

PSYCHIC EXPERIENCES.

I wish to state in the beginning of this article that my views have changed so much since listening to Ripley that I find little, if anything, to criticize in the thoughts advanced by him. I concluded to have a private sitting with Mr. Ripley.

I accordingly called on him at about 1 o'clock. It was a bright sunshiny day, and the room fronted on the street. Mr. Ripley sat at a little sewing table, with one hand resting lightly on its top. I had read of mindreading, and thought perhaps he had that power. Mr. Ripley is a good clairvoyant, and he began at once to describe my spirit friend. The first description he gave me upset the theory of mindreading. He said: "You have many spirit friends with you. Two little old Quaker ladies are standing right behind you, and the one says, 'Is thee well.'"

That was a stunner, to use a common expression, for I had not thought of them in years. I replied that there were Quakers in my ancestry, but it was a good ways back, and asked him as further proof to give me the names. In just a moment he said the name of one was Ruth and the other Sarah, which was correct.

They were my grandmother and great-grandmother. Looking up he said your brother William is here. I considered that a good test, for I had a brother dead of that name. I thought to myself that if he had called himself Will or Billy it would have been more satisfactory to me, for I never called him William.

The very next time my brother had a chance to come to me he called himself Billy, as if in answer to my unspoken wish.

My earnest desire has been granted repeatedly since then, although not

spoken. The next opportunity I had to investigate was at a trumpet seance with a young man from Cincinnati. I took my sister-in-law with me, and we were strangers to the entire party. There were twenty-two persons in the circle. When the medium began to arrange the circle I thought to myself I wish he would let me sit beside him; and sure enough he placed me at his left. The circle seemed to be very satisfactory, every one getting something except myself. Finally, when the circle was about over, a voice called for John. No one answering, some one asked if there was a gentleman in the circle by the name of John, but there was not. Then some one said, "Give us the last name; perhaps some one can take your message." The voice said John Dull. I asked who was talking. They replied, "Grandpap Walters." Oh, I said, "Grandpap, John could not come tonight. You know, do you not, that he is hurt and could not walk here." "Oh, I am so sorry. I wanted to talk to John," he replied. "Tell him that he is a medium, and if you and he will sit I believe I can communicate with you. Now," he said, "I must go. Is not this a funny way to communicate?" And he laughed, his voice sounding as natural as in life. My husband is a medium. He had fallen from a roof a short time before that and was hurt so badly he was confined to the house for weeks. Mr. Ripley had foretold his accident.

I can say truthfully the doctrine of orthodox Christianity never satisfied me. When I first heard future progression and development explained I said involuntarily, O, how glorious! I foolishly supposed every Christian would be as glad to hear the truth as I was. I soon found out my mistake, for the nearer they approached sanctification, so called, the angrier they became when I intimated that there was no such thing as endless punishment. I soon found that if poor sinners had to look to Christian men and women for forgiveness they would be eternally damned. It was a revelation to me. I am still investigating not to prove Spiritualism true but to gain Spiritual knowledge. The last sitting I had the medium said to me she never saw anyone get so many good tests as I did. I have received some tests that were given me as a proof of spirit communication for some one else. I hunger and thirst for a knowledge of the truth. I read everything from the Spiritual press that I can get. It seems to me that I am just beginning to live. I very often follow out a train of thought and argue the case pro and con very much in the same manner as Moses Hull tells us he did when he began to think. At such times I believe I am overshadowed by wise and good spirits who are trying to teach me, although I cannot sense their presence in any way only by the beautiful thoughts that come crowding into my brain. I think the Light of Truth is without a peer among publications of its kind. It is a Spiritual uplift to every one who reads it and only those who are interested in Spiritual thought and the bettering of humanity take it. The best missionary work we can do is to secure subscribers for it.

M. A. DULL,

Van Wert, O.

A PROPHECY.

About 12 years ago was published in Spirit of Truth a brief report of my inspirational lecture, in which I said cow-butter would fall into fine powder by intense cold. Now 'tis proven by liquid air; and I now record that wires stretched to the poles will bring all electricity needed.

DR. WILLIAMS.

Kalona, Iowa.

MRS. C. T. NEWTON AS MEDIUM AT SPRING GREEN, NEB.

To the Editor:

I wish to refer briefly to an article recently published in your paper under the heading of "Shameless Attack On Mrs. Newton," and signed T. Harry Wall, wherein he wishes to convince his friends that Mr. D. W. Hull is not to be trusted in his investigation of the work done by Mrs. Newton while at Spring Green, Neb. He further brands me as a traitor for daring to state what transpired in seances held at my house by Mrs. Newton. The facts are these:

Some time last spring a few farmers of this vicinity interested in Spiritualism—myself among the number—sent a ticket to Mrs. Newton at Leadville, Col., and she came here and gave us a performance so shallow, so utterly worthless as tests of genuine mediumship that no one was deceived and as a pioneer Spiritualist of this vicinity I was deeply humiliated at the failure of our effort to impress favorably our cause upon the minds of neighbors and friends here. I have forwarded to the editor of this paper the names of all who attended her seance here, together with amounts paid by them, also receipts showing the money was paid to Mrs. Newton. I have also forwarded names for reference regarding my standing as a citizen of this county; also names of prominent Spiritualists who have known me always.

That Mrs. Newton should attempt to bluff this matter through in hopes of continuing a business insulting to the intelligence of free thought calls for a full investigation of the matter, and I trust all who have become interested in the affair will do what they can to prove the facts in the case, all of which are in the hands of Spiritualists here.

W. R. CASE,

Spring Green, Neb.

AS OTHERS SEE IT.

"The Bakers are in possession of the country, and the Howards and Whites hold the town. Every man carries two Colt's pistols and a Winchester rifle. The Howards and the Whites are using smokeless powder, and it developed that the assassin of Tom Baker used smokeless powder. There is no traveling to the north of Manchester, where the Bakers are the thickest." This is not a dispatch from some part of the Philippines, but from the flourishing state of Kentucky, and relates to an unpleasantness between two high-toned families of the "dark and bloody grounds." Already two lives have been sacrificed in the dispute—Toronto Globe, June 19.

COOK CAN'T SPOIL.

Grape-Nuts Need No Cooking and the Flavor is Assured.

People want food that has a palatable, toothsome taste, and one that will recall a pleasant taste whenever the name is mentioned. That feature is a strong one in Grape-Nuts, the new breakfast food, made by Postum Co., Battle Creek, Mich.

No cooking is required, hence the taste is not dependent upon the cook, but is just what the makers intended it to be.

It is often served cold and dry with a bit of rich cream in part of the saucer.

If one wants a hot dish, a little hot milk can be poured over some Grape-Nuts and there you are, a most fetching dish, furnishing the high nutritive value of grape-sugar.

Grape-Nuts sold by grocers.—Adv.

DEDICATORY LECTURE

BEFORE THE FIRST SOCIETY OF
SPIRITUALISTS OF BATTLE
CREEK.

BY DR. J. M. PEEBLES.

Who Was in Charge of the First Independent Free Church of Battle Creek 40 Years Ago.

From the Battle Creek (Mich.) Daily Moon.

Some 35 or 40 years since Dr. Peebles and family resided in this city for some seven or eight years, if memory serves us. Though taking charge of the Rev. J. P. Averill's "First Independent Free Church," he would never allow Rev. put before his name. "My mission," he often said, "is to lecture and teach—not to preach." His congregation was made up of Quakers, Universalists, Unitarians, Free Thinkers and Spiritualists, the latter prevailing in point of numbers. Among the patrons of this independent church were the Merritts, Manchesters, Nobles, Willises, Meachams, Whitneys, Dr. Beach, Jeremiah Brown and other of our prominent citizens. This society flourished during the doctor's stay in our city. Though a lad I frequently listened to his lectures. Upon any subject, whether anti-slavery, temperance, woman's suffrage, sectarian bigotry, he had the full courage of his convictions. He courted discussions and was not always overcautious in using cutting, sarcastic language.

Soon after leaving our city he renewed his medical studies and graduated at the Philadelphia, Pa., University of Medicine and Surgery, since which he has devoted his time to the practice of medicine, traveling in Oriental countries, bookmaking and the deeper studies of the occult. These he took up while filling a consular appointment in Asiatic Turkey, during the presidency of General Grant.

In a late conversation with the doctor upon the religions of India, Ceylon and other eastern lands, he said: "There is truth in all of them. The Ceylonese Buddhists are meditative, the Brahmins critical and exceedingly metaphysical. Conversing with them I sought only the truth. This is the pearl of great price. And to find it one must divest himself of all prejudice. He must investigate, think, study, and use his God-given reason. He who will not reason is a bigot, he who dare not is a coward, and he who can not is a to-be-pitied imbecile."

The Spiritualists having secured the Royal Templar hall for their Sunday services, have refitted it, repapered it, put down a new carpet, etc. Sunday it was dedicated, and here follows an abstract of Dr. Peebles' dedicatory address.

Man is not a religious animal, as some Darwinian materialists have taught, but rather a thinking, reasoning religious being, made in God's image, which image does not consist in shape, or avoirdupois, but in life, consciousness and spirituality. God is spirit, or causation, as Proclus of old affirmed; and man is a spiritual being. The divine image consists in spirituality.

As a religious being man is naturally worshipful. Whether civilized or savage, he is conscious of a superior Supreme intelligence, Brahm, Allah, God, and our Father in Heaven.

Rightly translated, the direct words of Jesus are, "God is spirit." The spiritual is the real and the substantial. The spiritually minded are reverential. They are religious. Their life is a prayer. "The fruit of the spirit," said the apostle to the Gentiles, "is love,

joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Spiritualism, by whatever name known, without the fruit of the spirit, without religion and moral growth, is but the veriest rot and rubbish; and sectarian religion, by whatever name known, in any age, without Spiritualism and its accompanying spiritual gifts, is only an empty shell—an offensive creedal cadaver, that should be buried without ecclesiastical formalities.

God is spirit. And, Spiritualism, while inhering in and originating from God, does not center alone in and rest entirely upon phenomena, but upon spirit—upon the spiritual and moral constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, vision, trance, clairvoyance and heavenly impressions from the divine sphere of love and wisdom. Spiritualists, like the primitive Christians, believe in God the Father and in the brotherhood of the races. They acknowledge Christ; they feel the influx of the Holy Spirit; they converse with angels; they cultivate the religious emotions; they open their senses many of them with prayer. They are richly blessed with visions and calm, uplifting ministrations from angelic homes. They see in every pure crystal stream a Jordan, in every verdure-clad mountain a present Olivet, and every well-cultivated prairie a Canaan flowing with the milk and honey of spiritual truth—love to God and love to man.

There is a spurious Spiritualism just as there is a spurious Christianity. The Utah Mormons call themselves the "Latter Day Saints of Jesus Christ." Orthodox Christianity has no standard of faith. That brilliant scholar, the Rev. Dr. Briggs, thrust out of the Presbyterian church for heresy, has, without the least change of faith, just been ordained a priest in the Episcopal church. Roman Catholic and Unitarian creeds do not well harmonize; but each sect declares itself Christian. Just as there are all sorts of Christians, so are there all sorts, shades and kinds of Spiritualists. These have no creed—no formula of faith.

Spiritualism must be differentiated from spiritism. The terminologies of the two words absolutely necessitate, as every scholar knows, entirely different meanings. Chinese, Indians and Utah Mormons are spiritists, believing in spirit communications. Most of the African tribes of the Dark Continent worship demons and believe in spirit converse, but certainly they are not intelligent and religious Spiritualists.

Spiritism is a science—a fact—a sort of modernized Babylonian necromancy. But Spiritualism, originating in God, who is spirit, and grounded in man's moral nature, is a substantial fact, and infinitely more—a fact plus reason and conscience—a fact afire with testimonies and beautiful messages from the loved beyond—a fact relating to moral and religious culture—a sublime spiritual truth ultimating in consecration to the good, the beautiful and the heavenly.

Spiritualism proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient faiths. It was the soul of all past religions. It was the mighty uplifting force that gave to the world in all ages its inspired teachers and immortal leaders.

Spirituality is the substantial reality. And man is a spirit now—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man that the husk bears to the corn. Spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, mem-

ory, reason, sympathy, character. They walk by our sides often, and yet unseen. Philosophically considered there is but one world, and that one would embrace the yesterdays, and today's, and the innumerable tomorrows of eternity.

Spiritualism teaches salvation by character; or by the life, as did Paul in his higher inspired moments, who said: "Being reconciled, we shall be saved by his life." (Romans 5-10.)

Spiritualism has not only positively demonstrated a future life, but it has explained the philosophy and psychic methods of spirit intercourse; it has greatly liberalized the religious mind; it has encouraged the philanthropic reforms of the age, and it has given us a revised geography of the heavens and the hells. Mortals enter the future world with as absolute substantial bodies as we have here, only more refined and etherealized. There are different degrees of happiness there. Memory is the undying worm. There is intense mental suffering in those Cimmerian spheres. And yet, God builds no hells; He burns no man's fingers here, damns no souls there. Men are the architects of their own hells; they reap what they sow. Every child born into this world is a possible archangel or a possible demon; his head touches the world of light, his feet the world of darkness. Man, a rational moral being, has the power of choice. Punishment follows sin; there is no escape. Divine punishment is disciplinary in all the worlds. Christ Jesus still preaches to undeveloped imprisoned spirits. The angels call, and souls are constantly coming up through tribulations deep. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. Better seek, find out and live the truth now, and so have a heaven here on earth—a heaven today.

TRANSITION OF M. GOETTTLER.

From his home in St. Louis, aged 68 years and six months, passed to the higher life Wednesday, July 5, M. Goettler after a lingering illness of nearly two years. In the transition of Brother Goettler the cause of Spiritualism loses the visible presence of one of its staunchest, bravest and in every way admirable supporters. Born and reared a Catholic, he, with his wife, became a convert to Spiritualism about 15 years ago, since when he has been identified prominently with the movement. He was one of the founders of the St. Louis Spiritual association and was for years its chief moral and financial sustainer. A man of irreproachable character and purity of life combined with tenderness and generosity which manifested itself in innumerable acts of charity, his friends were limited only by the extent of his acquaintance.

The funeral services were attended by a multitude of people who not only crowded the spacious residence but packed the sidewalk and street in front.

His body was followed to the crematory by a procession of carriages nearly a half mile in length, fully attesting the wide spread respect and affection with which he was regarded.

Mrs. Katherine Goettler, his devoted wife and widow, and his surviving son and daughters have the deepest sympathy of all.

W. F. PECK.

A Boston paper is authority for the story that not long since at a hotel in the modern Athens one of the arrivals registered his name in large capitals running across the page: "Richard Harding Davis and valet." The next guest to arrive registered thus: "John D. Rockefeller and valet."

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MISCELLANEOUS.

"PROOF OF IMMORTALITY."

The New York Herald is interested enough in Spiritualism to publish the following interview with Dr. Paul Gibier under the above caption. Dr. Gibier is at the head of the Pasteur Institute in New York city, and is a thorough, painstaking scientist. Between him and the problem he set out years ago to solve there was a long and tedious contest. But as with Prof. A. R. Wallace, "the facts staggered" him, and he is now enrolled amongst the long line of illustrious men who know spirit communion and the soul's endless progress to be true. Here is the interview:

Dr. Paul Gibier has made no little stir in the world by declaring that he has absolute proof of immortality. In explanation of his views he gives the following interview setting forth his reasons for his belief:

"Do you believe that the soul of the higher self of man survives the dissolution of the body?" he was asked.

"I do not believe, I know that the intellectual principle of man survives the death of the body."

"You have stated that we can have material proof of this; can you tell me in what way it may be had?"

"It can be had in several ways, namely, through hypnotism, hypno-magnetism and psychic experiment, and, I need not add, that some of the best known scientists of the age have accepted as proof the evidence deduced from these same sources. One of the simplest yet one of the most powerful proofs that intelligence exists apart from matter may be found in the sort of an experiment where subjects under the influence of an operator become, at certain states, seers, and see objects and persons invisible to those in a normal state—things and persons which sometimes leave an impression upon a photographic plate. When in this state I have known a subject to converse with an invisible being, some one I had known in the body, a fact with which the subject was in nowise acquainted. The person on this occasion told me things through the subject which left me no chance to doubt—things which I did not know myself and which, for that reason, could not have come from my subconscious mind. The psychic appearance of the person seen was real to the subject and the conversation was in a language which I could not hear, but which sounded very real to the subject, who seemed astonished that I could not see the apparently solid body of the person with whom he was conversing.

"Following the person just referred to came a gentleman whom the subject said he could not speak with because the man was sobbing so violently. I had also known this person in life, and I could not believe that he had reason for such grief after death, and I began to doubt the powers of the subject until he suddenly pointed to a photograph which hung on the wall and said: 'That is the man.' Then the subject said, with a shudder: 'He is sorrow personified.' Later I learned to my regret that the gentleman in question, who, by the way, had been a very distinguished scientist, had really done in earth life that which would produce such a state of mind or soul as that described by the subject."

"Can you give the name of the person?"

"No, he was too well known a character."

"I have made many experiments in my own laboratory under test condi-

tions which have proven to me and to my associates to a mathematical certainty that the conscience of man survives the death of the body, but I do not care to give the details of the experiments to the public just at this time. Then there are the experiments which come under the head of hypnotic and hypno-magnetic, with which nearly every enlightened person is familiar. I have known of crimes which have been committed through hypnotism, and I assure you that the person in whose mind the crime is committed is much more to be pitied than the actual instrument or victim."

Here Dr. Gibier was asked to give an explanation—the why and wherefore of these phenomena—an explanation which might be readily comprehended by the person of average intelligence, and one which, owing to his position in the scientific world and profound method of thought, would be accepted as incontrovertible fact.

He referred to what he had already written in the following words:

"Casting aside the power of attraction which binds us to earth, and while leaving our planet, we will, with the mind's eye, make a cursory examination of its surface. First, we will take a portion of the substance of which it is formed and endeavor to discern its component parts. In a word, we will start from the atom, and with gigantic strides scale the immensity which leads to the macrocosm."

"Returning to our planet sphere, we will seek the epitome of the universe, or so-called macrocosm, and in studying its anatomy and physiology compare it with that of its model. While making our titanic excursion through the boundless realms of ether we shall pause for a moment and seek the third principle, the true being, which, with matter and energy, constitutes the animated universe. This principle in man, which is the proof of his independence and continuance outside of matter, will be the chief object of our work."

After dealing with the periodical cataclysm the doctor takes up the study of the macrocosm, and shows that through philosophical analysis and the atomic theory "matter is something which we can touch and see, but that it is formed of parts that have materially no existence." In other words, matter loses, as it were, its materiality, and is merged into energy.

After claiming that even if man were composed alone of matter and energy, "he is immortal and even eternal, for although matter and force may be transformed, they remain anatomically the same for all time." Dr. Gibier holds that neither matter nor energy has intelligence, and, since this is true, there must be a third element, and it must be co-existent with matter. To this element he gives the name of intelligence or soul.

In this connection Dr. Gibier says: "Science, when it so decides, will be able to study the third constitution element of the macrocosm (which is found again in the microcosm). Just at present it studies the other two elements—matter and energy—which it will be able to understand far better than before."

He continued: "We have so far proven that just as is the macrocosm, so man is made up of the three fundamental parts—matter (the body), energy (the soul), intelligence (the spirit). Each one of these parts may be considered under several different aspects, which would make as many subdivisions, but we will defer entering into the details of a more complicated system of hyperphysics."

When true death occurs, the spirit is the first to leave the body, leaving it in a more or less rapid way, ac-

cording to the manner of death. At the same time, a certain part of the energy is dissipated, and, in a gradual way, re-enters the great common storehouse of universal energy. Another part of this force remains bound to the spirit, without which it would probably return to universal intelligence, just as the matter of the body, and a certain quantity of its energy return to the ambient matter and energy. But it is later that this force definitely leaves the body, providing it (the body) has not been destroyed by fire, or through any other destructive cause immediately after death.

"In other terms, intellectual secession occurs first, and the animic follows gradually, more or less rapidly, according to the manner of death and degree of temperature. It is, so to speak, the successive cellular death. Life the anima, leaves the cells one by one, and the being of the new life is only definitely constituted when the animic force which permeated the various cells and globules has left them to join once more the spirit toward which it tends, in virtue of a law analogous to the attractions which we observe, but whose nature at present is equally unknown to us."

The animic force, which Dr. Gibier and many other scientists say resembles electricity, or a white light, is the force through which spirits manifest themselves to those of us who still live in the matter. The person who is mediumistic, and through whom the disembodied entity sometimes returns to the earth plane, has usually more of this animic force than persons lacking the mediumistic quality. At seances where spirits are said to appear and materialize they are held to do so by absorbing or taking on, in addition to their own, the animic force of the medium, which has been exteriorized by the medium for that purpose.

THE SPHINX.

(Permission to publish granted Light of Truth.)

Dedicated to the nonpartisan, nonsectarian fraternal organizations of this age.—A bit of optimism.

By Nettie E. Puffer-McGrath.

Far off on the plains of Egypt,
In the hot and shifting sands,
Unmoved, with claws extended,
The granite Sphinx still stands.

Above the beast and the shifting sands
Rises the woman's head;
The world looks on and passes by,
And the riddle is unread.

On the desert waste of human life,
In its hot and shifting sands,
Unmoved, with claws extended,
The Beast of Greed still stands.

The grasping claws! We see them,
We feel them every day,
And the beast seems made of granite
Which never knows decay!

The old, old creed of "might makes right,"
The creed of beast and claw,
Where kings can thrive and peasants starve,
Has been the old-time law.

But above the beast in human life
Rises the woman's head.
Mercy and Love are with us now,
Sympathy's tears are shed.

No more doth the orphan cry unheard,
Nor old age weep alone;
The might of greed will soon be past
For the day of "the Christ" is come.

Charity walks where greed lies dead,
And the sands of years pile high;
We shall stand at last by the woman's head,
And buried "the beast" shall lie!

An Old Nurse for Children.

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

THE TRUE SCOPE OF LAISSEZ-FAIRE.

By Z. C. Ferris.

As in the field of social relations we have laissez-faire, the very opposite of what is appropriate and useful, so in the sacred realms of the soul's private responsibility to itself we have dogmatism, equally pernicious. It would seem that the constitution of society is, in many respects, wrong side out; and yet it is plainly to be seen that it is due to the attitude of mind in which these matters are viewed.

People who consider it absolutely necessary to have their moral natures made over—hand-made, so to speak—and their souls fitted to a conventional mould, like the heads of Indian babies or the feet of Chinese girls, hold up their hands in horror when it is suggested that the arrangements through which we associate should be made harmonious, consistent and just.

If it were true, as many suppose, that such consistency of arrangement involved the surrender of the individual's sovereignty of self, and rendered it impracticable to "paddle" one's "own canoe," whether he might wish on peaceable and inoffensive voyage, there would be sufficient excuse for this stolid antagonism to social improvement. But such fear is born of ignorance, and is but the first impression of a merely casual and superficial advertence to the subject. Happily we have at hand the practical demonstration to settle this difficulty. We have only to point to the teachers, the postmasters and others actually in the social service, and ask if these have less liberty than those in the employ of private corporations.

The right of option is sacred. It is essential to the integrity of the individual, and the substance of individual liberty. The doubt that precision and consistency of social arrangement might necessarily preclude the perfect freedom of the individual will is entirely unfounded. The only possible occasion for violence would be in setting wrong matters right, and this is no new thing to us. The very purpose of social arrangements is to serve the individual conscience, and the more just and harmonious the arrangements the less they necessarily constrain.

We must conceive of the system of arrangements as a thing distinct from the persons who serve and are served by it. We must understand it as a structure built for our use and convenience, as occasion suits us. The times and the ways of our availing of these better arrangements will be as much a matter of personal direction and choice as such matters are now, or in the nature of things can be. The idea that right arrangements are necessarily more irksome and constraining than wrong arrangements is without foundation in fact or reason.

So much for the line of contact between laissez-faire and its necessary limitations. The individual in solitude may do as he will, restricted only by the limitations of nature. He may walk if he will, he may fly if he can. The situation of the individual in society is not essentially different. His social environment is but part of the natural limitation. As in solitude he helps himself to such assistance as nature offers, so in society he may help himself to the added utilities which the industry of the race has created, the only condition being that in proportion as he wishes to be served he must first serve.

The province of laissez-faire is the individual soul. It has a right to demand non-interference in its realm. "My soul to me a kingdom is," and no

THE LIGHT OF TRUTH.

mortal dare invade. If you approach with friendly intent, I will parley and treat as much as you please, but never surrender and become tributary.

I want to say to those who go about saving souls that the way to save a soul is to "save" it the misfortune of mischievous meddling. You can not save my soul, gentlemen. Go teach the spider to weave her web, and the bee to distil his honey; go paint the rose, whitewash the lily and administer fragrance to the violet from your perfumery bottle, but let human souls alone! Hands off! Laissez nons faire! What business have you tampering with a human soul, and hanging the walls of its domicile with monstrous representatives? By what authority do you presume to "doctor" that most delicate balance which the Creator has established in the center of our being? Hands off.

Would you cultivate the blossoms of human nature? Then go about it in nature's way. Cultivate them as you would cultivate any other of her products, by attending to the conditions in which they grow. Look to the soil, drainage, temperature and light, and then if the results are not satisfactory to you, you simply have to wait until nature gets ready to do better. You have no way of helping and therefore are not responsible

Z. C. FERRIS.

Pleasant, Valley, Cal.

CO-OPERATIVE COLONIZATION.

It is with the deepest interest I read Thomas H. B. Cotton's article in Light of Truth of Feb. 4, page 10, on "Co-operation."

Now the query will arise, where can such a colonization of reciprocal forces be found? A colonization where the ruling element is of brotherly love instead of greed and selfishness which oftentimes leads to crime.

Where people practice the Golden Rule and each does that work which will not only benefit himself, but will do the greatest good to the greatest number. In answer to that query and for the benefit of those who are seeking light on this subject, I beg leave to say that just such a movement has been organized, and by men already well known as champions of the people, even now the tower of monopoly is beginning to tremble beneath their telling blows.

The name of this organization is Industrial Brotherhood. Among its many worthy objects are the following: "To establish co-operative industries and institutions in all sections of the country (2) to aid and encourage local co-operatives enterprises (3) to federate co-operative colonies, societies, stores, farms, manufactories, mines, etc., that these various, scattered and separate enterprises may be brought into closer fraternal and commercial relations, and much more that would be of interest, but space forbids. For further particulars address N. W. Lermond, national secretary, box 48, Thomaston, Maine (enclosing stamp for reply). The Industrial Brotherhood publishes each month a paper called Humanity. Among those connected with this new movement are Rev. B. Fay Mills, Prof. Frank Parsons, Miss Helen Potter, B. O. Flower and J. Pickering Putnam.

Hoping this will be the means of leading many into a movement which I feel will prove of great benefit to all, I remain a friend of humanity,

ANGIE B. LATHROP.

The time is ripe, and rotten-ripe for change; Then let it come: I have no dread of what is called for by the instinct of mankind; Nor think I that God's world will fall apart Because we tear a parchment more or less. —James Russell Lowell.

TAXATION.

To the Editor: In a recent issue of your truth-circulating paper a correspondent says: "Rev. J. Stitt Wilson sailed for London, England, recently; he went to make a thorough study of the city of London and the institutions in operation there for relieving the condition of the poor. The lawmakers of London being strongly socialistic, are almost ready to lay the burden of taxation on ground rents."

Another correspondent thinks a single tax on land would be a cure-all; the capitalist as a general rule pays no taxes, he is a non-producer; it is the producer who pays all taxes; the capitalist collects the money from those who use his property and hands it to the tax collector.

Let us suppose a case. J. J. Astor owns ten million dollars' worth of land in New York city; he also owns ten million dollars' worth of personal property; he now pays 1 per cent per annum tax on all this property; the law is changed and he is made to pay 2 per cent on his land and nothing on his personal property; the aggregate of Mr. Astor's taxes is precisely the same as before the law was changed. If he owns fifteen million dollars' worth of realty and five millions worth of personal property, he will sell or trade off enough realty for personal property so as to even up his taxes; if he can not do this he will raise his store and house rents fully enough to pay the increase on his realty; he pays no taxes—his tenants pay it all. And this is just what the landlords of London will do. The poor will have to pay the pound of flesh; taxing the land alone will not make the least difference; the idea is the veriest will-o'-the-wisp.

Property values, in character, are like liquids, they seek and find their own level. A single land tax would for a short time have the effect to check land speculation, and this is the only good I can see in such a tax; but wherever the price of land was fixed by its own power of production a land tax would have no perceptible effect for the reasons above stated. A graduated land tax and a graduated income tax would do much toward lifting the burdens from the shoulders of the producer; and these are what we should endeavor to obtain; an equalized income tax is soon changed to the shoulders of the consumer in the same way as is the single land tax, for the capitalists would act mutually so as to insure their usual income.

But in the case of a graduated tax they could not do this. A man would not care to hold property very long when the taxes on it were equal to the income received from it. Place a tax of 5 per cent on incomes exceeding \$3,000 and under \$5,000, 20 per cent on incomes exceeding \$5,000 and under \$10,000, 50 per cent on incomes exceeding \$10,000 and under \$20,000, 75 per cent on all incomes exceeding \$20,000 per annum. On land, \$1,000 worth free of tax, to each individual; exceeding \$1,000 and less than \$5,000 in value, 1 per cent; exceeding \$5,000 and under \$20,000, 1½ per cent; exceeding \$20,000 and under \$50,000, 2 per cent; all estates exceeding \$50,000, 3 per cent. Such a tax would do much good and could not be shifted to the shoulders of the user or consumer as the single land tax could be or the equalized income tax. But before either of these graduated taxes could be legally collected the constitution of the United States and of every state in the Union would need to be amended. And when in effect, they are only ameliorations of a worn out industrial system. Old grim competition has to die ere indus-

trial freedom can be born. As I have stated in a previous article, there is only one road to economic freedom, i. e., collective ownership. And the sooner socialists cease to follow the many ignis fatuus ideas so prevalent the sooner we shall gain the blessed goal. B. F. FRENCH.

Crown King, Ariz.

AN APPEAL TO THE LIBERAL MINDED (SPIRITUALISTIC) OF NEW YORK STATE.

To bring about sociologic, religious and political reforms so much needed for advancing the welfare and happiness of mankind, the undersigned officers of the New York State Association of Spiritualists appeal for co-operation and financial aid in carrying forward the great work imposed upon it.

The established principle of spirit-return and communion is but the beginning of the New Spiritual Era.

The time is ripe for the application of the Christ principal of life in all departments of human endeavor.

The history of civilization affirms the absolute necessity of observing system in methods of procedure, therefore, to promulgate modern spiritual truth a system of organized effort which the N. Y. S. A. of Spiritualists affords is of prime importance.

To be an important factor in influencing legislation bearing directly on the liberties and welfare of the people, such as taxation; the liberty of choice in medical treatment; the barbarous practice of judicial killing; prison reform in the treatment of criminals; woman's rights and many other live issues of the day beseech a hearty associate and financial support to this organized state effort.

We ask minor associate bodies of the state to join as auxiliaries in the work and earnestly request individuals to enroll in this effort which costs but \$1.00 each per year.

We need at once an enrolled membership of 5,000 or more to give the state organization the character and standing it deserves in the scientific, philosophic and religious institutions of the state and nation.

Being organized and chartered under the New York state laws, we are empowered to do business, receive donations and bequests in behalf of the great work the association essays to do and trust that the authorized missionaries and soliciting agents will not seek in vain for individuals to become subscribing members, or in other ways donate to this state agency for advancing the cause of Spiritual truth.

Carrie E. S. Twing, Westfield, N. Y., W. Wines Sargent, Brooklyn, N. Y., H. W. Richardson, East Aurora, N. Y., executive committee; Carrie E. S. Twing, President; W. Wines Sargent, vice president; Tillie U. Reynolds, second vice president; Harvey W. Richardson, treasurer; Herbert L. Whitney, secretary; 953 Madison street, Brooklyn, N. Y.

IT HAS COME TO THIS.

"Sanitary non-sweatshop make" is a new label placed on the ready-made clothing of a prominent New York firm. Another firm advertises in connection with a sale of underwear: "Made by clean, contented and well fed people. 'No song of the shirt' horrors are stitched into our garments."

"Go!" exclaimed the haughty belle, "all is at an end between us. Leave my presence!" "All right," he remarked (for he had no romance in his soul): "but what about my presents?"

A SEA TRAGEDY.

The attempted rescue of the ill-fated Londonian by the Vedamore, in the month of November, would form a fitting theme for the poet's or painter's highest art.

It does, in fact, more than parallel the incident which gave rise to one of Whittier's beautiful poems, "The Three Bells of Glasgow."

Three days and nights the Londonian lay at the mercy of the furious tempest, and slowly sinking, slowly settling, with her freight of human life and 300 cattle.

Three days and nights the Vedamore circled round, making vain efforts at rescue, sending out her brave men (begging to be sent), only to see the boats dashed in pieces and the men barely saved.

The heroism of saving and redeeming life, whether in rare moments of peril or in the no less trying daily stress and struggle, the obscure tragedy of existence, has a divine element which is lacking in the heroism of taking life.

It is the manifestation of the unknown God, the awakening of the imprisoned splendor in man's soul and the fusing into one of the warring races of men—that one—the type of divine and righteous manhood toward which creation is slowly moving.

How beautiful upon the mountains are the feet of them that bring good tidings, that uplift the ideal and eternal real from the perversions of the actual; that say unto the world, Thy God reigneth.

There are none too high, too poor are none to be sculptors of the ideal, painters of the beautiful, poets of the true. Flashed out the signal lights, "For God's sake don't leave us!" "Will stand by you till morning." But only 45 men of the 70 could be saved:

"And ship to ship made signals,
Man answered back to man,
While oft, to cheer and hearten,
The Vedamore nearer ran.
The captain from the taff-rail
Sent down this hopeful cry,
'Take heart! Hold on!' He shouted,
'The Vedamore shall stand by.'

Sail on, sail on, forever,
In grateful memory sail;
Type of the love eternal,
Repeat the Master's cry,
As tossing through our darkness
The lights of God draw nigh."

FLORENCE M'GRAUGH.

JUDGMENT OF A MOSLEM SOLOMON.

The Greek ecclesiastical authorities at Aleppo have been called upon to decide a cause which strongly recalls Solomon's famous judgment, says Malumat (Constantinople). By a strange coincidence a woman and her daughter both gave birth to a female child at the same time. But the babies got mixed, and, as one of them was ugly and the other pretty and healthy, both mothers claimed the latter. The elder woman maintained that, as all her other children were handsome the ugly child could not be hers, whilst her daughter claimed that, being young, handsome and strong, she could not be the mother of the weak and ugly babe. The religious chief of the town settled the affair in a summary way. He adjudged the beautiful child to the daughter on the ground that, it being her first, the occasion was not to be made one of humiliation and disappointment, whilst the elder mother could afford to forego her claim since she had already had several handsome children.

Many a fellow hesitates about dropping an undesirable acquaintance because he knows he's a bad egg.

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The ladies may now look for a tight
 squeeze. The corset manufacturers
 have formed a trust.

Evangelist Moody is holding a con-
 ference at Northfield, Mass., compos-
 ed of young men whom he is teaching
 the methods of evangelization. One
 hundred of the men come from Yale
 university. If this indicates the pres-
 sure of religious ideas in Yale the less
 said about it the better.

Virgil P. Kline in his address last
 week as president of the Ohio State
 Bar association declared that the le-
 gal profession has declined in prestige
 during the last 50 years. There is noth-
 ing new in Mr. Kline's statement and
 it will surprise nobody who observes at
 all the trend of things, and yet it is a
 most serious declaration.

A DISCIPLE OF MALTHUS.

In these days of growing grace a de-
 fense of Malthusianism is a novelty.
 We give space to Mr Samuel Blodgett,
 who, writing on "The Philosophy of
 Life," contributes a remarkable essay.
 We have no sympathy with a philoso-
 phy of life which places Dame Nature
 in the garb of a fiend, bringing about
 famine, war, pestilence, disease, mur-
 der, prostitution and death because
 the human race multiplies faster than
 she can supply sustenance. Of all the
 exploded libels on Nature designed to
 bolster up a false theology, Malthu-
 sianism is the most complete. It has
 been figured out by well known econo-
 mists that the Mississippi Valley alone
 is capable of sustaining indefinitely a
 population of 600,000,000. To say that
 Nature is incapable of supporting life
 is to say that Nature is a failure and
 universal law a humbug. And such is
 the object of Malthusianism. Malthus
 read theology before he wrote his es-
 say on population. Inoculated with
 the virus of an anthropomorphic god
 and a dislocated universe, he sought
 to bolster them up by drawing atten-
 tion away from the sins of mankind
 and placing them upon Nature. It is
 man's ignorance and inhumanity, not
 the decrees of Nature, that cause fam-
 ine, war and pestilence. Nature is
 prodigal. Where she lacks in one pro-
 duction she is lavish in another. If
 in one quarter there is a shortage of
 food supplies, there is an enormous
 plethora in another quarter. But man
 has fixed his governments, his Shy-
 lock factories, his banking institu-
 tions, his land tenures, his systems of
 taxation, transportation and distribu-

tion, so that artificial congestions for
 profit are made of Nature's stores,
 while famine stricken countries have
 no recourse, no opportunity to secure
 the subsistence lacking, and are per-
 force doomed to pestilence, death and
 commercial charity.

Mr. Blodgett's strictures on indis-
 criminate propagation are commend-
 able, but there is no connection be-
 tween an intelligently directed propa-
 gation and the Malthusian theory of
 population. Nature gives as she is
 directed to give. As long as besotted
 ignorance, filth and lust populate the
 world there will be their corrolaries,
 pestilence, war and death.

Mr. Blodgett's whole philosophy, so
 far as his essay is concerned, is based
 upon the inwrought uncertainty and
 consequent selfishness incident upon
 the teaching of a mythical theology,
 and this nineteenth century barnacle
 attached to it, called Malthusianism.
 Men are selfish, grasping and greedy
 because they have to be so. It is not
 the survival of the fittest. It is the
 survival of the fortuitous. Mr. Blod-
 gett's allusion to Darwin is as far out
 of the way as Darwin was himself.
 The inefficient and the improvident
 are the victims of a long line of
 abuses. If the "survival of the fittest"
 is true, then the hog and the hyena
 in man's nature are the fittest, hell is
 rampant and love, concord, peace, am-
 ity and heaven are myths.

Dr. Robert Sheerin was in the city
 last week teaching a class in suggest-
 ive therapeutics and paid the Light of
 Truth sanctum a welcome visit. Dr.
 Sheerin is a busy man and an able one.
 He is one of the heralds of the com-
 ing age. He is the editor and publisher
 of two valuable journals in Cleveland,
 the Suggester and Thinker, and the
 Psychic Digest and Occult Review of
 Reviews. He is also medical superin-
 tendent of the Cleveland School of Sug-
 gestive Therapeutics. There is a prob-
 ability that he will move his publica-
 tions and work to Columbus.

Gen. Merriam in Idaho decided that
 the miners' union is a "criminal soci-
 ety" and refused to let the members
 of it work. Judge Tuly in Chicago de-
 cided that the lawyers' union, other-
 wise known as the bar association, is
 the proper thing, and refused to let a
 lawyer practice in his court because he
 was not a member of it. And there you
 are.

Mark Twain has an idea of writing
 a book to be published one hundred
 years hence. We are afraid Mark
 Twain is going to establish a bad pre-
 cedent. Posterity is likely to be bur-
 dened enough with the sins of its fath-
 ers without inflicting upon it our
 wordy books.

Christianity has never yet been
 tried. The sermon on the mount, the
 inspiration back of it, and the demon-
 strations of immortal life in the ca-
 reers of Christ and the apostles, have
 never yet been a part of Christianity,
 as the world knows Christianity.

You must take away his fear of
 want before you can make a man hon-
 est. As long as men are overshadowed
 by uncertainty and want, big thieves
 will rule the little thieves. Security
 is the test of integrity and virtue.

"There are no pockets in shrouds."
 Death is a great leveler. There is some
 comfort in the thought of an estate for
 men wherein the necessity for keeping
 their hands in each others pockets will
 be done away with.

We begin to learn something when
 we learn that we know nothing and
 can not learn everything.

"SHIPS THAT PASS IN THE NIGHT."

Under the above heading a series of edi-
 torials will be given in these columns dur-
 ing the ensuing few weeks. The various
 articles will bear upon the purposes of
 life as they are and as they ought to be.
 As I wish to speak directly to my readers
 in this instance, I shall drop the conven-
 tional we and address you in the first per-
 son.
 WILLARD J. HULL.

"Why fret and murmur o'er thy life?
 'Tis passing short, this earthly strife;
 Then note each swiftly flying year,
 Not here thy rest; it doth appear
 Beyond the hills.

"Though friends shall cease to hold thee
 dear,
 Though clouds seem ever hovering near,
 With patience run thy earthly race
 And, trusting ever, turn thy face
 Unto the hills.

"Nor ask the reason—let thy lot
 In thoughts of others be forgot.
 The world for thee has little thought,
 Thy happy time may soon be wrought
 Beyond the hills.

"Then let thy life be brave and true,
 In words and thoughts and actions, too;
 For though thy path be not entwined
 With flowers, a sweeter rest thou'lt find
 Beyond the hills.

"Though short may be thy life, or long,
 Then make it as thou canst a song;
 Its melody will penetrate
 To worlds unseen and for thee wait
 Beyond the hills."

I shall quote somewhat from this
 poem further on. For the present I
 wish to express my thought as being
 that of mingled grief and pride. Grief,
 that stupidity and perverted morals
 should impel a thought that earth fails
 while heaven fills, and pride that the
 eye of knowledge has pierced the dark-
 ness sufficiently to see a clearer light
 and a broader recompense even "be-
 yond the hills."

There is true poetry here. The pent
 up agony of a life's burden here finds
 expression and promise of relief. It
 speaks the heartache and longings un-
 satisfied, and the barren peaks of life's
 journey are lighted with an ineffable
 glow, the borderland of a new country
 becomes outlined and memory's
 charmed chambers redeccorated with
 the tints of new and fonder scenes. It
 is a noble poem, but it speaks more of
 failure than success, more of fog than
 clear weather in the pathway of devel-
 opment.

The great lesson continually being
 presented to mankind is the vanishing
 character of earthly pursuits, and the
 lesson is just as continually unheeded.
 According to well established customs,
 grounded in the very fibre of our be-
 ings, the adequacy of material enjoy-
 ment and success in the various de-
 partments of life, to satisfy the aspira-
 tions of the soul is the pole star of all
 social activities. Around the pleasures
 of life there cluster the fondest memo-
 ries, the noblest impulses. And we
 can not undertake to deny the fitness
 of all this. Whatever in the past has
 performed a part or at present proph-
 ecies the happiness of the race, is to
 be accounted of importance in the es-
 tablishment of ethical laws. But with
 all this in view the subtle relations of
 one organic body to another, the affin-
 ity of bodies and minds, the spiritual
 interpretation of material hypotheses,
 the solidarity of the race as an heir
 to something higher, more complete
 and secure, this constitutes the great
 purpose of life, but it is rarely recog-
 nized by men of affairs.

The complex character of our social
 and industrial system has, through-
 out a long series of changes, brought
 about a feeling that the purpose of life
 is a metallic per cent cash rapacity.
 Consequently the failures everywhere
 exhibited are not to be wondered at.
 Where ambition springs from a per-
 verted sense, the vanishing enchant-
 ments which it has produced in the in-

dividual life are the natural sequence.
 Throughout all the past the eye of phi-
 losophy has been above that which has
 been outwrought by philosophy. Genius
 has never reached its ideal. The limit-
 ations set up against it have always
 scoffed at it and it falls back, con-
 scious of its powers, while counting its
 achievements poor and short. There
 is a constant struggle going on in the
 spirit of man to obtain a larger free-
 dom of action, physically and mental-
 ly. The occupations which interested
 our ancestors find no place in our
 thought and affairs. When we look
 over the magnificent achievements of
 our present scientific and secular in-
 dustries and compare them with the
 legacy handed down to us, the contrast
 is prodigious and awe-inspiring. The
 old plowshares seen in our country
 museums bear but a feeble parallel to
 the perfected implement of today. The
 old fireplaces of our fathers and grand-
 fathers call up a laugh when we com-
 pare with them the splendid contriv-
 ances we have for heating our homes.
 The tallow dip and the old settle where
 our mothers and grandmothers used to
 sit and knit or read the pages of a time
 honored volume, while the freezing
 winds whistled through the chinks of
 the log cabin, bear no comparison with
 the gorgeous electric lights and up-
 holstery of our parlors.

No Arabian Nights tale ever
 equalled a transformation they would
 behold if brought back into the
 spheres they once inhabited. And what
 could we do to bear the burden of life
 were we to be taken down into the
 primitive habits and conveniences they
 enjoyed? Yes, they enjoyed life, be-
 cause, like truth, happiness is always
 gauged by the powers of man to con-
 ceive it. Our surroundings conduce to
 our happiness. *Theirs did the same*
 for them. But with them, as with us,
 there was always a head somewhere
 above the waves. There was some-
 where an arm held aloft whose hand
 clutched the fabric of a higher genius.
 Upon every mountain of inspiration
 there burned a beacon fire which her-
 alded a broader, deeper religion, a
 larger humanity. Poets in those days
 sang the anthems of progress and di-
 vinity in man, inventors then wrought
 out the secrets of mechanical art.
 Chemists began to enlarge their labor-
 atories and the crucible vied with the
 altar. Doubt loomed up in a vista of
 fog and raised the storm of a new her-
 esy. The valleys and sequestered
 places began to answer the hills. The
 man with a mace began to question
 the man with a sceptre. The war of
 ideas played havoc with authority and
 the conquest witnessed the dedication
 of a new order of things.

But you will note that in all progress
 the idea precedes the execution; so
 that wherever the advantages of civ-
 ilization have predominated over the
 disadvantages, the contributing cause
 has been an idea which held the larg-
 est good for mankind. Men who have
 lived to perfect such ideas have lived
 above the discoveries brought about. If
 you have ever visited the laboratory
 of Thomas A. Edison you have seen the
 wonderful exhibitions of his genius,
 you have felt as did Aladdin when he
 entered the charmed cave of the genii.
 You have beheld mechanisms that
 would put to blush your wildest imag-
 inings, marvelous appliances which
 have so blessed and advanced our civ-
 ilization. But if you have seen the
 monarch of all this maze of delight
 and knowledge you have beheld him in
 a sphere of ideas transcending all that
 his wonderful brain has outwrought.
 He is the laborer in the infinite cosmos
 searching and exploring after the un-
 discovered treasures just the same to-
 day as when he was at work upon the
 enigma which baffled the great elec-

tricians of the world—the subdivision of the electric light.

Genius once given regal sway never recedes to the cloister to stay. Like the heights where the eagle soars, the aspirations of humanity invite the flight of genius. And so Edison soars in the grand realm of electrical invention. So do the philosophers, teachers, poets and sculptors who hew their way to the beauty and rhythm of eternal law and harmony. Beyond the hills, above the cloudlands, and over the crags, aspiration wings its flight, and if perchance the goal is not reached e'er the signet of death stamps the intrepid messenger as his own, then in the glad awakening of a new birth into the infinite fields of spiritual possibilities it bids life good morning and starts out upon the everlasting exploration. Upon the supreme mountain top of absolute knowledge and discovery all relative imperfections which puzzled the mortal journey and seemed to turn back the very tide of progression, merge into perfect harmony and every act and every thought is perceived to be a stepping stone leading to the threshold of a temple boundless as the universe.

This is the poet's thought as she sings to us:

"Though short may be thy life, or long,
Then make it as thou canst a song:
Its melody will penetrate
To worlds unseen, and for thee wait
Beyond the hills."

Z. C. FERRIS.

Our frontispiece is the likeness of the Light of Truth's able contributor on economic topics. Mr. Ferris is a trenchant writer and his articles if compiled would make a valuable book. He is in the broadest sense an educator for he is giving the readers of this paper an insight into the social and industrial questions such as has never before appeared in the Spiritualist press. Men like Mr. Ferris are on the peaks of thought, having courage to utter that which his lucid mind perceives and the tact and ability to make his readers understand and enjoy what he says. He is a deep student, an omniverous reader, a good judge of men and things. His articles are everywhere meeting with approval and appreciation and aiding immensely in ushering in the new time, when the golden rule shall no longer read: "Do others or others will do you." Mr. Ferris' home place is Pleasant Valley, Cal.

SPECIAL AGENTS.

Special agents of the Light of Truth at the camps thus far appointed: Clinton, Ia., Prof. Leroy Berrier; Lake Brady, O., Mrs. Mary McCaslin; Lily Dale, N. Y., Asbel G. Smith; Onset Bay, Mass., J. B. Hatch, Jr.; Lake Pleasant, C. R. Bennett.

These persons are fully empowered to solicit and receive subscriptions and all other money due this company.

The San Francisco Examiner prints a long letter from Alaska, detailing the gobbling up of mining sections by missionaries and Laplanders in the employ of the government. It is charged that the missionaries and Laplanders all carry their pockets full of powers-of-attorney, which they use to locate and hold claims, but do no developing.

If all this is true our missionaries are very naughty. But we cannot believe it. A pure missionary with the cause of Christ so dear to his heart, and who has left the pleasures and privileges of this great and glorious country, so wonderfully near to the kingdom of God, to save souls in far-off gold-cursed Alaska, would hardly jump a man's claim—that is, he wouldn't if he could avoid it.

MORE LIGHT WANTED.

Editor Light of Truth: In reading your article, "I am better than thou," in Light of Truth for July 8, I did not quite understand your position in regard to mediums in all cases. Perhaps it is owing to my obtuseness, hence these questions, which I ask in a kindly spirit:

1. Do I understand that you would recommend or uphold a medium whom you knew or had good reason to suspect did or would practice fraud or deception in mediumship?

2. What would you do in case you detected a supposed genuine medium practicing deception?

3. Would you follow spirit advice when it was contrary to your reason and best judgment?

4. Do not you advocate the highest ethical standard for mediums, and should not they be held to as strict accountability as other people?

If you will kindly answer these questions in the Light of Truth perhaps they may help some puzzled Spiritualists when in a dilemma. Yours for truth and justice,
Yonkers, N. Y. A. A.

We have numbered our correspondent's questions, and will answer them seriatim:

1. The question of fraud in this connection is a very broad one. We ought to be sure of what fraud consists and who is responsible before passing judgment. Manifestly a deliberate practice of deception on the part of a medium is not to be tolerated nor condoned, and we do not think that our correspondent framed his question with this thought in view or to ask any sensible person if he would uphold it. But experience has taught us that much of the judgment under which mediums have suffered is formed upon a mistaken apprehension, and great caution should be exercised in forming opinions concerning doubtful phenomena. Especially is this necessary in what is known as apparitional materialization. We have personally known mediums exercising this phase to be accused of fraud who were themselves victims of imposture, or were used for certain phenomena the modus operandi of which the spectators did not understand. There is today much, and some of it very gross, ignorance regarding the philosophy of molecularization, and that, too, among people who have been acquainted with the phenomenon for years. This is true also with reference to the other forms of mediumship.

2. There is written of one whom all men ought to regard with reverence and admiration, that he said to a woman taken in adultery, "Neither do I condemn thee, go, and sin no more." Who made any of us judges and calumniators of our fellows? We speak now of the medium detected in fraud. The answer here would take on the same prerequisite as that contained in answer to the first question. Are we sure that we have detected fraud? Let that be settled first. If we are certain of it, then let us take the medium quietly to task and ascertain WHY he or she has resorted to subterfuge. In nine cases out of ten it will be demonstrated by an honest confession that the fraud was demanded of the medium, either by stress of poverty or other hardship, or by the exorbitant appetite of the sitters for "great wonders," "more spirits," anything in fact, to produce a bigger sensation than they had had anywhere before. The appetite for psychical marvels is like the whiskey or morphine craze, the more it is indulged in the more of it is demanded. The medium thus detected is an object of pity.

3. Before we had determined to enter upon the work which has occupied the past ten years of an eventful career, a wise spirit gave us in substance the following through the mediumship of Mrs. C. E. S. Twing. It never can be forgotten, nor its significance effaced. "I will lead you into a new life, a new gospel. I will counsel, chide and care

for you. But you are to take no counsel or advice from me nor from any other spirit that runs counter to your own reason." In view of this, and for every other reason that ought to animate a sound head, we answer our correspondent's third question in the negative.

4. We certainly advocate the highest ethical standard for everybody capable of grasping and assimilating an ethical standard. Morals are local rules of conduct. There is no universal code of morals, nor can there be. But for the purposes of the western world, or most of it, in point of population, we accept as a basis of conduct the rules common to our people and time. They are self-evident and ought to be obeyed, but who obeys them? Who is strictly moral? Who is there that lives the pure, undefiled life before men, and particularly before himself? Who is exempt from the chidings of an abused conscience? "Let him who is without sin cast the first stone."

No, we do not believe that mediums should be held to as strict accountability as other people, for the reason that they are subject to feelings, longings, passions and influences other people know nothing whatever about. Mediums are sensitives. They act frequently from motives which the ignorant observer calls irrational. Two hundred years ago our pious ancestors hanged mediums in Massachusetts for acting irrational. They ignorantly believed them to be "witches." A somewhat better feeling exists at present, but nevertheless mediums are hounded, slandered and killed outright by the ignorant persecution of so-called enlightened people. Mediums, sensitive to these influences, slander and ruin each other. It is a pitiable condition and the Light of Truth is trying to call a halt on the miserable warfare and get at the reason, the cause of it. A medium's life is not ordinary. It is quite extraordinary. What Spiritualists and investigators need to learn is charity.

We want to weed our ranks of immoral mediums, of course, but this paper holds that a full and complete inquiry and investigation should be conducted not, indeed, with reference to a single seance, a single medium, or a dozen seances and a dozen mediums. The inquiry should probe lower than they or their alleged pseudo manifestations. It is an inquiry into the domain of heredity, ante and post-natal environment, social, moral, intellectual and spiritual status, in short, the whole gamut of the sociological bias is opened up in this inquiry after the cause of moral aberration in mediums. We shall be glad to answer any question propounded on this subject.

The caloric temperament of the French, as a people, is again illustrated by the reported repudiation of Spiritualism by Camille Flammarion, the astronomer. He now says it is a delusion when not mere jugglery because he placed too much reliance on what Galileo told him concerning the satellites of Jupiter and Saturn. "Galileo" told him that Jupiter had four moons and Saturn eight. Flammarion now says that modern instruments have discovered five moons of Jupiter and nine of Saturn, and—presto. Spiritualism is a mighty humbug. The world can stand this flop if M. Flammarion can. He may in time ascertain that spirits as well as mortals are fallible. His experience once more emphasizes the moral that mortals should not rely on spirits for that which mortals are competent to work out themselves.

July, the month of hot blood, bad temper and crime.

POINTS.

Success, as measured by the world's standard, costs too much.

Pingree, of Michigan, has simmered down to his level. He has formed an alliance with Alger.

More than one hundred thousand Direct Legislation" have been circulated.

The man who makes a good character performs a nobler work for humanity than the man who makes a good reputation.

If you are the recipient of a copy of this paper and don't know where it comes from, consider it an invitation to subscribe and let it go at that.

Mr. Jaun Coranza, clairvoyant and healer, paid the Light of Truth sanctum a visit last week en route to Springfield, O., where he expects to locate for a brief time.

We are seriously asked what the issue for the coming presidential campaign. There will be no issue until after McKinley's nomination. Then it will be Aguinaldo.

For some time reports have been coming to this office, says the New York Independent, of suffering on the part of missionaries sent out by the Christian and Missionary Alliance under the presidency of the Rev. A. B. Simpson. They have come from widely separate countries, and from people in whose judgment and fairness we have every confidence. One told the story of a young man of fine character and earnest devotion, left without support in a country where it was impossible for him to secure assistance, and who sickened, became insane, and took his own life. Another told of not merely one, but several who had been left similarly deserted, and had suffered greatly with sickness in consequence, and life had been saved only by the relief furnished by missionaries of other boards. Similar letters have been received by others. All have been accompanied with an urgent request for investigation of the management of the society, and the exposure of the methods which had resulted in such cruelties.

Simpson will be recalled as the exhorting hypnotist who raised from the pockets of his befuddled dupes thousands of dollars at a single "revival" meeting some months ago. Hundreds of thousands of dollars were in this way turned over to him for "missionary purposes."

A news item from Quebec dated July 6 has it that a story that is causing a sensation in ecclesiastical circles comes from Roberval, on the shore of Lake St. John. It is to the effect that the Virgin Mary has repeatedly appeared to two girls named Clotier, 8 and 9, cousins, and daughters of farmers. The apparition, it is stated, was accompanied by that of two girls identified as dead sisters of one of the Clotier children. The virgin, it is asserted, spoke to the children at length, but they refuse to tell even their parents of the alleged advice given them. All efforts to shake the story of the children have, it is stated, proved unavailing.

There is no reason to doubt the fact of the apparition, and, appearing as it did in a quarter where the prevailing and antique thought of the people is made up of popish and other forms of ecclesiastical mummary, the apparition took the form of the "Virgin Mary." In reality, if the phenomenon took place at all, it was some pure spirit, teacher or relative of the little girls with her quite likely, who in that way sought to manifest her own and their presence to the earth children.

VOICE OF THE PEOPLE

THE PHILOSOPHY OF LIFE.

There is an element in human nature that demands fairness in deal and fairness in treatment. It is inherent in the mental organization, and is manifested by the lowest savages as well as by the most highly civilized; by people of all religions and by people of no religion. We call it love of justice. In some human beings this attribute rises to the dignity of control, both in his own conduct and in the determination of his sympathies as between conflicting claims among nations and individuals, but this is the exception. Generally the person has other inherent qualities that are more powerful and active than his regard for what is right. When other and stronger emotions antagonize justice is defeated.

If he supposes his pecuniary interest can be subserved by falling back on the letter of the law as against equity, he does so on the assumption that human enactments represent what the average human being regards as right, and therefore that it is right.

His motto on such occasions is, "The will of the people is the voice of God." Again, if the intent of the law is clearly against him, if he can pervert the intention by taking advantage of an ingenious technical quibble, he does not hesitate to adopt this course, and the same line of reasoning is used in his justification. When it comes to a question between his friends and others, he will stand solidly by his friends though his judgment tells him they are the aggressors.

If it is a difference between his country and another, he will justify his country, no matter how villainous its conduct may be. But if you desire to see the most perfect exhibition of the subordination of the love of justice to prejudice and avarice, take an inside view of politics as the different parties counsel to his countrymen to suppress. If anything will make a true man lose faith in his human brothers this will. Washington wisely gave his parting counsel to his countrymen to suppress the party spirit, he called attention to its baneful effects, and warned them faithfully of its dangers; but apparently to no purpose. Still, I think I see signs that the number of nonpartisan people is increasing, and every addition to their ranks helps to give security to the state, and is the promise of progress. Let us try and educate ourselves and all others to the standard of Henry Clay when he said: "I would rather be right than be president." I have never seen the least indication that harm is to come from having the love of justice too strong; but our sympathies are frequently misdirected, doing more evil than good. One having strong sympathy needs a large amount of good sense to fence it in with.

The philanthropist who devotes all his energies in trying to alleviate suffering is impelled by two motives. First, it pains him to see misery, or to know that it exists. Second, nothing causes such a thrill of satisfaction with him as to feel that he is instrumental in removing some portion of it, and substituting happiness in its stead. These are the only real reasons for the noble acts he performs. He may enjoy this business so thoroughly as to be willing to endure great privation and discomfort to do good in this way.

How far one is justified in going in this direction is a question worth considering. To really love our neigh-

bors as ourselves is a very broad proposition. It means, among many other things, that I will not try and enumerate, that he would as soon die himself from want as to have his neighbor so die. It means that he will insist that his neighbors have all the comforts and luxuries that he has. And he must construe it that every person in the whole world is his neighbor. It makes it necessary that he should divide even with every tramp that passed his door, etc., etc. The idea is impracticable and impossible of being put in active operation. To speak it plain, the best of us do not love our neighbors as ourselves, and we do not want to.

No matter what we say, and no matter how honest we are in saying it, when it comes to the test we look out for ourselves, our families and our friends first. The reformer will act on this principle just as surely as he who does not make any such profession. The difference between human beings in this respect is not a difference of fact, but only of degree.

If we have only enough to keep ourselves and our dearest friends alive, we shall never voluntarily divide with an outsider. The mother will frequently sacrifice her own life to save her child. Sometimes a man, who felt that his own life was less valuable than his dearest friend, would deliberately lay it down to save the friend, but not to save the person he had no special interest in.

Now in my judgment we have specimens developed as far in this direction as the masses will ever attain to, and so far as is desirable. Reader, if you agree with me here, we will discuss economic problems from this standpoint. I believe all thinkers, after thinking, will conclude I am correct so far. There is a limit to altruism, and there ought to be.

The history of the world is that whenever there has been an actual shortage of food supply, or of any essential of life, those that have been weak and inefficient or improvident have had to go to the wall, and we may safely conclude that history will always repeat itself in this respect. We can say that all have an equal right to life, but nature says that in any dire emergency those who are the best able to endure the ordeal have the best right to live. It is what Darwin would call "the survival of the fittest." Now there have always been these emergencies from time to time since the earliest history, in every part of the habitable globe. There was no necessity for Malthus to confine himself to predictions for the future, for starvation has been continually threatened and experienced in the past. I do not know how many famines there have been in India and China during my memory, and there appears to be a condition of semi-famine among the poorer classes there all the time. I have no thought that the destruction of their infants that I have read so much about is the result of superstition or depravity. It is the oppressive consciousness that they can not be provided for. It is this practice that has done much to save those peoples from both famine and pestilence; but notwithstanding they have suffered much from both.

I leave the question to others to decide, whether it is better to suffer long and finally die from want, or to die before want is experienced. This country was sparsely settled when the white's took possession; but we have every reason to believe there were many deaths every year from lack of food, clothing and shelter. The question is not that the country was not able to produce enough for them; the degree of civilization they possessed was insufficient to make the necessary

provision. The great plague and the many wars they have had in Europe in connection with minor epidemics for the last thousand years, has helped a great deal to keep the balance between life and the necessary supplies for life, until there was a larger relief by emigration to this country. But it has not altogether prevented famine. In 1844 the destitution in Ireland, and the stampede it occasioned, relieved that fair island of about one-third of its population. In 1892 there was a local famine in Russia.

Just imagine for a moment what the conditions would be in Europe if those of European origin in the new world were sent back to their former homes and the homes of their ancestors. Let all preparation be made so far as houses to live in are concerned, and take all the supplies from here that are now in store, and parcel all the land out according to the Henry George method, or any other, and who does not feel in his bones that famine would speedily overtake them; and yet the propagative instinct for the last 200 years has been largely suppressed on both sides of the Atlantic. I do not say Europe is incapable of supplying such a demand; I do say the people are not developed and civilized sufficiently so as to avoid starvation and lots of it. And I say further, if they lived in peace and permitted children to come without restraint, that fifty years could not pass till the best imaginable cultivation and management would fail to give the bare necessities of life. A sparse population and improved machinery have enabled this nation for years to produce a large surplus, and many people are so short-sighted they do not know but it will always be so. I desire to say the same law of nature will operate in the future that has in the past, and if we do not learn to limit the number of children, no matter what laws we make, we shall meet trouble in the not distant future.

The same ratio of increase of population for the next hundred years that has obtained in the last hundred, and there will be not less than 600,000,000 of people here. I can not hope to escape famine until we become that thickly populated, and I believe the child is born that will witness an absolute destitution of the necessities of life in the United States.

It is the habit of reformers to speak contemptuously of Malthus, but he pointed out some startling truths that no one has ever been able to get over or evade. Suppose he did underrate the productive capacity of the earth, and suppose he did not foresee the capacity of Great Britain to draw supplies from other points on the globe, the fact remains that he did see and prove that the productive capacity of that country and of the world is limited, while the fecundity of human beings is unlimited. We are learning all the time how to stay the ravages of pestilence and prolong life; we are talking about doing away with wars, but it is unpopular to say look out and not have large families. We can do a good deal for the bettering of our financial system, but there is more room for bettering our breeding system, and the subject is of far more importance. There are many men in our country who should not be fathers, there are many women who should not be mothers, and those in moderate circumstances should not produce over three children, and those in poverty and destitution who breed as recklessly as hogs should be separated. I think there is as much need of this as there is for an examination of matrimonial candidates. It is time that men should understand that getting married does not relieve them of

sexual responsibility—that it is a crime to beget large families in pinching poverty, and that the community should not be made to vicariously atone for their reckless misconduct. And it is time for all to understand that the only permanent cure for the land evil is to not overstock it.

I do not think I underrate the productive capacity of the earth, but we have to get our food supply from organized matter, and it is as easy to overstock it with human beings as it is to overstock a pasture with cattle. I heard a man say once that he believed the genius of man would yet be able to extract an unlimited food supply by a chemical process direct from the elements. I share in no such hope; but if that should all come to pass, or even if we should learn to do without food, as I once heard a lady say she thought we might, with unlimited propagation and good sanitation, in connection with universal peace, but a few centuries would elapse till there would actually not be standing room on earth for the inhabitants. No reformer is justified in denying or ignoring a clear mathematical problem.

A certain density of population is desirable. It is better to have a plenty of neighbors for mutual assistance and company. We are social beings and we can not have society in isolation, but speaking in a general way I believe Asia and Europe are as well populated as they should be—that there will be greater abundance of necessities and luxuries and greater happiness all around to suppress an increase of population. How to accomplish this end without physical or moral injury; how to make every one see and act on this idea; how to elevate the race through heredity, are the most pressing problems of the age.

SAMUEL BLODGETT.

MARRIAGE AS IT IS.

African slavery in its palmy days in the south was an angel compared with the present status of marriage. I defy any one to equal in number of slave murders by masters or overseers the number of wife-murders perpetrated in an equal length of time.

I heard a party say not long since: "There ought to be more of them killed." What think ye, my liberal friends, of such an assertion?

We need not send missionaries to the heathen while there is such depravity in our midst.

Now why should a relation be sustained that imperils the life of one of the parties to it, and perhaps both? There are generally domestic infelicities that should be taken as warnings before a tragedy occurs. The orthodox idea of marriage that the relation must be sustained until death is responsible for a great amount of misery in married life.

People look to the law of state and church instead of taking the responsibility of being a law unto themselves and adjusting their relations accordingly. When married people lose respect for each other decency and common sense would suggest a rupture of the relation. YUMA.

GOVERNMENT THROWS SOP TO BRUTISHNESS.

Under the premiership of the late Honore Mercier, says a Montreal dispatch, a law was passed in 1890 granting 100 acres of bush land to each father of twelve or more children, and 2,350 persons have claimed this reward. One individual proved that he was the father of thirty-six living children.

STEPS OUT AND—UP.

REV. BURT ESTES HOWARD
CHANGES VIEWS.

And "Surprises" the Mossbacks.

"My sentiments as to theology have changed, and it seems to me that the time has come for me to take up some wider line of work. A man in a sectarian pulpit is always more or less circumscribed by his creed," said he.

In answer to questions he said: "Do I believe in the inspiration of the Bible, in the resurrection of Jesus and in the virginity of Mary? I can not say that I do. My ideas have changed regarding nearly all of the generally accepted religious tenets.

"My belief has not changed suddenly, but in a slow course of the last half dozen years. Simple faith in the Scriptures has given way to an irresistible belief in what is called higher criticism in religious thought. I believe that Christ was born of woman, like the rest of us. But I regard these matters as non-essential. Necessity of believing them is not apparent to me."

With these parting words Rev. Burt Estes Howard left his church in Los Angeles a few days ago.

There is great "surprise" in Cleveland in consequence, the Cleveland Daily World thus declaiming:

"The news of Rev. Howard's change of religious belief was received with a great deal of surprise by his large circle of former acquaintances and friends in Cleveland. Although it is eight or nine years since he left the city, he is still widely and favorably remembered.

"He was known as a man of bright and scholarly attainments, but of very liberal belief in religious matters. As Rev. Dr. Haydn's assistant for several years in the pastorate of the Old Stone church, he was very much respected as a gentleman, but there were many in the congregation that did not agree with him in his liberal views.

"While here one of his close friends was Rev. Dr. S. B. Sprecher, pastor of the Euclid Avenue Presbyterian church. Dr. Sprecher often defended Rev. Howard in many of his liberal utterances. On being shown the telegram Dr. Sprecher said:

"Rev. Howard's position will cause surprise to many of his friends, but I have known the stand he has taken for some time. He has done right in retiring from the ministry, because he has placed himself clearly outside the pale of the church. While as a man and a friend I value him, he has lost his prestige as a religious teacher and has taken the right course in retiring.

"When I knew him he was liberal in his views, but he has now become radical, and as a minister of the gospel could do no good.

"He makes a grave mistake when he says, as he is quoted in the telegram, that his views are in accordance with what is known as higher criticism. This higher criticism has nothing to do with the doctrines of the Bible; merely with the dates, authorship and composition.

"Rev. Howard has held his present views for some time. He had trouble with the church which called him to Los Angeles because of the liberality of his views, but he had a good following and he established an independent Presbyterian church, which he called the Church of the Covenant. He gave that up quite a while ago, and he has since been preaching in a hall. His admirers must certainly regret the step he has taken."

Beneath the charitable words contained in the above clipping there lurks an undertone of pity not wholly

unlike commiseration. Just why Rev. Howard's apostasy should excite "surprise" we are unable to see since as a growing, thinking man he has simply taken a step upwards from the lowlands of religious tradition and his spiritual vision is blessed with a broader and more rational view of life. If, as Dr. Sprecher is quoted, "he has lost his prestige as a religious teacher," he is much to be congratulated on setting a courageous example, and his "stepping down and out" is one instance only of that increasing number who value honest and outspoken conviction above a cringing hypocrisy. All creedal religions have marked their limits by a wall. To take a look outside the inclosure is a matter that still invites a pious frown, though perhaps it is regarded as less a sin than formerly.

Rev. Sprecher, who in a fraternal way condones the step taken by his friend, if reported aright, is not far behind him in some of his alleged heresies, and a few months since disturbed the orthodox waters by preaching a series of sermons on Spiritualism which were quite widely reported at the time, and which at least convey the inference that he, too, has been peering over the wall and perhaps witnessed things which it is "not lawful to mention" from a conservative pulpit, for as Rev. Howard truthfully says, "a man in a sectarian pulpit is always more or less circumscribed by his creed." It is indeed strange that anyone should meekly espouse a faith in traditional impossibilities and reject recognized facts that "will not down" at any bidding.

Is Rev. Sprecher quoted correctly when he says "This higher criticism has nothing to do with the doctrines of the Bible; merely with the dates, authorship and composition?" Indeed, has not "authorship" (to say nothing of "dates" and composition) everything to do with the "higher criticism?" Since it may and has in a multitude of instances completely revolutionized the religious ideals of thinking men and women?

It is evident that Rev. Howard has "thought himself out" of the church. In other words, his has been a growth and in no wise a spasmodic or emotional conversion. Yes, "he has done right in retiring from the ministry," but we can not agree with Mr. Sprecher that "he has lost his prestige as a religious teacher," for one may be quite as religious outside the pale of the church as within. While as stated he has wisely "stepped down and out" of the pulpit, he has really stepped "up and out" into broader fields, as the Rev. B. F. Austin of Toronto, C. W., would have it read in a corrected notice of himself. He also is having an experience similar to that of Rev. Howard.

It is not at all difficult to believe that, as Rev. Dr. Haydn's assistant in the pastorate of the Old Stone church, the teachings or convictions of Rev. Howard did not run parallel with those of the doctor, for we well remember that some years ago, during the progress of Evangelist Moody's series of meetings at the old Tabernacle in Cleveland, Dr. Haydn emphasized his belief in a "personal God"—adding that he also believed in a "personal devil"—and foretold what "might befall" sinners in the next world. We congratulate both Rev. Howard and Rev. Austin personally, and indeed all others who have experienced similar manumission from the paralyzing thrall of popular theologies. ASHBEL G. SMITH.

Painesville, O.

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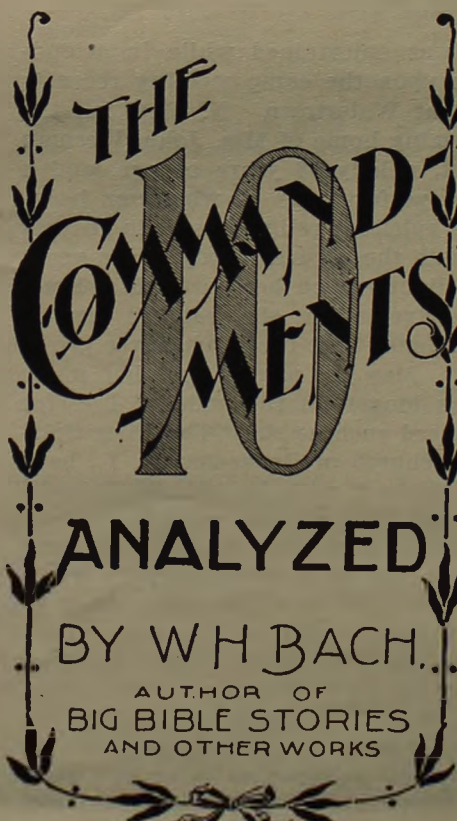
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CAMPBELL BROS.

:: SLATE WRITERS ::

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CORRESPONDENCE

THE FIELD AT A GLANCE

Dr. A. A. Kimball of Malden, Mass., will occupy this cottage at Verona Park, Me., during the camping season.

Rev. Moses Hull will speak under the auspices of the Central Spiritual Union at Detroit on Monday evening, July 24.

A. P. Blynn, Mrs. Alice Waterhouse, F. B. Woodbury, Mrs. Jackson, Mrs. Dowd, addressed audience at Lake Pleasant July 7th.

Lake Pleasant, Mass., has an old-fashioned revival of interest going on, the attendance July 10 being double what it was a year ago.

Thousands of people attended celebration July 4th at Lake Pleasant. Not a drunken person was noticed on the grounds. Most successful celebration for fifteen years.

Hon. Geo. W. Davenport addressed the people at Lake Pleasant July 4th. He was so pleased at his reception that he volunteered his services free of charge for some future occasion.

The Veteran Spiritualists' Union is holding a series of Sunday meetings at the Mediums' Home in Waverley, Mass. These gatherings are largely attended, and have already become very popular with the friends of the Home.

The Summerland, Cal., Spiritualist association will commence their camp-meeting the 27th of August. Those who intend being present can secure half rate railroad fare by starting with the S. P. excursions, August 25 and 26.—William P. Allen, Secretary S. S. Association.

A birthday reception was tendered Clara Field Conant at Lake Pleasant, July 11th. A. P. Blinn, Mrs. Jackson, Geo. Cleveland, Mr. Wilkins, Mrs. Cunningham, S. B. Harvey, F. B. Woodbury, Mrs. Shirley, J. M. Young, Jennie Rhind, Mrs. Dowd, participated in the exercises.

Julia Steelman Mitchell closed a two-months' engagement at the Temple at Whitewater in June. Goes to Iowa for July and Minnesota for August. Will not attend any camp, being engaged for the entire summer. Would be pleased to go east for fall months. Address Hartzell ave., N. Evanston, Illinois.

Walter D. S. Hayward addressed the Spiritualists of E. D., Brooklyn, at the residence of Mrs. Evans. Subject, "Hygiene and Mediumship." It was well received. After singing, one hour was devoted to giving communications. Dr. Hayward is a young man in the field of Spiritualism as a co-worker and his guides give some grand tests.—R. N.

The First Society of State Spiritualists and Liberals of Delphos, Kas., will hold their annual campmeeting from August 11th to the 28th. Good speakers and tent mediums will attend. We expect one fare rates on all roads in the state. For particulars address M. J. Main, of Simpson, Kan., or E. S. Bishop, of Delphos, or Glasco, Kansas.

William E Bonney and Mrs. Mary J. Bonney are engaged for the Nebraska camp at Lincoln, Neb., commencing July 14th and closing July 25th. Mrs. Bonney will probably go from there to Franklin, Neb., camp. Both these workers have open dates and would like to fill engagements for grove meetings, camps or societies. Address Blair, Neb.

I am at the service of any society as inspirational speaker and message reader, for traveling expenses and entertainment. I am at present engaged

for every Sunday a. m. and Wednesday p. m., but Sunday afternoon and evening, also balance of weekday evenings, are at their disposal.—C. T. H. Benton, Cor. Sec. The Spiritualists' and Mediums' Home Society, 3310½ Rhodes Ave., Chicago.

Dr. Williams, Kalona, Iowa, writes: I am getting statistics of the primary cause of suicide and to also enact against premature burials. All who have ever intended suicide, please give the primary cause. Name need not be given, but address of city or state. All knowing of burial alive, please give the known facts of well authenticated cases. So far as I have yet gone the world would be surprised at the number buried alive. As a trance subject the writer might have been so disposed of at one time.

The Wentworth Association of Spiritualists will hold their thirtieth annual grove meeting at Wentworth's grove, half way between Antwerp and Hicksville, O., July 22 and 23. Meeting will commence at 10 o'clock a. m. on Saturday. Mrs. Marion Carpenter and husband, of Detroit, will be the speakers, both test mediums. Music by male quartet. Eatables and refreshments will be served on the grounds. An admission fee of five cents will be charged. J. E. Snyder, secretary; Thomas Wentworth, president.

For over two years we have had but few good mediums to visit Findlay. Owing to this and other apparently unavoidable conditions the blaze of the Light of Truth had begun to die out, but of late we have had Mrs. W. Hibbits, of Muncie, Ind., with us. Through her mediumship any person who will can get all the evidence necessary to prove spirit return. She visits us quite often and each time does a wonder of good for the cause and starts the old blaze burning brighter.—L. L. Bair.

I was entertained while in attendance upon the camp meeting recently held at Watertown, N. Y., in the charming home of Mrs. John Sherman Hunt, a lady 93 years of age, and a most perfect type of what our beautiful spiritual religion will do to perpetuate the physical body. Her years rest lightly upon her pure white head. In conversation she said to me: "I have found that the heart never grows old." May the angels hold her many years longer on this side of life, for we need such as she. The First Spiritual church of Rochester, N. Y., have reorganized, with Mr. W. W. Parsells as president, who is very efficient and earnest. It was my pleasure to serve them July 2d at their opening meetings in their new hall, and I shall be with them again on the 16th. They are (wisely) holding their meetings open during the summer. I go to Central New York camp the 27th to remain during the season, and will be happy to welcome all there as I have each year since the camp's first meeting, four years ago.—Mrs. S. Augusta Armstrong.

A WEDDING IN THE HOUSEHOLD.

On Wednesday evening, July 5, 1899, at the residence of Lyman C. and Sarah E. Howe, Fredonia, N. Y., Mr. Fred Buck of Painted Post, N. Y., and Clara Maude Cook of Fredonia, N. Y., were united in legal bonds of holy matrimony, at 5:15 o'clock p. m., Lyman C. Howe officiating. The bride is a granddaughter of Sarah E. Howe, and took her middle name from our Maude; and the nuptials were celebrated on Maude's birthday.

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LETTER FROM MARY WEBB BAKER.

Editor Light of Truth: Thinking a few notes from Lily Dale would not be amiss, I take pleasure in saying this noted camp is very much alive, as it approaches the time of opening. Already are the grounds well filled, and many of the most noted mediums are here and more coming. The list of speakers is an attraction in itself, to which it is expected to add the name of Dr. Austin of Canada.

The management are sparing no pains in making the camp attractive and comfortable for all who come.

Prof. G. H. Morris and his Southern Jubilee Singers have made arrangements to be here the last of July and first of August. Their concerts and platform work will be a rare treat. The June picnic was a grand success and bodes well for the summer's work. May the Light of Truth never grow dim. MARY WEBB BAKER.

It's sad to think we all can't be the ice man these days.

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THE CHILDREN'S HOUR DELPHA PEARL HUGHES

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

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

THE CHILD'S WORLD.

"Great, wide, beautiful, wonderful world,
With the wonderful water around you
curled,
And the wonderful grass upon your breast,
World, you are beautifully drest.

"The wonderful air is over me,
And the wonderful wind is shaking the
tree.

It walks on the water, and whirls the mills,
And talks to itself on the top of the hills.

"You friendly Earth! how far do you go,
With the wheatfields that nod and the riv-
ers that flow,

With cities and gardens and cliffs and isles,
And people upon you for thousands of
miles?"

"Ah, you are so great and I am so small,
I tremble to think of you, world, at all;
And yet, when I was silent today
A whisper inside me seemed to say,
'You are more than the earth, though you
are such a dot;
You can love and think, and the earth can
not!'"

—Lilliput Lectures."

Springfield, O., July 1, 1899.

My Dear Aunt Rose: Here I come again!
My dear old grandpa (David Meisse) passed
to the higher life on June 23d, and I want
to tell all the little boys and girls who read
the Children's Hour about him.

He was a devout Spiritualist, never cared
who knew it, and was very proud of it.
He could sit in circles from morn till night,
and from night till morning, and never
tire. We have heard from him several
times, and he tells us "all is well," and
everything so very beautiful.

The last time grandpa sat on our porch
I combed his snow-white hair and made it
into little braids, and told him I was going
to make a darkey out of him. And he said
as he laughed quite heartily, "Frances, you
won't comb grandpa's hair very long;
grandpa will soon be done with this
world." Little did I think that he meant
what he said, but I am so glad that he is
happy. He belonged to the I. O. O. F.,
and the best of all was he had a Spirit-
ualist sermon preached. As we had no
regular speaker my Uncle Hugh and Mr.
Hill undertook the management, and it was
grand. The house and the yard was full
of eager listeners. So many said: "I did
not know that Spiritualists preach that
way. Why, that is just grand, and we
must go to some of their meetings some
time," and many other expressions were
made. I know it suited grandpa for he
never wanted a Lutheran or a Methodist
preacher.

Now, Aunt Rose, if you want Uncle
Hugh's little but grand sermon, I will send
it to you. I will close for this time. Your
little niece

FRANCES MEISSE.

113 S. Factory street.

Very glad are we, Frances, to know
of your noble, true-souled grandfather.
How pleased he must be that his chil-
dren carried out his wishes so faith-
fully, when he could not dictate! How
Spiritualists can consent to call upon
the orthodox clergy to present their
fallacious theories at these sacred rites
is very difficult to conceive.

It has ever been the rule in our
household that Spiritualism or nothing
must be taught at our funerals. Some-
times it has been only a poem recited
by a dear friend, and sometimes only
a few words said, when talent was un-
attainable, but always carrying with
them our assurance of the future and
its possibilities.

My father's funeral sermon was the
only one, I think, ever delivered in the
community where we then lived, and,
as you say, many were the expressions
of interest by those who would not at
any other time have ever heard our
teachings.

Aunt Rose would be much pleased
with your Uncle Hugh's sermon. You
surely have good reason to feel very
proud of him.

Aunt Rose: I saw the Children's Hour
in the Light of Truth and thought I would
write to you. My name is Itha Allen. I
live on the east prong of Main creek. This
is a pretty place and there are lots of tim-
ber here. Oak trees, pin oaks, and burr
oak, red-bud trees, walnut trees and
blackjack trees (that is one kind of oak),
but they are not large like the others; they
are not so large around nor so tall as the
oak. There are other kinds of trees and
bushes; chittum-wood trees, dogwood bush-
es and small trees that never get to be
very large.

And the vines: brier vine (I will send you
a leaf if I can find one), poison vine, grape
vine, wood vine and many others.

We hold Spiritual meetings at our house
and work with the spirits. We read the
Light of Truth and the Progressive
Thinker, sing Spiritual songs and play the
harp and violin.

Our house is made of cedar and there is
an oak tree and hackberry tree in front of
it. I would like to have some of the ad-
dresses of the nieces and nephews and
would like to have them write to me. I
like prose and poetry.

I have often thought I would like to write
a book—a romance, but I thought I was
not good enough in language. Do you
know of any place I would have sale for
little stories?

I could write you a longer letter but I
am in a hurry and want to go to the office.
I am 14 years old. Your loving niece,

ITHA B. ALLEN.

Driscoll, Woodward Co., Okla. Ter.

It is very gratifying to know that
even in newly-settled Oklahoma we
have friends and co-workers who are
spreading the glad tidings of "There
is no death" among their associates
and friends.

What delightful hours you must
spend with your reading and music.
Aunt Rose would like very much to
step in and enjoy your meetings with
you.

You will find the addresses wanted
with the letters that have appeared in
the Children's Hour and all of the
cousins will, I know, be pleased to
hear from you. No; I do not know
where you could sell any stories, but
the education you gain in writing
them is worth much more to you than
any money could be. Will you not fa-
vor the Children's Hour with a short
story of your own composition?

Your soil produces quite a variety
of trees and vines, and we enjoy hear-
ing about them.

Louisville, Ky., June 28, 1899.

Dear Aunt Rose: I have been reading
some of the letters in your paper written
by children, and I thought I would write
you something about our church and Aid,
which are called the Church of Spirit Com-
munion and the Ladies' Aid of the Church
of Spirit Communion.

Our church meets every Sunday evening
at 8:30 p. m. in Liberty hall, which is on
Walnut street between Second and Third
streets. Our mediums are Dr. Wheeler and
wife. I think there is no one like them,
and words can not express my love for
them. I sit in their seances every week
and we have a little heaven here on earth.
We have a large hall and can not accom-
modate all the people that come. So, there-
fore, you know we have fine mediums.

Our Aid met last Thursday for the first
time and we had eighteen ladies to join
and we elected officers. My mother, Mrs.
Bryant, was elected president; Mrs. Smith,
secretary, and Mrs. Peoples, treasurer. We
have not elected our vice president yet.
We are going to meet every Thursday af-
ternoon at 2:30.

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HE COULDN'T WAIT.

There was a little boy who possessed the
name of Fred,
He had two soft blue eyes and frousele-
tossed head;
And he had a little donkey whose cogno-
men was Joe,
Who had a way of standing still when he
didn't want to go.
A very funny donkey, with the peaceful
name of Joe,
Whom nothing could induce to move when
he chose not to go.

Now Fred essayed to ride him on a pleas-
ant summer day,
So he buckled on the saddle and they jig-
gled away;
But Joe soon tired of travel and stopped,
but little Fred
Was somewhat in a hurry so he traveled
on ahead.
Being somewhat in a hurry this blue-eyed
urchin Fred
Concluded that he wouldn't wait and went
right on ahead.

—Chicago Record.

Gratitude with most people is a bid
for more favors.

My mother and father are both Spirit-
ualists. I have two brothers in spirit life,
but am the only remaining child. I am 12
years old, passed to the eighth grade, sing
in the choir and help the Dr. all I can.
Now I hope that our church will be heard
of in your paper. Dr. A. M. G. Wheeler
organized the Church of Spirit Communion
here two months ago. We have one of the
prettiest and largest halls in the city. The
Dr. gives lectures and tests every Sunday
evening to large audiences.

Wishing good luck and best respects to
Aunt Rose and her children, I am,

R. W. BRYANT.

712 Jackson street.

If all your members are as enthusi-
astic workers as yourself, your soci-
eties can not help but be very success-
ful.

We are very proud, indeed, to num-
ber you among our band of little help-
ers, and shall hope to hear often of
your work and its progress.

Please send your given name next
time, as Aunt Rose wishes to come
closely en rapport with all her little
friends.

ANSWERS.

Editor Light of Truth: I will answer the 34 questions propounded to Light of Truth readers by H. V. Sweringen in Light of Truth of June 3d, 1899. Will answer according to numbers.

No. 1.—No. It does not accord with constitution.

2.—No. On the contrary it is against the interests of the people and government.

3.—Yes.

4.—Yes.

5.—Yes.

6.—Yes.

7.—No. None but citizens of a nation or government should be allowed to own land.

8.—No. Every one should bear their proportionate share of the burdens of government.

9.—All kinds or all forms of property not listed or rendered for taxation to be seized and held by the government and sold to the highest bidder and the proceeds placed in the treasury. The general government, states and counties to share equally. One-third to U. S. treasury, one-third to the state treasury and one-third to the county in which such property is located. Notes, mortgages, etc., non-collectible by law if not rendered for taxes.

10.—Yes.

11.—Yes.

12.—No.

13.—No. Not until the expenses of the government are brought within its income and a more just system of taxation devised.

14.—Yes, at a ratio not greater than 16 to 1.

15.—No.

16.—Do not know; have not studied the subject.

17.—Emphatically no to both propositions.

18.—The same old question that has always been the issue. Democracy against Aristocracy. Personal liberty vs. serfdom. Government by the people vs. government by the dollar. Human flesh, blood, bone and muscle against the God of Mammon, the Golden Calf.

19.—Yes, but in addition to being fit and qualified to discharge the duties of the office, should belong to the party responsible for the conduct of the government.

20.—No. Any party entrusted with the control of the government should hold all of the official positions.

21.—Yes.

22.—Yes. Two-thirds should also render judgments in all questions.

23.—Not less than 95 per cent.

24.—The concentration of wealth in a few hands; the control of the measure of values by the money trust; the control of all the profit-paying industries by corporations and trusts; the administration of the government in the interests of money and against the interest of the individual citizen.

25.—You must look somewhere else for this cause. There is no decrease in the number of children born among the poor people in the country nor no decrease in marriages, so far as my observation extends. I do not know how it is up north and in the northern cities. I believe that the low estimate of female character and virtue prevailing is the prime cause of the decrease of marriages, and that the habits and customs of 19th century barbarism called society is the cause of the decrease in the birth rate. The testimony of nearly all practicing physicians corroborate this opinion.

26.—Yes, when the product is controlled by a trust or by trust methods.

27.—Yes, as to national bank notes. No, as to U. S. treasury notes.

28.—Yes, and the monied interests generally.

29.—Force the banks out of government business.

30.—I do not know, but from such information as is obtainable I believe they are.

31.—That gold is a commodity, like corn, cotton, wool, wheat, oats, coal, iron or any other natural or industrial production, and that its value is arbitrary and fictitious as with diamonds and other so-called precious things or objects; that it is not a scientific or reasonable standard or measure of values; that it is not a medium of exchange; that it is in no sense a reasonable basis for a circulating medium; that government notes (greenbacks) are more acceptable and convenient than any other form of currency, and that the circulating medium or measure of values should be based upon the resources of a nation and the capacity of the people of the nation to pay taxes, or in other words, the ability of a government to collect revenues without taxation becoming a burden to the people; that the government should supply the demand for a circulating medium, as it is empowered to do, and as it is made its duty to do, by the constitution. The states and people surrendered this power to the general government in order to secure a uniform currency, and for no other reason than to secure uniformity of the currency or circulating medium.

32.—I have no idea why Mr. Carnegie sold out his interests. I do not believe any one but himself could answer this question correctly. The handwriting on the wall may have had something to do with it.

33.—I do not know nor have any idea, the American people are slow to move in such matters, but they will move some time, probably after it is too late to preserve self-government and human liberty; they are asleep now.

34.—It would take a book, a large one, too, to contain an answer to this question, but as I see it the poor can not contribute very much toward building palaces in which to worship an imaginary Deity or God and they are not able to contribute much toward the pay and maintenance of the preachers, pastors and priests. The preachers preach for those who keep them up. If they did not they would soon be out of a job. The thing called society owns and controls most of the churches. Society prescribes certain qualifications for its members—first, they must have money; second, a certain degree of so-called intelligence; third, a certain degree of so-called refinement; fourth, hypocrisy and brass sufficient to cover up and keep their immorality hid under the guise of religion. Such qualifications as these, with many others, the poor do not possess; the struggle for existence keeps them busy from the cradle to the grave. The inability to lie in German and French, to discuss the latest opera, the new waltz, the last divorce, to put on the latest styles of finest fabrics, loads of diamonds, etc., bars the poor from the thing called society and from the churches. There is no place for calico dresses and sunburnt hands in society, therefore no place in the churches. Diamonds and sunburns do not mix. Silks and cotton checks will not associate except upon the basis of charity. Justice is blind, deaf and dumb. The preachers dare not preach justice, were they so inclined. Religion and so-called Christianity is a sham and a fraud, that is the reason the pulpit throughout Christendom does not take up the cause of the poor and oppressed mass-

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"Have you seen my big machines?"

"Hear the thunder of my mills," says the Spirit of Today,

"Hear my harnessed rivers pant.

Men are jockeys with the lightnings, and they drive them where they may.

They are bridlers of the cataracts that dare not say them nay,

And the rivers are their drudges," says the Spirit of Today.

"Hear my harnessed rivers pant."

Says the Spirit of All Time to the Spirit of Today:

"Haste and let your work go on. Tap the fires of the under world to bake your bread, I say:

Belt the tides to sow your garments, hitch the suns to draw your sleigh."

Says the Spirit of All Time to the Spirit of Today:

"Haste and let your work go on."

"But," says the Spirit of All Time to the Spirit of Today:

"Tell us, how about your men? Shall they, like live automatons, still drudge their lives away,

When rivers, tides and lightnings join to help them on their way?"

Says the Spirit of All Time to the Spirit of Today:

"Tell us, how about your men?"

"Yes, harness every river above the cataract's brink,

And then unharness man. To earth's reservoirs of fire let your giant shaftings sink,

And scourge your drudging thunderbolts—but give man time to think;

Throw your bridles on the rivers, curb them at the cataract's brink—

And then unharness man."

Says the Spirit of All Time: "In this climax of the years,

Make no machine of man. Your harnessed rivers panting are as lyrics in my ears,

And your jockeyed lightnings clattering are as music of the spheres.

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NEWS OF THE WEEK

The kissing bug reached Columbus last week.

General Joe Wheeler sailed for the Philippines.

The Savings Bank of St. Paul, Minn., with more than a million dollars in deposits, has closed its doors.

The Michigan supreme court has declared unconstitutional Governor Pingree's law empowering the city of Detroit to own and operate street railways.

In order to drum up trade and hustle along our great national prosperity Kansas City hotel and business men offer \$50,000 for the next national Democratic convention.

Captain Watkins states frankly that the cause of the stranding of the steamer Paris was due to his own error in figuring the vessel's position. She was floated safely from the rocks on the 13th.

John D. Davis and his wife, Louise Hitchcock Davis, started from New York city for a trip to San Francisco on a gasoline automobile. The trip will be the longest, if completed, ever made by an automobile.

The United States government has declined the proposal of the government of Austria-Hungary to arbitrate claims for damages arising from the death of Austria-Hungarian subjects during the rioting at Hazleton, Pa., September 1, 1897.

The fight in the lower Illinois courts against the collection of the inheritance tax from the heirs of George M. Pullman and Albert M. Billings has been lost as far as the lower courts are concerned, and the collection of the taxes in question, amounting to about \$200,000, will be made unless the supreme court interposes.

Mrs. Emmons Blaine's Model School will be erected in Chicago during the coming year in the vicinity of Hull House. One hundred thousand dollars will be devoted by Mrs. Blaine to the founding of this school as a sort of adjunct to the college for teachers which her philanthropy has assured for Chicago in the near future.

In three months the tin plate trust has raised the price of tin plate from \$2.90 to \$4.10, the English product being sold at \$2.70. Of its charter capital of \$50,000,000 \$38,000,000 is wholly fictitious and experts say that the net profits of the trust this year will surely exceed \$5,000,000 or nearly one-half the amount of its entire actual capital.

The board of regents of the Kansas agricultural college have adopted resolutions discharging President Thomas E. Will and Professors Frank Parsons, E. H. Bemis and D. J. H. Ward, and Secretary W. H. Phipps. All had previously declined to send in their resignations. The instructors dismissed were appointees of the Populist board.

In the midst of protracted meeting service in a Dallas, Tex., church John T. Carlisle arose from his seat, walked to where Professor William Lipscomb, principal of the Central High school, the leading educational institution of the public schools of that city, was seated, and shot him dead without a word of warning. Carlisle is a Kentuckian and a cousin to J. G. Carlisle.

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